

# LUCIFER.



## THE LIGHT-BEARER.

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WHOLE No. 950

### MUTATION.

Deep is the heart of human kind;  
Vain are the thinkers who would find  
A perfect symbol for its thought;  
Vainly the final word is sought.  
There is no line of human creeds  
But tells its tale of human needs  
Yet still, from age to age they change,  
The future to the past is strange,  
And the yearnings of each day,  
New doubts that stir, new hopes that sway,  
Shall be embodied, endlessly,  
In creeds to be, and yet to be.—Priscilla Leonard.

### Whither Are We Drifting?

[The following brief history of the Federal enactment commonly known as the Comstock postal law, was first published in *Lucifer* several years ago. Believing this statement of the facts of history and the arguments based thereon to be as timely now as when first published, the article is reproduced this week in the hope that it may help to rouse the sleeping public mind to a sense of the dangers that threaten the real *PALLADIUM* of human liberty here in the United States—THE FREEDOM OF THE PRESS.]

Taken in connection with the report of Anthony Comstock's lecture in Brooklyn, New York, on Sunday, Dec. 7, this article should be widely circulated and carefully read by all who would not themselves be slaves. M. H.]

No law ever enacted has contributed more to bring the whole body of the law into contempt and disrepute than the infamous law which is known as the Comstock Law. No honest prosecution has ever taken place under this law. No case can be pointed to of a conviction under this law which has been honestly prosecuted for an honest purpose. Nor can it be shown that any punishment inflicted under this law has ever had the effect of making the victim any better or the community any purer. This law was passed March 3, 1873 by trickery and fraud in the confusion and uproar of the closing hours of the most corrupt Congress ever convened in this country. It was passed without debate between one and two o'clock on Sunday morning, March 2, and signed by the president Monday night, with no thought or deliberation on the part of anybody, amid a vast number of bills of all sorts. One of the individuals interested in pushing this vile law through this debauched Congress was Comstock himself, of whom it is not necessary here to say anything. Another was a theological hypocrite who publicly announced that he believed in deceit. Another, was a person who violated the law himself and through his money or personal influence managed to escape prosecution and go scot free. And there were others of morals equally eccentric whose trickery aided in the passage of this law.

It will be well to reprint what some of the leading papers said at that time of the scenes of confusion and debauchery amid which this bill came into existence.

The Washington correspondent of the New York "Herald" says in the issue of March 2:

"The wrangle over the proposed increase of congressional salaries was rather funny today in the House, from the manner of the members, they were so anxious for more pay, but they feared to say so, knowing only too well that Congress just now is not so high in the esteem of the people as to be thought worthy of an increase of pay."

On the same day the same paper says editorially:

"The Credit Mobilier Congress was busy up to a late hour this morning preparatory to giving up a life that goes out in the blackness of infamy tomorrow. . . . Senators. . . . were occupied in voting on appropriation bills the jubberty and robbery of which cannot be discovered in the hurry of the closing hours of legislation and which sometimes remain forever secret from all except the interested parties. In the House of Representatives the bustle and excitement were even greater than in the Senate, and, no doubt, amid the confusion and under the cloak of patriotism and honesty the usual eleventh-hour stealing was accomplished."

And again on March 3:

"What remains of the foul work of this memorable session will probably be finished today."

On March 4 the "Herald's" correspondent says:

"The House was in a noisy, uproarious mood today. . . . the confusion and uproar were never surpassed."

The "Sun" says editorially March 4:

"Is there any corruption which Congress will not justify and approve any infamy which either House will not boldly adopt as its own? And is there any limit to this process of public and official degradation? The indignation of the people alone can afford an adequate solution of this problem."

And again on March 5:

"Within the last one hundred and fifty years there have been more famous legislative bodies than this, but we do not remember one more infamous. There were conscientious gentlemen in the Senate and House, but, *prima facie*, the case is against the whole of them, and till the close of the present century membership in that Congress will, in the estimation of the general public, throw upon the incumbent the burden of proving that he was not a dishonest man."

"The entire term of this Congress has been characterized by a series of disreputable transactions which have no parallel in our history."

"This is the Congress which some Macaulay of the next century will describe as more infamous than that Parliament which originated Law's celebrated Mississippi scheme, and more corrupt than those Parliaments which Walpole used to purchase as he bought merino sheep and Flanders mares to stock his estate in Sussex."

The "Tribune" March 4 in an editorial says:

"The whole Congress has been characterized by an unprecedented neglect of the public business in the early stages of the session and confusion at the close.

"The senate has been obstructive, partisan and unusually corrupt. Considering the relative smallness of its numbers, it has been conspicuously bad in morals."

The "Times" March 3 bears this testimony:

"No one who reads even the comparatively brief reports of the Associated Press can fail to see the haste and confusion which prevail during the closing hours of Congress. It is idle to deny that this condition of things gives rise to many opportunities for fraud and that some of these opportunities are used in only too probable. But if Congress were composed, in both branches, of perfectly immaculate men it would be impossible to avoid great injury to the public interests under the existing method of doing business. The bills which are crowded at the last are precisely those which it is most desirable should be deliberately considered, and the true scope and effect which it is least possible to penetrate by hurried examination."

And again March 5:

"The Forty-Second Congress which finally adjourned at noon yesterday took part during its term in some of the most important parts of our recent history. Public attention is now fixed on the exciting and painful scenes in the midst of which it closed its career."

And so on throughout the whole range of the press all over the country—not the partisan papers alone that were politically opposed to the Republican party then dominant in Congress, but papers of all grades and shades of political opinion.

The history of those times is too well known to leave a doubt as to the way in which the enactment of the Comstock Law was procured. And having thus gotten their law the filthy gang for whose use it was made violate every principle of honesty and decency and enforce their law to silence arguments which they cannot otherwise answer, to suppress thought, to threaten science, to pry into the confidences of the mails and to limit liberty.

And now, just a few questions:

*Whither are we drifting?*

Are the masses of the American people asleep, that they tamely submit to such robbery of their "inalienable rights"?

Where are the "landmarks" of that liberty for the vindication of which the American Republic was founded?

Of what avail are our much lauded "Declaration" and our "National Constitution" when their most vital principles are openly, boastfully, outraged by a semi-religious Association through laws of its own formulating?—laws that make it and its agents the irresponsible censors over public morals?

Where are the safeguards against theologic despotism—from which our forefathers fled—when the citizen is subject to arrest and imprisonment and his property seized and destroyed, without even the form of trial—but merely on the "information" of a spy and blackmailer sent out by the aforesaid semi-religious Association self-styled the "Society for the Prevention of Vice"?

Then, if the case should come to trial, where is the rational ground of hope that justice will be done to the accused when it is remembered that there is absolutely no standard as to what is "vicious," in literature or in art, except the preconceived notions, the prejudices, of the prosecutor, the judge and the jurors? That is to say, when all that is needed to secure conviction is to bring the suit before a judge and a jury whose prejudices are in favor of the prevailing theologic and against the scientific code of morality?

Then, in case the "agent" should make a mistake in selecting his field of operations and the accused should be set free, where is redress to come from for loss of time, loss of property, damage to business,—to say nothing of indignities suffered, re-

sulting often in loss of health, while under arrest and in prison? Against Comstock & Co. there is absolutely no redress! They are no more amenable to the tribunals designed for the protection of the citizen against official (officious) invasion than were their prototypes, the religious Inquisitors of the sixteenth century.

Again we ask,

*WHITHER ARE WE DRIFTING?*

### Anthony Comstock Under Fire.

On Sunday, December 7, at a meeting of the Brooklyn Philosophical Association the purest and most virtuous of all men now living in the United States (and when I say "the purest," every intelligent reader of Lucifer will understand that I refer to the saintly Anthony Comstock) apologized for his existence.

He was invited by the Association to lecture on the aims and work of the Society for Prevention of Vice. He accepted the invitation. There he stood, the very image of virtue, and explained to the sinners of greater New York the noble work he is doing for the world.

Look at me, he said. Am I not a good man? I sacrifice everything I have for the protection of your children. Many years ago I came into contact with young men who had been falling like autumn leaves. I found nasty publications in their hands, but there was no law providing punishment for dealers in obscene literature and pictures. I prayed to God for guidance, and he answered my prayer. Of course, he did; what else could he do? With the help of God I succeeded in inducing Congress to pass a bill declaring all obscene matter to be unlawful. I am proud to say that it was I who drafted the original law. But, mind you, I am a perfectly honorable man. I never enter a man's house unless the law gives me the right to do so, and—I am the law. But this is a matter of secondary importance. I believe in fighting the devil at his own door. If I see a mad dog attacking your child, I will first kill the dog and talk afterward, for I must remind you that my only object is to protect your innocent children. Young men and women are in a plastic state; every one of them is a storage battery, and if you put degrading matter in their hands you ruin their lives. Once more I must tell you that after making an arrest, I have nothing more to do with the offender. The judge and jury are then masters of the situation.

Once upon a time I caught a man having nasty plates in his possession, and I snatched them away from him and smashed them with a butcher's cleaver. Was this a violation of the law?

Why, bless your souls, my dear friends, you would have done it yourselves if you had seen the plates. They were so vile that if I were to tell you what they represented you would drop dead on the spot. But alas! the good and virtuous are always slandered. People began to circulate false stories about me, and sent a petition to Congress asking that the law be repealed. The hearing took place. The room was packed with my opponents, and I was alone—a Daniel in the lions' den, as it were. I was alone; but, no! God was with me, and "me and God" have won the case. I spread the facts and the law remained on the books. I have done wonderful things. I have confiscated eighty-five tons of immoral books and pictures—bad stuff that sears the conscience and damns the soul.

Again I repeat that I am not responsible for anything that is going on in the United States, the judge and jury decide the cases; not I. You should know that whatever tends to corrupt society is a breach of peace. The good order of the community depends upon morals, and it is my business, not yours, to define what constitutes morality. Liberty that does not respect the law is treason. I am the law; and therefore if you do not respect me you are traitors.

Do you remember the good and great Judge Benedict, who sent to prison that miserable sinner, D. M. Bennett? He was a dear soul, and is now cited as a leading authority. My duty, friends, is plain. I am a postoffice inspector without compensation. All my witness fees I turn over into the treasury of my



society for the protection of your boys and girls. Do you not see how good I am? And yet you are opposed to me! Verily, "I have nourished and brought up children, and they have rebelled against me."

Dear friends, I am a poor man. I have a home, but it is mortgaged. Can you now doubt my honesty? I have the kindest feelings for everybody, even for my opponents, and all I ask of you is to grant me the right to protect your innocent children and to prosecute you whenever I am inclined to do so. Is this asking too much?

A great fuss has been made about a little affair in this city, and I have been charged with hounding a woman to death. What rot! That woman had been arrested in Chicago, Philadelphia, and other cities, and I had nothing to do with those arrests. In New York a prominent business man and some women have complained to me of her vile stuff, and I had her arrested. That is all. Anything bad about it? Why, look at me! Am I capable of doing anything mean? I am seeking to build up noble characters for the church and state.

So far for the saintly Anthony. The above represents the substance, if not the words, of his "lecture." He was replied to by four eminent Freethinkers—Dr. Moncre D. Conway, Edwin C. Walker, Hugh O. Pentecost, and Henry Rowley. He was requested to read passages from the Bible which Mr. Walker would choose for him; and asked if he would not read them in public or give them to his children, then why did he prosecute poor Mrs. Craddock but let the Bible go through the mail?

Mr. Walker took him to task in regard to the Craddock case and challenged him to produce his witnesses, or stand convicted of slandering the dead. Dr. Conway spoke with great feeling of Mrs. Craddock, and condemned Comstock and his methods severely. Mr. Pentecost admitting the indicted passage in Mrs. Craddock's pamphlet to be "obscene" from the Comstockian point of view, called upon Comstock to suppress Walt Whitman, Shakespeare, the Bible, and other books which were just as "obscene" as Mrs. Craddock's booklet.

Many other suggestions and questions were fired at Comstock, but to no purpose. In his reply he evaded every question, and instead of dealing with the points raised by his critics he read ancient court decisions proving—what? That there was law in existence before he was born, and that he was not responsible for it. The audience became somewhat impatient, and he was asked why he did not prosecute the publishers of the Bible. He felt embarrassed and looked at the floor instead of at the audience. When the cries of "The Bible! The Bible!" became insistent, he murmured, "The Bible needs no defense," and continued his talk about law, and necessity of protecting children.

Mr. Walker asked, "What had the prosecution of Mr. Harman for publishing the Markland letter to do with the protection of children?" No reply. Dr. Conway accused him of using decoy letters, but he explained that he used only test letters—a perfectly honorable and legitimate business! He made no offer to produce his witnesses against Mrs. Craddock, and did not even mention her name in his reply. In short, he proved to the satisfaction of all thinking and fair minded men that he could not and would not defend himself. You might as well talk to a wooden figure as to talk to him, and it seems that all attempt to bring him to reason is a waste of time.

There are people—and some of them are Freethinkers—who consider Comstock an honest man. I will not say that he is dishonest. But why did he evade all questions submitted to him? Where is the courage of his convictions? It was easy enough for him to give a "lecture" and present his side, but an honest man meets every question squarely and fairly, and when we see one adopting Comstock's methods in replying to his critics, we may be justified in having some doubts as to his honesty.

CYRUS W. COOLIDGE.

New York.

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## Roosevelt and Paine.

The following is a copy of a letter sent to the New York "Evening Journal" by C. Amory Stevens, of New York. Paine's admirers will not let "His Accidency," President Roosevelt, forget his scurrilous characterization of Paine.

TO THE EDITOR OF THE NEW YORK EVENING JOURNAL:—Though your issue of last evening presented an impressive list of Mr. Roosevelt's severe and unbecoming criticisms of American citizens who were sufficiently respected and popular to reach high stations, yet even that long list was not complete.

Mr. Roosevelt also is the first historian to describe Thomas Paine as a "filthy little atheist." Thomas Paine was too intelligent not to recognize and respect the supreme and wonderful intelligence that created the Universe—Man. Whether in his day or ours, that creator be described as "God," "Nature" or "First Cause", surely intelligence never believed nor described creation as occurring without any cause. Moreover, it is well known that Thomas Paine was neither "little" nor "filthy" in mind or body. Mr. Roosevelt might with as much propriety, have described Benjamin Franklin, the close friend of Thomas Paine, as a filthy little idiot.

Every intelligent and truth respecting student of American history must regret to know that after a century of advanced civilization a United States official and professor of history could so flagrantly misrepresent the character and seek to belittle the memory of one who did so much for America and Humanity as did Thomas Paine.

The enclosed letter of T. B. Harned of Philadelphia to Jas. B. Elliott of the same city, a contribution for the Paine Centennial Celebration, and which I find printed in the "Torch of Reason" of the 27th ult., would enlighten Mr. Roosevelt, or any other one in such sad darkness as to the useful and honored life record of Thomas Paine.

Truly yours,

C. AMORY STEVENS.

## Free Children.

The question will be asked, How could free children be properly reared and educated in such a society as ours with its prejudice against them and their parents?

I reply that this prejudice is weakening in the great centers of population coincidently with the spread of radical industrial ideas. And the breaking up of old standards in general would be taken advantage of by those who would destroy the marriage tyranny.

But still more could the process be advanced by some kind of national association of those devoted to the reformation. Then persons having free children would be able to render support to one another. The children thus born might be regarded as the children of the association, to be received and assisted wherever they should go. Where there is a union of people with certain ideas the community is much less ardent in assailing them, because it feels the dignity of numbers and of organized purpose. It is less safe to assail an individual backed by a national body than one backed by nothing.

The laws are to be fought and changed until all marriage laws are abolished. This also might be better done by union.

There are undoubtedly great numbers who believe in abolishing marriage and begetting free children. An association formed let us say to establish a permanent fund to help in the proper education of such offspring where the parents could not afford it, would bring many of these people, who are found in all walks of life, to the front.

It is time to face society on this issue more boldly and squarely, and compel it to understand our motives and views. The uniform divorce law people and Comstockians should not have the field to themselves. And we cannot overcome them single handed.

MORRISON I. SWIFT.

Philadelphia, Dec. 12 1902.

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# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same*.

**LUCIFIC**—Producing Light.—*Same*.

**LUCIFORM**—Having the form of Light.—*Same*.

The name *Lucifer* means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Sexology—

In its Relation to Vice and Crime, will be the subject of a lecture by the editor of this paper before the Chicago Society of Anthropology, Sunday January 4, 1903, at Hall 13 Masonic Temple, ninth floor, beginning promptly at 3:30 p. m. Readers and friends of *Lucifer*, living in or near Chicago, are especially requested to be present and take part in the discussion of this vitally important subject. Admission free.

"Sex contains all," says the poet-prophet of realism, Walt Whitman.

## A National Fugitive Wife Law.

In last week's *Lucifer* I quoted the words of Congressman Taylor in his summing up of the symposium on "How to Cure the Divorce Evil—the National Disgrace, etc."—that for many weeks had appeared in the daily issues of the Hearst syndicate of papers.—New York, Chicago and San Francisco.

As stated by Mr. Taylor there was one point on which all, or nearly all, the writers upon this subject were agreed, and that was in demanding national legislation to define what constitutes legal marriage, and also what should constitute legal ground for annulment of the marriage bond.

This movement for a national divorce law I designated as a national fugitive wife law,—thus named for the reason that marriage—though made originally by man and for man's convenience—is incomparably more to woman than it is to man.

Man is not, and cannot be, enslaved in marriage as woman can be, and is, enslaved.

In most men's lives marriage comes as an incident—if it comes at all—nothing more.

To the average woman who marries, marriage is HER ALL! It includes all else; home, property, business, recreation, children, lover—or lovers—friends, enemies, health or disease, culture or lack of culture, rationality or superstition, freedom or slavery, longevity or premature death, etc., etc.

This is so, inevitably must be so, simply because by nature's decree, nature's division of labor, woman is the RACE-BUILDER; the home-maker; and race-reproduction and home-making are the aim, end and object of marriage—for woman.

That national supervision of marriage and divorce would mean more to women than to men is proved by the report that "an official from Washington has been digging through the records of the [Cook] County building and has discovered that during the twelve months ending Dec. 1 the number of divorces granted approached close to 2,000." "Three-fourths of the applicants"—continues the "Magazine" editor of the Chicago "Inter-Ocean"—"are women."

In her symposium article, printed December 10, in the Chicago "Examiner-American," Susan B. Anthony urges that marriage should not be the whole of woman's life, as it is now. "Woman," says Miss A., "whether married or single, must be free to act as her judgment dictates. Marriage must be an incident in her life, as it is in man's, and she must be educated to regard it as such, and not as the chief end and aim."

The most radical of Anarchists could scarcely have put the question of woman's freedom more clearly, more concisely, than to say, "Woman, whether married or single, must be free to act as her judgment dictates."

Can anything be more revolutionary than this?

What would there be left of canon law marriage, statutory marriage, institutional marriage, if woman were always to act as her judgment should dictate?

But it is fair to ask, how much of woman's time and energy would be left for gainful pursuits, for bread-winning pursuits, for works of popular education, for the business of the inventor, the machinist, the navigator, the explorer, etc., after the claims upon her as race-builder and home-maker had been satisfied?

True, there are many women by nature more masculine than feminine—Miss Anthony herself for one, if I read her physical lineaments aright—and for such the work that naturally devolves upon man as man would be suitable, more suitable than race-building or home-making. Mrs. Stanton tells us that while her children were in their minority she devoted herself to them, and when they no longer needed her care she gave her chief energies to public work.

But these instances are clearly exceptional and cannot be successfully followed by the great majority of womankind.

Race-building—child-bearing, child-rearing and home-making, will never be mere incidents in woman's life so long as she is woman, and lives a truly normal life.

In the following paragraph Miss Anthony throws a veritable bomb-shell into the camp of those who call divorce "national disgrace" and who clamor for a national marriage law and for the enforcement of the canon law which makes man the legal head of the family, the legal head of woman.

"DIVORCE IS NOT A NATIONAL DISGRACE. It simply is the result of that injustice of the marriage compact which gives to the husband the legal ownership of the wife's person and services during her whole lifetime. The trouble commences when he asserts his right and she rebels against it. This is usually the beginning of a battle which is unequal from first to last. He has gospel, law and public sentiment on his side; she has nothing but her outraged sense of justice. It may be said that none but a coarse, brutal man would assert this right, but you must remember that a large per cent of men are not sufficiently developed to recognize the wife's ownership of herself. Neither does woman know exactly what she is fighting against. She feels that her individual husband is especially tyrannical, but she does not see that it is the LAW which makes her his subject, his slave, that is responsible for this tyranny."

Here again we see the analogy between chattel slavery and the slavery of marriage, law-made marriage—"the only serfdom now recognized by law," as John Stuart Mill puts it. It was not that all slaveholders were brutal and tyrannical, but that the LAW gave them the right and the power to be such whenever pride, cupidity or passion prompted them to be brutal and tyrannical. And the same of husbands.

## ANOTHER SYMPOSIUM.

Since the close of the first symposium on Divorce and Marriage another on the same subject has been printed in the Hearst journals, called out by the recent European "court scandal" caused by the flight of Princess Louise of Saxe-Coburg, from her home, her husband and children. Of the four writers who have given us their views upon the cause of this highly sensational bit of court news, we have room in this issue to notice only the

opinion of Mrs. Elizabeth Walling who sums the matter up in these words:

"For the moral effect upon society of the transgression of the Princess Louise society can but thank itself for the cruelty and injustice of its marriage and divorce laws. To continue the delicate relation of love after the sentiment of love has ceased to be is an outrage upon the heart—a sin against the sensibilities. The law which prohibits a husband and wife from dissolving a tie which is joyless, inharmonious with their innate delicate moral sense and repugnant to reason, is a social despotism which breeds shams and hypocrisies from which germinate misery and vice."

If Mrs. Walling had added—breeds wars, breeds murders, suicides, lunacies, idiocies, imbecilities, robberies—the whole endless catalogue of crimes that can be committed upon the now living and especially upon the yet to be born, she would have come nearer telling the harm done by the irrational, the tyrannical and worse than brutal marriage and divorce laws of all nations calling themselves Christian.

M. HARMAN.

#### Charity and the Trusts.

Never before in the history of Chicago has "charity," public and private, been so generously lavish in its efforts to supply the poor with a bountiful "Christmas dinner" as on the occasion of the midwinter festival for the year 1902, common calendar, or 302 of the Brunonian Era. Prominent among those who acted as almoners to the needy was the Chicago "Examiner-American," which paper collected and distributed about six thousand dollars, and spent the amount in purchase of the traditional "Christmas turkey," cakes, pies, fruit and other accompaniments that would help to make the families of the very poor feel that for one day at least they could dine as well as their rich neighbors.

Many other business firms, also individual donors and charitable associations, etc., etc., vied with each other in the effort to make the poor, the improvident and unfortunate forget their troubles and enjoy, for the time being, the luxury of having enough to eat.

Now, while it may have a cynical sound the question seems not untimely to ask whether the poor beneficiaries or the rich combinations, "the trusts," profited most by this spectacular giving of money in charity.

Take for instance the item of meat. Turkeys, geese, ducks and chickens were plentiful, presumably, on the farm, as in ordinary years. The same of all other kinds of flesh meat. The cost of feed and care of these fowls was not greater during the summer and fall of 1902 than in average years. The farmer, the poultry raiser, received but little more for their fowls, also for pigs, sheep and steers, than in average years.

Why then should the consumer in Chicago be compelled to pay 22 cents per pound for turkeys when the usual price at this season of the year is 10 or 12 cents?

Greater demand may be a part of the answer, that is to say, more people ate turkey, chicken, goose and duck, on last Christmas day in Chicago because of the generous emulation of rich men and rich corporations to out-do each other in supplying everybody with one or more of these fowls for their holiday dinner, but when due allowance is made for this factor in the case it will probably be found that the main cause of high prices of turkeys, and of flesh meat generally, is the inordinate greed of the men composing the

#### MEAT TRUST.

The following paragraph clipped from the Chicago "Examiner" tells its own story:

Christmas day a poor, tiny baby froze to death in Chicago. Its mother could obtain no coal, owing to its excessive price. She burned all her furniture, piece by piece, to keep it alive. That gone, she gave it all the warmth her poor half starved

body could furnish. Imagine her agony as she saw the flickering spark of life slowly go out. The baby died a victim of the rapacity of well-fed men who control the coal market of Chicago.

According to the statements of the dealers and also of the railway officials the blame for the present shortage of bituminous coal in the yards of Chicago, and the great rise in prices, does not rest with them, but rather with the operators of the mines. However this may be there is little room for doubt that

#### THE COAL TRUST—

here as elsewhere, is getting in its work, compelling the poor to pay about three times the usual winter price for this prime necessity of existence in this city.

These are a few only of the illustrations that might be given of the ways in which the "prosperity" of the rich brings about a necessity for alms-giving. That the men who profit by combinations to raise prices should be prominent as contributors to public charities is to be expected. It is part of the scheme by which they expect to be allowed to keep the bulk of their plunder.

M. HARMAN.

#### A Word from Voltairine de Cleyre.

The doctrine of nonresistance, as taught by Leo Tolstoy and others who are called Anarchists, is receiving fresh impetus and illustration from the attitude of Miss de Cleyre and her friends, in Philadelphia and elsewhere.

As stated in last week's *Lucifer* this well-known apostle of Anarchism was shot Dec. 19, by a man named Hilscher. At first it was thought Miss de Cleyre's wounds would prove fatal, but later reports give hope that she will recover.

In accord with her acceptance and championship of the teachings attributed to the Nazarene, to Buddha and others of ancient and modern times, the doctrine of forgiveness of injuries and of overcoming evil with good, Miss de Cleyre declines to prosecute Hilscher, but on the contrary will do what she can to shield him from punishment as a malefactor. She will not be a witness against him, but with the help of her friends will raise a fund to hire counsel to defend her assailant when arraigned on the charge of murder, or attempted murder, as the case may be.

Much space has been given to reports of the shooting and its probable consequences, also to a history of the principals in the tragedy, by the daily press of Philadelphia, Miss de Cleyre's home, and other eastern cities. In the Philadelphia "North American" of Dec. 24, appeared the following, as written or dictated by the wounded woman herself:

The boy who, they say, shot me is crazy. Lack of proper food and healthy labor made him so. He ought to be put into an asylum. It would be an outrage against civilization if he were sent to jail for an act which was the product of a diseased brain.

Shortly before I was shot the young man sent me a letter which was pitiful—nothing to eat, no place to sleep, no work. Before that I had not heard from him for two years.

He wanted to write and speak for the cause of Anarchy—individual liberty—but this was impossible, because, added to his lack of education, were the impractical, foolish plans of his unbalanced head. He had good intentions. He wanted to make the world better, but he did not know how to appeal to the brains and hearts of men and women. At best he was only fit to distribute literature for us.

These things discouraged the crazed mind of the boy. He did not know what he was doing. He was simply a lunatic, acting as a man with a fever. I had not seen him for two years. Suddenly, when I was not thinking about him, he appeared in front of me, and, I am told, shot me. I did not recognize him at the time.

I have no resentment toward the man. If society were so constituted as to allow every man, woman and child to lead a normal life there would be no violence in this world. It fills me with horror to think of the brutal acts done in the name of gov-



ernment. Every act of violence finds its echo in another act of violence. The policeman's club breeds criminals.

Contrary to public understanding, Anarchism means "Peace on earth, good will to men." Acts of violence done in the name of Anarchy are caused by men and women who forget to be philosophers—teachers of the people—because their physical and mental sufferings drive them to desperation.

In the same issue of the "North American" is told how kind Miss de Cleyre has always been to her mother and sister; that "for years she had regularly sent money saved from her earnings as a teacher to her mother who resides with her sister in a little Michigan town, and how earnestly she had begged that her mother should not be told of what had befallen her. . . . Yesterday they showed the Christmas presents which she had bought the day before she was shot—a handsome mink neck scarf for her mother and gloves and handkerchiefs for her sister. The presents were forwarded last night, with 'Voltaire's best wishes for a merry Christmas to her mother and sister.'"

Such testimony as this should help to counteract the popular belief that Anarchists are fiends incarnate—simply champions of murder and destruction of all that makes for security of life and for safety of the earnings of honest industry and the savings of temperance and frugality.

Those of our readers who may wish to be kept posted in regard to the condition of Miss de Cleyre can address J. B. Elliott, 3515 Wallace St., Philadelphia, or Mary Hanson, 807 Fairmount Ave., same city. M. HARMAN.

#### Books Received.

Among the noteworthy books received at this office is "History of the French Revolution," by C. L. James, published by Abe Isaac Jr. Handsomely bound, printed on good paper, with good, clear type, this volume is a welcome addition to the many books of permanent value brought out by the radical press during the year that is now closing.

Readers of "Free Society" will remember the serial story that formed a prominent feature of that journal during the year 1901. That story was revised by the author and is now offered to the public in book form, price one dollar. Address the publisher, 331 Walnut St., this city.

Few writers of the present age are so well qualified to write a readable history of the volcanic political and social outburst known as the French Revolution, as is Lucifer's old friend and contributor, C. L. James. Time and health permitting I hope to read once more this ever interesting story, as now told by Bro. James, and to make selections therefrom for Lucifer's columns.

#### "RESIST NOT EVIL."

Is the name of a new book by Clarence S. Darrow, one of Chicago's most eminent lawyers, and one of the few lawyers who seems not to have sunk his manhood in order to achieve eminence in his profession. Mr. Darrow was selected by the striking miners in Pennsylvania to plead their cause before the Roosevelt arbitration tribunal, and thus far seems to have acquitted himself in that capacity to the entire satisfaction of his employers.

Among Mr. Darrow's previously published books and pamphlets are the following: "A Persian Pearl and other Essays," price \$1.50; "The Rights and Wrongs of Ireland," 10c; "The Woodworker's Conspiracy Case," 10c; "Address at the Grave of John P. Altgeld," 5c; "Crimes and Criminals," 10c; "Realism in Literature and Art," 5c. Besides these he has in press a volume of short stories entitled "Tales from the Courts." These books may be ordered from the publishers, Chas. H. Kerr & Co. of this city, or from Lucifer's office.

"Resist not Evil" is issued by the same publishing house, price 75c.

The following paragraphs from the chapter, "Armies and

Navies," will give our readers a fair idea of the style and general trend of sentiment and philosophy of the author:

"The teaching of patriotism and war permeates all society; it reaches to the youngest child and even shapes the character of the unborn babe. It fills the soul with false ambitions, with ignoble desires, and with sordid hopes. Every sentiment for the improvement of men, for human justice, for the uplifting of the poor, is at once stifled by the wild, hoarse shout for blood. The lowest standard of ethics of which a right-thinking man can possibly conceive is taught to the common soldier whose trade is to shoot his fellow man. In youth he may have learned the command, 'Thou shalt not kill,' but the ruler takes the boy just as he enters manhood and teaches him that his highest duty is to shoot a bullet through his neighbor's heart,—and this unmoved by passion or feeling or hatred, and without the least regard to right or wrong, but simply because his ruler gives the word. It is not the privilege of the common soldier to ask questions, to consider right and wrong, to think of the misery and suffering his act entails upon others innocent of crime. He may be told to point his gun at his neighbor and his friend, even at his brother or father; if so he must obey commands.

There's not to reason why,  
There's but to do and die,

represents the code of ethics that governs a soldier's life.

"And yet from men who believe in these ideals, men who sacrifice their right of private judgment in the holiest matter that can weigh upon the conscience and the intellect, the taking of human life,—men who place their lives, their consciences, their destinies, without question or hesitation, into another's keeping, men whose trade is slaughter and whose cunning consists in their ability to kill their fellows,—from such men it is expected to build great cities and rear a noble humanity!

"These teachings lead to destruction and death; the destruction of the body and the destruction of the soul. Even on the plea of physical evolution in the long sweep of time, these men must give way to the patient, peaceful non-resistants, who love their brothers and believe in the sacredness of life. Long ago it was written down that 'He who takes the sword shall perish by the sword.'"

In his preface Mr. Darrow says the book was "inspired by the writings of Tolstoy, who was the first, and in fact the only, author of my acquaintance who ever seemed to place the doctrine of nonresistance on a substantial basis."

As a wholesome corrective of the military spirit now dominant everywhere, in this country and in Europe this book is invaluable, and should be widely circulated and read, especially by the young of both sexes.

M. HARMAN.

#### VARIOUS VOICES.

J. Wm. Lloyd, Westfield, N. J.:—Enclosed is one dollar for Lucifer. It improves all the time and is now a sheet to be proud of.

Joseph Mitchell, Grand Rapids, Mich.:—It will soon be a year since I commenced reading Lucifer. It not only helps me to grow nobler in heart, but inspires me to study and learn all I can. Enclosed find \$1 for another year's subscription.

E. B. B., Marietta, Ohio:—I enclose \$2 to apply on subscription to Lucifer. Would like to do more for Lucifer than just pay for paper; but at present I need help myself. We meat packers are so prosperous that we meat eaters can't stand it much longer—or rather I should say we would-be meat eaters.

J. H. Kallmeyer, Texas:—It will be a delight to receive Lucifer's weekly visits, here where I have come from New Florence, Mo., to better my condition. Here as in my native state I shall hold communion with Lucifer's editors and contributors and this will be some compensation for the severing of ties which are incident to one's taking up his abode in the land of strangers.

J. L. Hicks, Abilene, Tex.:—My subscription to Lucifer has expired, and I write to renew. Find enclosed \$1.20, for which send Lucifer one year, Paine's "Age of Reason," and "Thomas Jefferson: His Political, Social and Religious Philosophy." I have thought many times that I would be unable to keep up my subscription to Lucifer, but when the time comes to begin doing without it I can't say Farewell.

Horatio Victor Newcomb, former Louisville and Nashville railroad president, sued for divorce in New York, alleging that his wife refused to say "obey" during marriage service, painted her lips, and often kicked him out of bed.—Exchange.

Forty copies of Lucifer, no two alike, of 1901 will be sent to any address for 15 cents. Nine bundles for \$1. We are anxious to place these papers where they will do good. Please let us have your orders soon.

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WHOLE No. 951

## NATURE'S DAUGHTER.

She was sitting alone  
On a hillside stone;  
When I came on her suddenly, all unknown;  
But she did not see;  
And 'twas joy for me  
To pause near a soul of such ecstasy.

For she sang as the birds,  
A song without words;  
Beside the quietly feeding herds;  
And she had the air  
Of one careless of care;  
To whom the whole world shows sweet and fair.

She gazed away  
As the idler may,  
To the east and the far-off gates of day;  
And so it befell  
That I knew her spell,  
And understood her; regarding her well.

The stain of her eye  
With the blue of the sky  
Was matched; and the wild-rose nodding nigh  
In its scented place,  
Reflected the grace  
And the delicate hues of her happy face.

Open her look—  
Like an open book,  
As she turned about in her fresh green nook.  
Some bloom she had got  
From a daisy plot,  
Which she fingered, then scattered about the spot.

Simple her dress;  
And each vagrant tress  
Of her hair was caught back in carelessness.  
Supple and free  
She seemed to be,  
And lithe in her form as a young willow tree.

And oh, she grew glad!  
No thought over-sad;  
I mused, her spirit bath ever had.  
She is happy and wild;  
She is nature's child!  
And I looked through my tears at her there, and smiled.

She laughed and she sang  
Till the echoes rang;  
There was never a sigh, nor a sorrow's pang.  
At one with the hill,  
Its rocks and its rill,  
She asked for naught, and she had her will.

There came a far call;  
And she let the flowers fall  
And wandered away down a path by a wall.  
But below, beyond sight,  
Still I heard her delight,  
Like the song of a bird that must sing in its flight.

WILLIAM FRANCIS BARNARD.

The condition which high friendship demands, is, ability to do without it.—Emerson.

## Husbands vs. Jobs.

Moved by the agonies of those who are striving, at the cost of infinite white paper and barrels of ink, to solve the divorce problem, the United States Government has come nobly to the rescue. The syllogism which it has formulated runs something like this: Only married people get divorced; divorce is an evil; ergo, whatever leads to it should be abolished; go to, we will do what we can to discourage marriage.

With this philanthropic object in view the postmaster-general has published an edict that any woman who marries from this time and forever after must hold her peace and lose her job, and, cleaving to the individual whom she has preferred before the post-office, she must forsake everyone else and cleave to him only. Not for her is the glad some payroll made out of a Saturday night. Never more will her eyes be gladdened by the sight of an envelope. If she will get married, let it be at her own risk.

The postmaster has even gone a step further than this. He has called for a list of husbands; women who have husbands concealed about their premises are required to bring them to the blessed light of day, and show cause why they should be allowed such a luxury. The man may have been partially dismembered by a railroad wreck; he may be the remains of a number of battles fought during our several wars; he may have broken down in health, or have lost his money, or contracted tuberculosis, and he may be sick and feeble, and heartbroken that the burden of bread-winning has fallen on the shoulders of his wife, but all that makes no difference. He has several alternatives placed before him by the government. He can go off and die, or he can get a divorce, or he can fall back on biblical authority and try a bit of a little trick, and say she is his sister. This is always dangerous; it proved so even in the days of Abraham. The invalid husband has no rights that the government feels called on to respect; he may not be able to do anything else, but he can make his wife lose her situation and his children go hungry.

Not long ago a similar order was issued in a Western city in regard to married teachers, and it has always been a question likely to come up at any time. Mr. Payne says he is not opposed to marriage. He goes on the supposition that in every family the man should be the bread winner, and that he is. If the woman works, it is just out of vanity and a desire to have jam for the bread provided by the man, or perhaps from sheer spite, to keep some other woman from getting the place. "Two salaries to one family are too much." Parenthetically, it might be said that when one salary is enough, that may be true, but how many times does the single salary leave a good wide margin for the rainy day? Subtract rent and provisions and clothes and school, shoes and doctors' bills for six from \$100 a month, and mark the net deficit. And very few clerks get \$100 a month.

Man is a dear, sweet creature, and we couldn't get along

without him, but he is the most illogical animal that ever happened. He objects to women in various walks of life, because she does not take the work up with sufficient seriousness, intending to devote her life to it; she is going to doctor people, or practice law, or draw up abstracts, or make designs, or write shorthand only until some man comes along and marries her, when the office that knew her will know her no more. When, on the other hand, she wants to keep on peddling pills, and drawing briefs and so on, she is described as "taking the bread out of the mouth" of some man who might be getting wealthy but for her. Probably it takes some brains to be a clerk in the postoffice, and a good clerk is not to be made in a day; so the ambitious young woman who wants to do her work well takes an interest in it, perfects herself in the details, acts as if it was to be her profession for life. And then she is thrown out bodily because she gets married. Oh, wise old postmaster, how I do honor thee!

There is an erroneous impression that business women are not domestic in their tastes, do not care for "all the comforts of a home," cannot keep house, or boil water without scorching it, and are devotedly fond of boarding-houses. Which is non-sense. A certain married man in this town once described himself as "a thoroughly domesticated animal." When he was through for the day he wanted to go home and nowhere else. The best restaurant in town had no attraction for him; the theatre palled in comparison with a concert by his own fireside. He wanted to leave "down town" and forget about it. That is exactly the sentiment of ninety-nine out of every one hundred women who work. If they can afford a home, it is generally the delight of their lives; into it they put all the enthusiasm which a man gives to whatever hobby he may have—pipes, or music, or study, or athletics. A woman's home, whether it is one room or a palace, is her ready-made, foreordained hobby. There are exceptions to this rule, of course, but they are scarcer than the fleas on a Mexican canine.

It is said that all the people in the world can be divided into three classes of insects, so far as work is concerned. The rarest class belong to the ant tribe. The ant, by the way, has the largest brain compared to its bulk of any living creature. The elephant is an idiot by comparison. The ant people work for themselves and the ant hill; it is said that there are no "poor" ants. It will be readily seen that this is a stage of evolution still far ahead of present-day mankind. The second class of people belong to the grasshoppers, who never would work at all if they could get out of it, and who furnish opportunities for the charitable when winter comes. There are a good many of these. In fact, it is a question whether a very large per cent. of the race would ever do a stroke of work if it wasn't that they are just enough smarter than the grasshopper to know that winter is coming. The last class belong to the bees, the little busy bee that improves each shining hour, making pounds of honey for somebody else to eat. The bee, the mule and the human being are the only animals that have so little sense that they will work themselves to death for some one else. Just remember in this connection that the proverb runs, "Go to the ant, thou sluggard," and not to the bee. All of which goes to teach that as a rule neither men nor women will pike down to a dingy office and sit on a high stool from 8 A. M. until 6 P. M. unless there is some good and sufficient reason for it; wet and dry, year in, year out. No, as a nation we are neither so miserly nor industrious as to account for this devotion to business on any other ground than plain necessity.

Of course, if the United States wants to go into the business of discouraging matrimony, just because it has some 2,000,000 men surplusage, there is no more to be said. If, in pursuance of this plan, it intends to get out any literature—pamphlets like "Marriage—How to Avoid It," or "Evils of Matrimony," or "Dangers of a Double Life," or "Blessed Singleness," then we commend the following very excellent story: It seems that

archbishop Ryan was visiting one of his parishioners in a mining district, preparatory to confirming a number of children. Among other questions he asked one nervous little girl what matrimony was, and she answered that it was "a state of terrible torment which those who enter it are compelled to undergo for a time to prepare them for a brighter and better world." "No, no," remonstrated the priest, "that isn't matrimony, that's the definition of purgatory." "Leave her alone," said the archbishop, "maybe she's right. What do you or I know about it?"—*Ellis Meredith, in "Denver News."*

### Science and Intuition.

There are truths that we sense, feel, but can find no words in which to clothe them till scientific research gives us something to lay hold of.

The fact that so long as the church rules sex she rules everything, was declared by this writer nearly twenty years ago, and the proof could not be forthcoming till that other fact of the transmutation of sex desire into religious emotion came to my knowledge. I then saw how it was that the church became the power it is.

Scientific research shows conclusively that the finer elements, or forces, are the strongest. Take for instance water and convert it into steam; so it is demonstrable that sex desire can be changed into religious emotion, that emotion to the desire from which it comes. As steam to water it is an intensified power.

But we find another law that applies here, the threefold law of actor, acted upon and result. The result in this case is sex desire intensified in religious emotion. The actor, or actors are the priesthood; the subject, or those acted upon, furnish the steam—the emotion. That emotion centers on the actor and that which the actor represents, to-wit, Christ crucified, etc.

But sex is life, is vitality, and those who gather that life become strong in magnetic power at the expense of those who furnish this sex life as it is transmuted into strong emotion.

One who hypnotizes or mesmerizes another does not use his own force, his own vitality, but draws to himself the vitality of the subject, and thus holds him by an invisible line, just as truly as though he held him by a visible chain. But the mesmerizer lets go when the experiment is complete. The church never lets go till forced so to do.

The church holds its subjects by the same law, an invisible but real chain, as does the mesmerizer his subjects, but, as before said, the church never lets go.

Enough on this point; there is another great truth in nature that intuitive souls have sensed, one here, another there for over forty years, namely, the possibility of overcoming death, or the dissolution of the physical body. Science is beginning to come upon the same ground.

The "Truth Seeker" New York, dated Nov. 15, 1902, has an article taken from "Harper's Monthly," entitled "The Newest Conceptions of Life." In this article it is stated that physiology's present answer to the old riddle [what is life] is:

"Life is a series of fermentations."

But fermentation is destructive. True, but it is found that there is a reversible process, by which that which has been changed by fermentation can be restored. It is shown "that a constructive fermentation exists."

I cannot quote much without making this article too long but will simply say that through the action of this reversible, or constructive fermentation, starch which has been submitted to fermentation, by taking up water is split into one of the simpler sugars, glucose, but under the reversed or constructive fermentation it becomes starch again, and this is the result of but one of several experimental reversions. The final comment is as follows:

"As the discovery of the constructive ferments gave at last a clue to a complete account of the whole life process, so to those who have closely and reflectively followed the development of bio-chemistry the discovery of reversibility in fermentation may in time disclose the reversibility of the life process; the

more concrete phrase—the arrest of death, the prevention of old age, the preservation of youth."

Here science brings in sight the possibility of the law of what intuitive souls have been declaring for more than a generation, namely, that it is possible to overcome death, but because this triumph over death was seen to be connected with the right use of sex, their intuitions were scouted.

I say intuitions because it was *FEELING* more than knowledge. Or rather, it was soul knowledge, which as yet the intellect could not grasp.

Still later, a class of thinkers have arisen who do not connect the result with the so much despised sex question, but still claim that we need not die.

Thousands have fallen into line, but can give no logical reason for their faith.

But what are those two processes of fermentation but the eternally united male and female factors of life that everywhere prevail—the destructive fermentation representing the male, and the constructive the female?

Each of these are equally useful, for if the destructive principle did not remove the old, how could the constructive bring in the new, and thus keep up the action called progress?

Yes, both are equally needed, and if their action is balanced, if the feminine is free to gather as fast as the masculine destroys, then life can but continue to hold the form it has taken.

Coming to the human we find here as elsewhere that the feminine is the builder, and by the law of attraction, but when has the feminine had the chance to act freely? The masculine holds the feminine in subjection and the result is death—death because the very atmosphere we breathe lacks the normal development of the feminine element.

Can there be a stronger, a more logical reason as to why woman should be absolutely free from man's domination?

If there is a cause on earth that woman should sustain, should be willing to sacrifice to aid, it is the cause of her own FREEDOM, and all intelligent, right thinking men will sustain her, for the prize is LIFE!

Man joys in being conqueror. Well then, help us to conquer death by giving us that absolute freedom which will enable us to build as fast as time can tear down. We do so now, as far as the perpetuation of the race is concerned, but we are tired of building bodies to be destroyed by death.

Let us be free that death itself may die!

LOIS WASSBROOKER.

### Various Reflections.

I am sorry that Celia B. Whitehead, one of the leaders of the Alpheite movement, is shocked by my fable called "Mrs. Grundy's Two Boarding Schools." She assumes that I mean to compare "eating jam" with "the use of the organs of human creation," and seems to think such a comparison almost blasphemous. In my opinion the merely physical part of love can very properly be compared with eating, as both are physical appetites. It is true, however, that the misguided efforts of people like Mrs. Grundy and Mrs. Whitehead have given the physical part of love an absurd importance, which it does not naturally possess. A mountain brook is a little thing, but, if you dam it up long enough, it will at last swell to the volume of the Amazon. Some years ago one of the best known freethinkers in America told me that until he was over thirty he had never committed the slightest deviation from perfect physical chastity. Yet he confessed that in his youth he was the most impure of men, because his mind was always filled with unchaste thoughts. If, instead of damming up nature, he had let her take her course, he would not have remembered once a week that there was such a thing as sex. That is why I always call myself a Puritan. Under my system sexuality would be a beautiful little stream flowing gently through the garden of love. Under Mrs. Grundy it has become a roaring torrent, sweeping all before it. Under Mrs. Whitehead it would become another Noah's flood, which would submerge the world.

In No. 946 the editor asks our views as to whether, under free motherhood, many or few men would be employed as fathers. I can hardly doubt that we should follow the example of those who breed all other kinds of animals. Every breeder of race horses, cattle, or any other kind of stock, wants to have the female served by the best available male. By such careful selection all breeds of domestic stocks have in modern times improved by leaps and bounds, while no perceptible change has been seen in any wild animal. If women were free, and well informed about heredity, they would very likely become as careful in the choice of a father as breeders and gardeners now are. It is not, however, to be supposed that all the women in one community would choose the same man. Not only do tastes differ, but men differ in their points of excellence, and a woman's selection would depend on whether she wanted to produce a Saadov or a Shelley. Moreover, every woman of any imagination would want to have several different types of children, and would therefore choose a new man on each occasion.

"Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties," said Milton. So think Emma Goldman and James F. Morton, and they are much afraid of the awful possibility of the American people losing what freedom of speech they have. Such a thing would not worry me much. I lived in Germany in the last year of the Anti-Socialist Law, which was in force from 1878 to 1890. It prohibited all Socialist speeches and writings. I was anxious to attend some Socialist meetings, but was at first quite nonplussed by the absence of any advertisement. One thing that quickly arrested my attention, however, was the astounding number of public dances, entertainments in beer gardens, gymnastic unions, etc. Before long I realized that these were the agencies by which Socialism was being propagated, and they had the great merit of bringing out the women and children as well as the men. Moreover, Socialism was driven from the public platform into the home, for people were always meeting in one another's houses to discuss it. On Sunday afternoon my Berlin landlord would fill his room with an admiring crowd of women and children, and tell them how "Das Blut muss fliessen, wie die Wasserleitung." ("Blood must flow like the water pipe.") Elections were held in the first and last years of the law. In 1878 the Socialists vote was 437,158; in 1890 it was 1,427,108.

Few people go to meetings, and I doubt if many have their views formed by books. Heart to heart talks and private letters count most. Forbidden books are always greedily read, however. Persecution interferes only with the least useful kinds of propaganda, and stimulates the most effective kinds. The total abolition of free speech would be especially favorable to the sex movement, which is a movement of individual salvation, and needs no organization. Under total prohibition we should have a glorious time spreading the glad tidings by means of type-written manuscripts, which would be more racy than anything that gets into Lucifer, and would be read by everybody. Now we blow our steam off in Lucifer, and are not allowed to say much after all.

I propose that a deputation of Luciferites should wait on Comstock to see if anything can be done about making the laws stricter. This would be provoking to habitual speakers and writers like Miss Goldman and Mr. Morton, but I hope they will be ready to sacrifice themselves to the common good.

R. B. KERN.

### The Knot Tells.

An Irish couple whose married bliss was not without a few "squalls" received a homely lecture from the spiritual adviser regarding their disgraceful quarrels.

His reverence said, "That dog and cat you have agree better than you."

The reply somewhat upset him: "If yer rivrence 'ill to thim tighther, ye'll soon change yer moind?"—*Ex.*



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same.*

**LUCIFIC**—Producing Light.—*Same.*

**LUCIFORM**—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Sexology—As Related to Poverty, Vice and Crime.

"Sex contains all," says the poet-prophet of realism, of naturalism, of unconventionalism, Walt Whitman, not the irrepressible John Whitman, head center of the Cook County jail.

Well, let us see about this, Bro. Whitman. ALL is a very inclusive term.

Does sex include the coal famine in Chicago?

Does sex include South Clark street and the Stock Yards district, with their squalor, their swarms of grimy, ill-clad, ill-kempt, dwarfed, ill-led, ill-housed and half-warmed women and children, and their crowds of bleary-eyed, beer-and-tobacco-soaked, generally idle, improvident and often criminal men?

Does sex include the Board of Trade Building, with its yelling, howling, stamping, bellowing mob of high class gamblers, gamblers in stocks and bonds, and in the material out of which bread, the "staff of life," is made?

Does sex include "Fifth Avenue," New York, and the elect "400"?—also Cherry Street, same city, where children swarm like rabbits in a warren, each family averaging five or six children, whereas the average in Fifth Avenue is less than one child to the family?

Does sex include President Baer of Reading Railroad, the partner of God in the management of the business affairs of this country?

Does it include the Standard Oil Octopus, with its tentacles reaching to every state and territory in the American Union, and stretching out its greedy arms to Europe and the uttermost parts of the earth, and by thus absorbing natural supply, gaining the power to raise the price of kerosene in less than one year from 7½ cents per gallon to 11½ cents per gallon?

Does it include J. Pierpont Morgan, and the other members of the steel trust, the robber combination that is now appealing to the socialistic conscience of the country by enlarging its organization so as to take in 128,000 of its employees, giving these employees a chance to invest in the stock, thereby putting THEM under the bonds of self-interest to work more faithfully for the complete triumph of the trust—not seeing that they, the small stockholders, thus become more surely the slaves of the vicious system, the JACKALS that provide royal dinners for the lordly barons—the LIONS that compose the inside ring?

Does sex include the East Indian "darbar"—the pageant connected with the proclaiming of Edward Guelph as emperor of famine stricken India, a ceremony costing, it is believed, twice the number of millions of money that were expended upon the coronation ceremonies of the same insignificant royal pauper, in England last year?

Did sex include the ostentatious display of charity in Chicago during holiday week, when tens of thousands of dinners

were given to families of the very poor, and to hungry individuals, which dinners consisted, in most cases, of fatted turkey costing 20 cents per pound—or thereabout, or of goose, duck or chicken, with other expensive and luxurious accompaniments, while during the same week a dozen or more children in this city were abandoned to starve or freeze to death?

Had sex anything to do with the recent lynchings in the southern states—the victim in one instance being a woman?

The answer to all these queries, as I think, must, without hesitation, be an affirmative one.

Take, for instance, the last illustration—the lynching of negroes, generally for the crime of rape, or attempted rape upon the persons of white women. The men accused of this crime were begotten and born in slavery, or their parents were. The relation of master to slave authorized and condoned the crime of rape. The female slave dared not to refuse her master, or the master's friend and boon companion. No slave could testify in court against a white man. Slaves had no rights the superior race were bound to respect. What wonder then that the first generation of negroes born in freedom—or in what they are told is freedom—should exhibit a disposition to even up matters a little?—to pay the debt contracted by the white race in its own coins, or to say, with Shylock, "The villainy you do teach me I will execute?"

During her long stay among the uncivilized negroes of Central Africa, Mrs. French Sheldon tells us she never knew or heard of a case of sexual outrage. This would seem to show that it is their sexual association with the white race that has caused the descendants of negro slaves to commit outrages such as lead to the still greater crime of lynching, by the so-called superior race.

Take, as another illustration, the coal famine in Chicago. Here is a paragraph taken from the Chicago "Examiner" of Saturday morning Jan. 3:

"Some of the people who are shouting for coal these days of famine have been able thus far to bear up under the shortage; but there are others—and these latter are in the majority—to whom the lack of coal means hardship, suffering, and in some cases death. Out on the West Side, in the heart of the Ghetto district, there are hundreds upon hundreds of poor people in this condition. They have money, little enough of it, but they are willing to pay for coal. They cannot get it at any price, they declare."

The "Tribune" of same date sums the matter up in this way:

"The consumer accuses the mine operator.

The mine operator accuses the railroad.

The railroad accuses the jobber.

The jobber accuses the scaler.

The scaler accuses the retailer.

The retailer accuses the consumer."

The "consumer" who buys more than he needs through fear of continued rise in price, is called the "coal hog," and it is gravely asserted and believed by many that the main cause of the trouble is the unusual hoarding of coal by consumers who are able to do so.

That all of the factors named by the "Tribune" have had a share in producing the unprecedented shortage and consequent high prices of coal in Chicago is probably true, but beneath all of these surface causes lie the more deeply-seated causes, the basic causes, the ethical motives that inspire and regulate human conduct.

Why do not the mine operator, the railroad director, the jobber, the scaler, the consumer—why do not all these have a care for the welfare of OTHERS as well as for their own?

Is it not because of the fact that the prime characteristic of that society institution from which all others spring—the family—is an EGOTISTIC and not an ALTRUISTIC institution?

Is it not because institutional marriage—both canon law and statutory—is built on MONOPOLY as its chief corner stone?

The private ownership of woman by man—ownership of the

PERSON of woman by man—and in a modified sense—of man by woman, is not this monopolistic ownership sufficient to account for all the monopolies in business, the narrowly selfish greed everywhere dominant in modern society?

The family is the product of one of the basic instincts, the instinct of race-preservation. The race is preserved and perpetuated by and through the attraction, the appetite, the desire, the differentiation, called sex. Modern family life is indissolubly connected with marriage. Marriage means monopoly of sex—especially the sex of woman. What more natural then, than that the product of this primary institution, the family, should be like the institution itself, monopolistic?

If the family be built upon the monopolistic principle—the principle of exclusive ownership of persons—especially the exclusive ownership by man—as the head of the family—of the person of woman, the child-builder of the family, what else can we expect than that the progeny resulting from such institution should be monopolistic in tendency, narrowly selfish, greedy in business matters, unsympathetic with or for the sorrows and misfortunes of others?

In like manner, and in still greater degree, the influence of the mother upon the unborn child is towards monopoly of all things desirable in life, because of the fact that she holds the fetal organism in her keeping—in the most intimate of all possible embraces, for the period of nine fateful months, subject, every moment of this time, to the direct moulding influence of every thought, every emotion of the maternal brain and heart. What wonder then that the monopolistic idea, the idea of exclusive ownership of at least one man, should be so ingrained in the warp and woof of the unborn child that through all its after life the grasping, greedy, narrowly selfish, monopolistic idea should be the leading characteristic of the human being thus begotten and thus environed during the most impressive period of mortal life.

The period of lactation also, of nursing, should not be overlooked; the period when the child imbibes the maternal thought and desire "with his mother's milk," to quote a familiar proverb.

That the economic environment of the mother, and father also, during the ante-natal period—the never ending struggle to keep the wolf from the door, will have much to do with creating a "hogish" man or woman in adult life, is doubtless very true, but as between the two, the more basic influence, the more fundamental, is the more important in accounting for the predominant traits of adult life.

The weight of great names goes far with some people. The subject is much too large for one article in *Lucifer*. I close for this week by quoting a few paragraphs from Grant Allen, the author of "The Woman Who Did." They are the closing paragraphs of the booklet, "The New Hedonism":

Asceticism surrounds sex with all gross and vulgar images. Hedonism seeks to surround it with all graceful and noble and elevating associations.

The hedonist, therefore, recognizes in the sex-instinct the origin and basis of all that is best and highest within us. He is not ashamed of it, like the hermits who find that uncleanness is next to godliness, and hold fresh lines an abomination. He is not afraid of it, like the timid moralists who think our instincts and impulses were given us by heaven in order that we might disobey them. He faces facts, and fears no phantoms. His object will always be so to use these functions as not to abuse them, either by enforced abstinence or by acquiescence in a hateful regime of vice, disease and practical slavery for a large body of women. He knows that to be pure is not to be an ascetic, and that chastity means a profound disinclination to give the body where the heart is not given in union.

Hitherto the evolution of sex relations has all been upward—from tribal promiscuity and "marriage by capture," through polyandry and polygamy, to an imperfect monogamy. Why should we suppose all this is going now to be reversed, and that evolution is going suddenly to change, and to rush us violently down a steep place into the sea in a retrograde direction?

Most people imagine that if we cease to believe a Lie, it will be all "up" with us. The flood-gates will be opened. I have no such craven fear of the Truth or its consequences. I hold rather, with the apostle, that the Truth will make us free—and I do not shrink from freedom.

I do not believe that our existing system of marriage and harlotry—or, ought we not rather to say, of harlotry and marriage?—is a divine institution. No doubt, when any large proportion of us are enlightened hedonists, our sex relations will be remodelled. They would stand remodelling. An evening walk from Charing Cross by Leicester square to Piccadilly circus will serve to show the most abandoned optimist that they are not quite perfect. A system which culminates in the divorce court, the action for breach of promise, seduction, prostitution, infanticide, abortion, desertion, cruelty, husband-poisoning, wife-kicking, contagious disease, suicide, illegitimacy, unnatural vice, the Strand by night, the London dance halls, might surely be bettered by the wit of man.

Hedonism, I believe, may introduce a new system. But hedonists venture to hope that it will not include the selling of self into loveless union for a night or for a lifetime; the bearing of children by a mother to a man she despises or loathes or shrinks from; the production by force, sanctioned by law, of hereditary drunkards, hereditary epileptics, hereditary consumptives, hereditary criminals.

We shall expect in the future a purer and truer relation between father and mother, between parent and child. We shall expect some sanctity to attach to the idea of paternity, some thought and care to be given beforehand to the duties of motherhood. We will not admit that the chance union of two unfit persons, who ought never to have made themselves parents at all, or ought never to have made themselves parents with one another, can be rendered holy and harmless by the hands of a priest extended to bless a bought love, or a bargain of impure marriage.

In one word, for the first time in the history of the race, we shall evolve the totally new idea of responsibility, we shall include the two antithetical, but correlative, duties of a moral abstinence from fatherhood or motherhood on the part of the unfit, and a moral obligation to fatherhood and motherhood on the part of the noblest, the purest, the sanest, the healthiest, the most able among us. We will not doom to forced celibacy half our finest mothers.

If this be a low view of the sexual function, I am content to abide by it. It seems to me, at any rate, a good deal better than the one whose results meet my eye every day in the morning papers.

The above article and extract were made the text for an hour's talk before the Chicago Society of Anthropology, Sunday afternoon, Jan. 14. The hall was well filled. The discussion following the address was animated and interesting, but it is too late for further report this week.

M. HARMAN.

MRS. HULDAH L. POTTER LOOMIS will lecture before Chicago Anthropological Society on Sunday, January 11, 3:30 p. m., in Hall 913 Masonic Temple. Subject—Is Astrology the Key to Human Destiny?

#### Good News From Voltairine de Cleyre.

A letter in Miss de Cleyre's familiar writing was received a few days ago. Though it was not written for publication, we feel justified in quoting from it, as the writer is known and admired and loved by many of our readers. The letter is dated Dec. 31. She says:

"Your kindly letter cheered me in the first days of my recent accident. I have been sitting up for three days now, and hope to go home at the end of the week. Whether any of the bullets may have to be extracted later is a matter for my surgeon to decide. Being shot is a very curious sensation!

"The boy who did it is, and has been, ever since I knew him, weak in the head-piece. I hope you paid no attention to the

nonsense which I am told appeared in the papers about love-stuff. Nothing of the kind. He had always a mild, gentle, and generous disposition but troubled with fits of melancholy. And though he used to talk all sorts of nonsense, I never thought he would ever handle weapons of any kind.

"He was brought up just as most of our Russian Jewish boys, and there is nothing in his antecedents to explain his craziness. Nor had he any 'bad habits.' That he is crazy is sure. I wish I could save him from prison or from a State Asylum; but I don't know how I can."

The Philadelphia papers devoted many columns to the affair, and many absurd statements and conjectures were made. Of course it is the business of reporters to make a "good story," and pander to the morbid tastes of the public. Thus the reports relating to the love-sick youth, were to be "taken with a grain of salt."

Jesus told us to forgive those who injure us.

McKinley said, "Do not let them hurt him,"—meaning the mob—but had no word of protest against legally-wreaked vengeance.

Voltaire de Cleyre "true to her principles" (as the Philadelphia press expressed it) philosophically decided that her assailant was mentally irresponsible, and will do what she can to save him from punishment.

William McKinley, the politician; Voltairine de Cleyre, the Anarchist. Which most consistently obeyed Jesus' precept?

L. H.

#### A Question.

Will someone enlighten me as to the exact belief of a person who professes to be an Anarchist?

It is said that Anarchists want to abolish all law and government.

I do not see how the great mass of the people, as they are at present, can get along peaceably without being governed.

If all persons were intelligent, and well educated, and had no inborn tendencies to crime, but were filled, instead, with the sense of justice, then we would be all right without law and government.

When each and every one of us has reached that condition, law and government will have passed away.

When laws are no longer needed they will go into disuse and out of existence.

We should continually endeavor to make our laws better and at last they will become so good and so mild that we shall not feel their weight or restraint at all.

The first thing to be done for the good of all humankind is the extension to men and women of equal rights and privileges, then we shall all work together in the making of just laws and customs.

The original and radical cause of the present injustice, chaos and corruption of society is religion.

The Bible and the church degrade women, and this degradation of the mothers has produced all the crime and misery of the past and present.

The Christian religion is responsible for all the crime and misery of Christendom.

In order to bring about a radical cure for our sufferings, religion must be undermined and destroyed.

To undermine and destroy the Christian religion it is only necessary to study the Bible and dare to bring to light its inconsistencies, absurdities, untruths and injustice, and study church history and let the workings of religion be known.

When religion is banished, and the mothers are free, and shall have been free long enough to eradicate the effects of religion, then every adult person will be capable of self-government, and then we shall live in peace and happiness without written laws or executive government.

Ellensburg, Wa.

MRS. BERTHA MOORE.

Asceticism surrounds sex with all gross and vulgar images; hedonism seeks to surround it with all graceful and noble and elevating associations.—*Grant Allen.*

#### Organization is Progressing.

The organization for the purpose of instituting a national modern and fraternal society composed of radical and liberal minded people is rapidly securing headway. Within a month or two we expect to have all the plans perfected.

Encouraging reports have been received by the chairman from all over the United States and great enthusiasm is shown. "The idea of protecting our people who are promulgating radical ideas, meets with approval everywhere," writes a lady correspondent. This seems to be the universal sentiment.

Several correspondents who have read the call in *Lucifer* object to joining any organized body; but in our opinion an organized minority can do more than a disorganized majority. We want no members who are opposed to organizations, so let them stay out.

The new organization will copy the best plans of the successful fraternal bodies and add others suitable to our own ideas. In this manner we expect to use the machinery of organization to advance the best interests of the cause. Subordinate lodges or clubs will be established in various cities, and sick and other benefits will be provided.

We desire to give our thanks to the large number of friends who have sent us some splendid plans of organization, constitution and names. We would be further pleased to hear from all others who have suggestions that might aid in the good movement. Many have voluntarily tendered the new Order financial assistance for which we return our thanks. We would be pleased to hear from all who can organize local branches in their town as it is our desire to organize everywhere.

As the incorporation laws of the state of Oregon are very liberal in their construction, we will secure a charter similar to all other fraternal societies. We propose to have our organization conducted on modern methods so that we may all take pride in the order.

Further suggestions for the name, ritual, constitution and plans for organization, will be thankfully received. Address each chairman who has charge of the subject you are writing about. The conference will reassemble when we have heard from other of the brethren throughout America. Let us hear from you at once.

Organization committee is composed as follows:

RALPH C. CLYDE, Chairman. Chairman of committee on state of order and organization. P. O. Box 308, Portland, Oregon.

MARCUS SUGARMAN, Secretary. Chairman of committee on constitution, Oregon City, Oregon.

ALBERT A. PRICE, Chairman selection of name. P. O. Box 273, Portland, Oregon.

MRS. S. COOPER, Chairman of committee on ritual. 150 Park St. Portland, Oregon.

MRS. M. GENTIS, Vancouver, Washington.

#### VARIOUS VOICES.

Z. M. P. Shank, Red Oak, Iowa:—I want to say that *Lucifer* is the best representation of free thought that I have read, and because of your consistent work I still take it. Enclosed find \$1 for another year.

J. Burrows, Gibson, Penna.:—Enclosed please find one dollar to apply on my subscription to *Lucifer*. Wishing you a happy new year, an abundant success in your efforts to educate the people in the most important of all branches of education I remain your friend.

J. Williams, St. Paul, Minn.:—Would you kindly explain the meaning of "Attravast"—I do not find the word in "Webster." Then, too, noticing in your last issue (Dec. 18) the statement by "Ironica" (page 385) that "Love is a Law of Life. Marriage a Crime Against It," a friend takes exception to this statement and I have replied that the writer was not wise in



the use of the word "marriage" and that he meant licensed or legalized wedlock—and if so should have more clearly stated his meaning, as it is certainly misleading to a casual reader as expressed. Am I right—or did he mean what the words used plainly say?

[The writer of "Views of an Attravist" coined the word. He has sent us an essay further explaining the word and his views, but we have not much space to devote to that subject. The "Attravist" believes that man should be in subjection to woman. In our opinion each should be free, independent, self-reliant individuals. Those who wish further information regarding "Attravism" may obtain it by addressing C. C. Carlyle, Moncton, N. B.]

I have not asked "Ironicus" what he meant in the sentence referred to, but in my opinion Mr. Williams' interpretation is correct. L. H.]

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 1. CHICAGO, ILLINOIS, JAN. 15, E. M. 303. [C. E. 1883.]

WHOLE NO. 952

### Parry and Thrust.

Light is might.  
 Beauty is soul deep.  
 Seem what you are.  
 Hope never has a home.  
 Shame is modesty's mother.  
 Patriotism is hate plus a flag.  
 Unreasoning love is worse than scorn.  
 The Robocratic party elects every president.  
 He who cannot be wrong is hardly ever quite right.  
 A woman should first be a woman, and then next a mother.  
 Thought is the seed of rebellion; bravery gathers the harvest.

A criminal at the worst is but an unfortunate instrument of nature.

Too much light blinds the weak, but the sun is pitiless, notwithstanding.

Those who live according to a code should be sold eighteen to the dozen.

Lord Roberts says that the best soldiers do not drink whiskey. No; they drink blood.

The work of the state is to administer wealth and individuality out of the possession of man.

Dr. Herron is sowing wheat in that field of tares known as Scientific Socialism. He denies Marxian fatalism.

The trusts are making stockholders of their servants in order to more surely fix their holds on the throat of the public.

The "New Orleans States" declares that "Negro appointees will be killed." The murderers of innocent black men are not Anarchists.

Love laughed even at jail locksmiths in Alabama, where a young woman effected the escape of her lover. The sheriff was the girl's father.

Illinois Republicans have declared for a candidate for Speaker of the House. Next comes the scramble for the nomination of chief stealer.

A clergyman has declared that Turks are immoral because of "their poetic natures." Anglo Saxons, not being poetical, are therefore very, very moral.

Dr. Lyman Abbott says that he loves his home better than he loves his country. This is rank treason, and should be punished. Such talk is dangerous to the state.

The coal trust laughs at those who propose to take the whip of law and lay it upon its shoulders. The coal trust, or any other trust can buy the law cheap for cash.

Those who oppose sexual freedom oppose all freedom

because with sex slavery triumphant the spirit of liberty receives daily, hourly, yes, every minute, a check, a discouraging setback.

Rudyard Kipling is still engaged in breeding bitterness between nations. When poetic art is made to serve the purpose of envy or revenge it is prostituted. Kipling's muse is a harlot.

From a not too comfortable seat on the political fence Chas. Francis Adams declares that both the north and the south were right in the Civil War, and that might settled the conflict. We are a "free people."

I said once, "marriage is love's miscarriage." If J. Williams, my critic, will ponder this he will comprehend my figurative description of marriage as a "crime." Any sexual contract actual or implied, amounts to a marriage in my view.

Archbishop Quigley of the see of Chicago is going to fight State Socialism. Anarchist literature should be dispatched to him at once, for Anarchism possesses the only effective weapons of argument against this slavery masked as liberty.

The impossibility of preventing crime by administering punishment is proved by the number of criminals alone. There would be no one left to do the punishing. Would it not be well to look to the causes of crime instead, and remove these?

IRONICUS.

### An Oriental Non-Resistant.

A few weeks before Voltairine de Cleyre was struck down in the street by the bullets from Herman Helseber's revolver, she read in one of her French journals the story of a Chinaman who was shot by a Russian soldier in the streets of a Manchurian village.

The Chinaman refused, when called upon by the commanding general, to identify his assailant. "I forgive him," the Oriental said as he lay on a cot in the military hospital; "you shall not punish him."

This story made a profound impression on the young woman's mind.

"That Chinaman was an anarchist and did not know it," she said to her friends, "His sentiments, his ideas, are mine. I will translate the story for the benefit of my American friends who cannot understand the French."

#### TRUE TO HER PRINCIPLES.

And she translated, but scarcely had her work been completed before she herself lay in a Philadelphia hospital suffering from three bullet wounds and the officers of the law standing by the side of her cot asking her to identify the man who had aimed the fatal balls.

"Why, that is my friend," she replied to their inquiries. That is Herman Helseber, my former pupil. I did not see him shoot at me. He is my friend."

This is the story which Miss de Cleyre translated; reprinted as she wrote it in her study and containing traces of her own personal sentiments placed in the mouth of the dying Celestial.



It happened at Kharbin, in Northern Manchuria, in the month of August. The Russians had occupied the city. The frightful events of Blagoveshensk, where, in consequence of the false interpretation of an imperial order, an imbecile general had caused four thousand peaceable Chinese to be drowned, had aroused the ferocious instincts of the Cossack warriors.

#### MAKE WAR FROM THEIR HEARTS.

"We don't make war for the sake of politics," said a Cossack officer to me over there; "we make it from our hearts, for war's own sake. It is our element."

One evening one of them was amusing himself by interrogating a Chinese trader, who was selling cucumbers in the street. The Chinaman, who did not understand Russian, did not know how to answer, whereupon the Cossack, exasperated at the other's not replying to him, discharged his gun directly into the Chinaman's belly. The Russian fled precipitately and the poor Chinaman was carried to the military hospital.

#### WISHED TO PUNISH SOLDIER.

This occurrence affected the general disagreeably. With him, indeed, it was a question of gaining over the Chinese by mildness, the government having the intention of annexing the country. Hence he thought to counteract the bad impression which the incident must necessarily have produced on the Chinese by ordering a severe judicial inquiry and punishing the offender in an exemplary manner. The inquiry assumed a highly dramatic character, from the glaring juxtaposition of Chinese morality with European "justice."

To declare the identity of the murderer, the military judge of inquiry went to the hospital to interrogate the wounded man, who was near his death agony. The interpreter was a Russian.

I transcribe as faithfully as possible the Chinese questions and answers.

#### SAW ASSAILANT CLEARLY.

"Did you see clearly the soldier who shot you?"

"Yes, I saw very clearly, for he was talking to me quite a while before he discharged his gun."

"In case we should show you a great number of soldiers, would you be able to recognize him among them?"

"Undoubtedly. But I do not wish to denounce him."

"What! you don't wish to designate him? Why not?"

The Chinaman, already a wan specter, opened wide eyes in which a strange flame seemed to sparkle. He raised himself and extended his hand.

"You, a Russian, mighty and learned, you do not know? You do not understand? I will tell you. Very soon, I am going to die; I know it, I feel it. But I want to die tranquil, at peace with the universe. That is why, before quitting this existing, I wish to forgive him. I do not wish to cause more suffering. We must reason, why cause two to perish if it is possible that I, alone should die?"

#### DENOUNCED HIS QUESTIONER.

"But, if you do not denounce him, we might make a mistake and cause an innocent man to expiate the crime committed against you."

"Is it so?" exclaimed the dying man; and by a superhuman effort he sprang up with a gesture of truly majestic grandeur. "You are going to institute a tribunal to accuse, judge, condemn, although I do not want it! O infamy, crime, ferocity! You are going to assassinate, you to whom no one has done any wrong, because something has been done to me? By what right? It is my affair, mine! I have not invoked your power to avenge me. He has killed me, I forgive him. It lies with me. If I do not want it, you have no part to play. I forgive. It is no longer for you to judge."

#### THE EUROPEAN ARGUMENT.

The Russian functionaries stood aghast. Their brains, accustomed to dwelling upon the paltry principles of the Occidental idea of justice, were not prepared to receive such a stroke. There was silence. At last one of them recovered the thread of his disconcerted logic, and insinuated:

"But if we do not punish him, he may again do evil to others."

"No, no," cried the Chinaman, more and more excited, "you are wrong. If you punish him, he will become exasperated and sin again through ill temper. If I forgive him, he will not again do evil to anyone. He will not do it again, because he will have been forgiven!"

#### CONFRONTED WITH SOLDIERS.

All the same, the examining judge confronted a certain number of soldiers with the dying Chinese. Among them also was he upon whom, from the beginning, the gravest suspicion had fallen. The Chinaman let them all pass by, repeating simply, "No—no—no—"

At last came the inculcated one. Immediately an intense emotion was reflected in the dolorous features of the victim. The Chinese looked at him a long time in the midst of a profound silence. After some minutes he asked the judge: "What will they do to him if I denounce him?"

"He will be sentenced to hard labor for life."

"I will denounce no one. In the first place, I would be in error; it is not he. And, aside from all other considerations, I wish to forgive that I may punish usefully and die tranquil."

#### JUDGE BECAME DESPERATE.

The examining judge, desperate at the turn the affair was taking, said to him, in an insolently official tone: "You must denounce. It is my will. It is your duty. You are rebelling against the action of law and of justice."

"Be still, and do not speak to me of duty. What my duty is you cannot know; it is my personal affair. If it is your duty to hunt out a guilty man restored to innocence by my forgiveness, that you may wreak upon him a vengeance which does not concern you, that is your affair. I will have nothing to do with such abominations. And I tell you, if among the soldiers you have shown to me, there had been the guilty one, I would still say 'no, he was not there,' and if, in spite of me, you have him whom you believe to be guilty, judged and sentenced, I declare you ten times guilty, against him and against me. You will be a criminal. I forgive."

#### "I FORGIVE"—HIS LAST WORDS.

The Chinaman who had spoken trembling with emotion and accompanying his supreme words with convulsive gestures, the last before death, fell back and fainted.

"I forgive"—that was his last word. He never recovered consciousness; an hour later he was dead.

Even the hardened souls of the Cossack officers were profoundly moved by the spectacle of this majestic death. Once again the divine thought of Buddha had conquered the blind and sanguinary Themis. Asia, incarnated in the murdered body of the Chinese peasant, humiliated Europe, proud of her culture; and there are four hundred million peasants over there.

I saw the Cossacks weep. The inquiry was abandoned. And never since have we heard of Russian violence in Kharbin. —Philadelphia North American.

#### Slavery In and Out of Legal Marriage.

The editor of Lucifer in a recent editorial asserts that marriage always means slavery for woman, but not for man.

I presume he means legal marriage, and even then I believe his assertion is too sweeping. True, legal marriage may, and perhaps generally does, enslave the woman, but not always, as is proved in numerous cases besides that of John Ruskin. There is a large and constantly increasing number of broad-minded men who take pride in giving their wives the utmost freedom in marriage and practically say to them "I do not want you to feel that there is any necessity for you to live with me a day longer than it is your wish to do so. Let your affection for me be the only tie. If you feel that you can be happier with another man and wish to be released from the marriage contract I will assist you in securing that release."

I recall one case which was printed in the newspapers a few years ago where a millionaire—I think his name was Higgins—

released his wife and gave her a great part of his fortune because she loved and wanted to marry another man. Of course such cases are the exception, but they are growing more numerous daily, and I believe the example of Ruskin did much to suggest such acts of justice to conscientious and fair-minded husbands. In such cases marriage is a mere legal form, of no binding effect except in legal matters, such as the legitimacy of children and the inheritance of estates. Granting that there are such cases, marriage then is not always slavery for the woman.

But the legal tie is not all that is required to make a slave of a man or woman in marriage. There is the ages-old idea of ownership which frequently is as strongly assertive in so-called "free marriages" as in those sanctioned by the law. And this idea of ownership is not the exclusive characteristic of the man. Fully as often, if not oftener, it is offensively manifested by the woman. This is not surprising when the fact of woman's economic dependence on man is considered. In such cases she feels that she will lose her means of sustenance if her sex mate should abandon her. But even among women who are self-supporting—yes even among those who practically support the whole family including the "man of the house"—you will generally find that feeling of ownership of the man and resentment if he show attention to a woman whom she believes he considers more attractive. Perhaps in such a case she feels that, so long as she works hard to buy him clothes, cigars and beer, she is paying a good price for him and is justified in her feeling of ownership.

Yet there are still other cases, to my personal knowledge where both the woman and the man are economically independent, where either would be financially as well off without the other, but nevertheless the idea of ownership is there, like a fly in the ointment, to mar their happiness.

In such a case, either in legal or free marriage, there is always the relation of owner and owned. I recall a case of that kind in which the man is an old-time contributor to *Lucifer*. He said to me recently:

"My wife can do just as she pleases, but if she goes with any other man she has got to leave me," with the accent on the "got." That man's first (legal) wife secured a divorce from him on the ground of his alleged intimacy with one of her friends. Yet, to hear him tell it, his first wife made a slave of him. Of course he has no idea that he is making a slave of his second (legal) wife.

"But," he might answer, "she and I have made an agreement that each will be exclusively true to the other so long as we live together. That certainly is a free contract and is merely the condition on which we agree to live together."

What stronger tie is involved in legal marriage?

Another instance I now recall is where a woman is not necessarily dependent on the man, although he does support her, clothe her and actually pay her for her household labor more than he would pay a housekeeper. (Incidentally I might inquire how many married men pay their wives as much as they would pay a housekeeper for the same work.) Her parents are well-to-do and she would not suffer any financial loss worthy of consideration if she should return to them. The man allows her the utmost freedom. It happens, however, that she cares little for the society of any other man except him. She is an excellent housekeeper, is as affectionate as most women are, but she is unhappy if he does not give her all or nearly all the time he has outside of his regular business hours. He is not in love with any other woman, so far as I know—and he has given me much of his confidence—but he does like the society of women. In order for him to find congenial society outside of his own residence it occasionally is necessary for him to lie or practice deception, things which his soul abhors and which would not be necessary if she felt the same towards him as she did before they assumed the relation of husband and wife. Few girls before marriage ask or expect their beaux to tell where they pass every evening when they are not calling on their sweethearts. Girls who do ask such questions are likely to make tiresome wives. Yet even those who do not before marriage are almost certain

to think that it is their "right" to ask and have truthful answers to such queries after marriage. This is true whether it be a legal marriage or a mere agreement to live together. In either case such a woman will feel that the man "belongs" to her. In such a case, I ask, is it the woman or the man who is the slave?

The tie of affection is much stronger than the legal tie. Also it can be, and too often is, far more tyrannous.

I cite these cases because I think they prove that the abolition of legal marriage is not a cure for the enslavement of woman—at least not an instantaneous cure. And also to prove that the tyranny depends more on the natures of the persons involved than on the conditions imposed by law or by agreement. Personally I regard legal marriage as a relic of barbarism. If it must be tolerated it should at least be made dissoluble by mutual consent.

But the root of tyranny lies much deeper than mere legal sanction. The notion of ownership of the sex mate is older than man and exists even among animals of many species. It probably is beneficial to those animals among which it prevails, or it would not have persisted through so many countless centuries of evolution. But, like the nipples on a man's breast, such feelings of ownership are no longer beneficial in any way to the progress of evolution. They are mere reminders of what we once were. To tolerate such feelings, if it be possible to suppress them, is as absurd as it would be for a man to boast of the fact that he could suckle a child from his own breast. There are men who can do so; I believe teratologists call them gynecomasts, meaning a man with a woman's breast, but such a creature is regarded as a monstrosity, a reversion to a primitive type.

The feeling of ownership of another person is also, if not a reversion to a past type, at least a useless and even pernicious persistence of such a type. But, as I have written this to insist, that feeling exists in spite of law, not because of it.

JAY CAMERON.

#### Thomas Paine Celebration at Whitewater, Wis.

The Morris Pratt Institute and Spiritualist Church of Whitewater, Wis. have agreed that the 29th day of January shall be celebrated as a regular holiday. It was on that day in the year 1737 that the great man Thomas Paine was born.

This man who did more than all others to give us our freedom, and the country a republic, has been reviled, traduced and slandered more than any other man born within the last five hundred years.

The Morris Pratt Institute and Spiritualist Church unite in inviting their neighbors and all others who love Truth, Justice and Freedom, to come to the Morris Pratt Institute Building Thursday, January 2, and assist in celebrating the one hundred and sixty-sixth anniversary of the birth of that great man, Thomas Paine.

The first session of this celebration will be held in the Spiritualist Temple, Morris Pratt Building, at 2:30 P. M. The second session will begin at exactly 7:45 in the evening.

#### PROGRAM:

1. Music.
2. Reading: Thomas Paine's Poem, "Liberty Tree," Miss Agnes Chaffee.
3. Brief remarks by Prof. A. I. Weaver, and Mrs. Mattie Hull.
4. Reply to the late T. DeWitt Talmage's attack on the character of Thomas Paine, by Rev. Moses Hull.
5. Remarks by Rev. W. J. Erwood.
6. Closing song.

#### EVENING SESSION:

1. Singing.
  2. Original Poem by Mrs. Mattie E. Hull.
  3. Thomas Paine, His Life and Works, by M. Florence Johnson.
  4. Recitation—"The Author-Hero Thomas Paine," by Miss Amelia Pfennig.
  5. Comparison of the lives of Thomas Paine and John Wesley, by Rev. Moses Hull.
  6. Reading, Thomas Paine's Interview with St. Peter, M. Florence Johnson.
  7. Closing Song.
- N. B. Any part of this program is subject to change as the exigencies of the case may require.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same.*

**LUCIFIC**—Producing Light.—*Same.*

**LUCIFORM**—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Close of Volume and Beginning of Year.

With last week's issue volume six, third series, of *Lucifer* came to a close, and, near the beginning of a new calendar year we begin a new volume.

Looking back over the events of year three hundred and two, of the scientific era, the Brunonian Era, we see many things to encourage us to greater diligence in future, notwithstanding the fact that most of the things necessary to physical life, health and comfort have greatly increased in cost.

During the year last past we have sent out tens of thousands of sample copies and distributed much other literature free of charge to those willing to distribute the same, hoping that whether returns tangible should materialize or not, the seed thus sown would bear fruit at some time and place in future.

One of the evidences that our persistent sowing of seed has not been in vain is the greatly increased attention that has been given by the large daily papers, also the popular magazines of the country to questions relating to Marriage and Divorce, as for instance, the symposium on Divorce printed in the *Hearst syndicate* of daily papers, followed by many other ably written articles by leaders of current thought.

Mrs. Elizabeth Walling, Susan B. Anthony, Ella Wheeler Wilcox, and others of national reputation have given utterance to ideas so revolutionary in regard to these basic questions that they would seem to mark the beginning of a new ethical era—an era of sexual science, of rationalism as opposed to superstition in sex morals, such as the so-called civilized world has never yet known.

Slowly but surely the demand for lectures on subjects pertaining to sex and the reproduction of a better race of human beings, is growing. At the weekly meetings of the Chicago Society of Anthropology, for instance, it is a noteworthy fact that the largest audiences are called out by the announcement that Sexology, race-improvement, race-culture, etc., are to be the subjects of discussion. Not long since the writer of these lines received an invitation from the librarian of the University of Chicago to address the Ethical Culture Club of that capitalistic and strait-laced educational institution. The invitation was accepted and the day set, but a postponement was requested by the librarian on account of class examinations.

## WHAT OF THE FUTURE?

Yes, what of the future? While we have much to encourage us to persevere, we must not forget the difficulties yet to be overcome. First of all is the ever-present FINANCIAL PROBLEM. How and where to get the dollars, the dimes and the pennies to pay weekly and monthly bills, is the ever recurring question. With coal at famine prices, and other necessities climbing up

the scale, we feel and know that without co-operative aid from all who are interested in the much misunderstood and constantly misrepresented struggle for free, intelligent and responsible parenthood our paper—our publishing house—after nearly a quarter of a century of varying fortunes must succumb to the inevitable.

As often said before we ask no DONATIONS. While many other radical publications, colleges, libraries and other educational institutions, are asking and receiving thousands and even millions of dollars as free gifts, we ask only that those who believe *Lucifer's* work to be a vitally important educational propaganda, will do what they can to extend our subscription list, and to circulate our books and pamphlets.

ALL CAN DO A LITTLE; some can do MUCH. We have little faith in "special inducements." Our paper and books are well worth the price we ask for them. Why should publishers and bookdealers be expected continually to reduce their prices while nearly everything they must buy is constantly advancing in price? However, to satisfy such good friends as Brother Cook—"See Various Voices," we purpose to make out a list of books and pamphlets that will be given to every new subscriber to *Lucifer*. Meantime we hope to receive many new names to swell the subscription list for the incoming year, and to receive renewals from all whose time has expired, or is about to expire; also to receive many orders for books and pamphlets, from friends both old and new.

Winter is the time for reading,—for retrospection, for introspection, and nothing promotes these very useful mental exercises so much as do well selected books and papers.

## What Lucifer is Here For.

So often are we asked what are the specific objects of our paper and pamphlet publications that, in addition to the brief synopsis printed each week at the head of the editorial page, the following is herewith given as a somewhat enlarged or more elaborated statement:

The failure of Peace Congresses, and of Moral and Religious Suasion, to prevent war;

The failure of law and gospel, the failure of threats and penalties of all kinds—including prisons and scaffolds—to prevent crime or its increase;

The failure of education, religious and secular, supplemented by anti-vice societies and laws, to prevent vice;

The failure of political parties, of labor unions, of economic clubs, of co-operative combinations, etc., etc., the utter failure of all these agencies to prevent poverty and to secure to the worker the just reward for his labor, or to secure for him a chance to sell his labor at any price—all these failures indicate with reasonable certainty that a radical and fatal defect exists somewhere in the philosophy or the methods of the reformers.

Looking for causes of failure the conviction is growing in the minds of many thinkers that the reformers have been too superficial in their work; that they have been trying to remove effects without looking for their chief producing causes. As when R. G. Ingersoll says,—see his lecture "What is Religion?"

"You cannot reform people with tracts and talk. You cannot reform people with preach and creed. . . . These weapons of reform are substantially useless. . . . Religion is helpless. Law can punish but it can neither reform criminals nor prevent crime. Charity itself becomes an unconscious promoter of crime. . . . There is but one hope. Ignorance, poverty and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by religion or by law, by priest or by hangman. This cannot be done by force, physical or moral."

"To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. Science, the only savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother. This is the solution of the whole question."

"I look forward to the time when men and women by reason of their knowledge of consequences, by reason of the morality



born of intelligence, will refuse to perpetuate disease and pain will refuse to fill the world with failures."

Lucifer recognizes it as an incontrovertible if not self-evident truth that the institutions of any people or nation—the law, the customs, the religions and the morals, of any people—are as good and as bad as the people themselves,—as the people who make and who endure or submit to said laws, customs or institutions. It seems then a self-evident proposition that to obtain better laws, better customs, better religious creeds and better standards of morals, better conduct of life, it is first necessary to have better people. How then to get better people, would seem to be the "previous question."

Another of the recognized thinkers of the age—if not of the ages—Gerald Massey, gives the answer to this question in these words:

"We must begin in the cruetory if we would benefit the race and woman must rescue herself and consciously assume all responsibility of maternity on behalf of the children. No woman has any right to part with the absolute control of her own person."

And still another whose name is a household word in all English speaking lands, Helen H. Gardiner, in her paper on "The Moral Responsibility of Women in Heredity," says:

"She [woman] has no right to transmit a nature and a character that is subservient, subject, inefficient, undeveloped—in short a slavish character, which is blindly obedient or blindly rebellious and is therefore set, as in a time lock, to prey or to be preyed upon by a society in the future! If woman is not brave enough to demand and to obtain absolute personal liberty of action, equality of status and entire control of her great and race-endowing function of maternity, she has no right to dare to stamp upon a child and to curse a race with the descendants of a servile, a dwarfed, a time and master serving character."

### Replies to Critics.

#### RESTRAINTMENT VS. GOVERNMENT.

In "Free Society," Chicago, Dec. 28, 1902, appears the following paragraph signed, C. L. James:

"Before Friend Simpson writes another article to prove that Anarchism affords scope for organization to 'restrain' 'invasive' individuals, I hope he will read Moses Harman's reply to Emma Goldman in *Lucifer* Vol. VI, No. 49. Mr. Harman says: 'When certain citizens of Kansas complained that I had sent to them an immoral document, namely *Lucifer*, containing a plainly worded account of and protest against marital outrage, if the properly selected arbiters had decided that the complaint was valid and that I had no legal or moral right to harrow up the feelings of my subscribers and patrons by such recitals, then it would have been competent for such arbitration board to assess damages in dollars and cents . . . and I would have been enjoined not to send any more such literature to the plaintiffs in the case. Failure to obey the injunctions, the awards, of boards of arbitration, would, I presume, be punished under freedom, by the boycott, by loss of social standing, and by loss of financial patronage on the part of all who subscribe to or support the principal of arbitration.' Anarchists, and some who are not Anarchists, have been in the habit of considering Mr. Harman's persecution a singularly gross outrage. But he appears to take a very different view of it himself. 'Properly selected arbiters' are defined in another part of his article as 'arbiters selected by the disputants themselves.' Now a jury consists of citizens, whose names are fortuitously drawn from the poll-list, subject to a great many arbitrary challenges for cause. It is difficult to see how, in practice, we could get nearer selection by the disputants themselves than this. There must be a limit somewhere, or a despotism who knew himself to be wrong would never allow a trial. Mr. Harman's case, therefore, appears to have been tried in much the way he would desire; and if 'all who subscribe to or support the principle of arbitration' had agreed to boycott him for disregarding the injunctions of the board of arbiters, as he certainly did, his situation would be much worse than it is. It was the support of those who accept the principle, or think they do, for probably most of them vaguely perceive that it works nothing but governmental tyranny in practice, which enabled him to keep up his paper notwithstanding a sentence which, tho' severe, was far milder than the one he himself pro-

posed. R. B. Kerr, a well-known reader of and contributor to *Lucifer*, said, not very long since, in that admirable journal of sexual reform, that he approved of Anarchistic literature, because humorists are few and ought to be encouraged. If he gets his ideas of Anarchistic theory from such portions of *Lucifer* as that here cited, his grounds of approbation are well put."

I have quoted the entire reference to myself by Bro. James, so that readers of *Lucifer* can compare what I really did say in whole No. 948, with the "comment" of a man who is commonly considered good authority as a teacher of Anarchism.

To point out a few only of the mistakes of my critic I will say that instead of looking upon the action of my persecutors in Kansas as right and proper I referred, in my reply to Miss Goldman, to what I considered a parallel case, namely, that of the wolf against the lamb, and said that if the arbiters chosen by plaintiff and defendant "should decide that the charge [of defiling the water by the lamb] was sustained by the facts, even though the water ran from the wolf towards the lamb, then the wolf would gain his suit and the lamb be restrained from repeating a like offense in future."

This illustration was given to show that in my own case, also in that of Mrs. Craddock, a properly selected board of arbitration would be as little likely to decide against the defendants as a similarly chosen board would be to decide against the lamb, in the case related by Esop; but that if the arbiters should so decide, our appeal under freedom would be to the common sense of mankind instead of to a court appointed and supported by politics and militarism.

It is said that MOXY is never appreciated by a Scotchman until it is driven into his head with a club. Is James a Scotchman?

As to juries: To maintain that there is any similarity between the method of selecting a jury, under "government" and the selection of arbitrators under freedom, reminds us that once upon a time a logician proved that a chestnut horse and a horsechestnut are one and the same!

Whatever may be the THEORY in regard to juries we all know that they are NOT usually composed of "citizens drawn fortuitously from the poll list." Take the case of the men accused of Anarchism and hanged as Anarchists in Chicago.

The bailiff who summoned men to act as jurors to try the Anarchists said, "I know what I am about, and those men will HANG, as sure as fate."

Theory and practice are seldom found working together in the business affairs of this world and especially in politics. Juries are an essential part of politics.

Of all our irrational superstitions, handed down from ignorant and brutish ancestry, our present jury system is one of the most absurd and irrational. The theory is that a man charged with crime should be tried by a "jury of his peers"—equals—and that to prevent partiality or favoritism the jurors—SWEARERS, should be selected by "lot"—"fortuitously," and that when qualified by oath—that is, sworn on the "word of God," on their belief in rewards and punishments in a future life,—then, when enclosed within the sacred walls of the "jury room" these men drawn by chance from the ignorant, the superstitious and more or less criminally inclined masses, become, all of a sudden, "good men and true" dowered with wisdom, honesty and impartiality so far beyond such qualifications in the average citizen that questions involving the life, the death, the liberty or life-long imprisonment, the home, the family—all the earthly hopes, of the accused, can be safely entrusted in their care and keeping.

Such is the theory, but in PRACTICE the jury—as in my own case and that of Mrs. Craddock—is used by the judge simply as a convenient cat-paw, or scape-goat, to carry the odium that might otherwise attach to his own arbitrary unjust and tyrannical rulings.

To show that I was talking not of government but of freedom I said, "the principle of arbitration as against government by authority of officials backed by professional butchers and cut-throats—the standing armies and navies of the world."

Apparently it did not suit the purpose of Bro. James to

quote my argument against government and in favor of restraint by voluntary associations of those "who do not wish to be invaded—assaulted, robbed or murdered." Evidently it suited his purpose better to misquote a few disconnected sentences and, by removing them from their "setting" convict me of advocating government-of-man-by-man under a new name.

The object of my reply to Miss Goldman was to show the difference between government and restraint; that by etymology they are radically antagonistic; that the first means to "steer a ship; to order, to manage, to conduct;" while the second means to "bind, to stop, to stay."

Government is essentially AGGRESSIVE, INVASIVE, while restraintment is essentially DEFENSIVE; it means to stop, to stay, to LIMIT aggression; and yet Miss Goldman, and apparently C. L. James would have us believe that the two words mean one and the same thing.

One of James's misquotations is when he substitutes italics for Roman in the word "legal," as though to fix upon me the charge of endorsing LEGALITY, or statutory law. As before said I was then supposing a non-supposable case, simply for illustration. I seldom use the word legal, except for the purpose of showing the absurdity of the idea represented by it. Sometimes using it to represent what Blackstone calls "natural law"—but even when thus used I regard it a misnomer. There are no natural laws. Laws are wholly of man's making,—and unmaking!

#### SLAVERY IN MARRIAGE.

I say Cameron's criticism voices so nearly my own views upon marriage, legal and otherwise, that I prefer to say but little at this time. The utterance to which he takes exception is the following—as he himself informed me—taken from the editorial entitled "A National Fugitive Wife Law," in *Lucifer* No. 950.

"Man is not, and cannot be, enslaved in marriage as woman can be, and is, enslaved. In most men's lives marriage comes as an incident—if it comes at all—nothing more. To the average woman who marries, marriage is HER ALL!"

Having taken so much time and space with the first of these "replies to critics" I can only say that the chief advantage of FREE, or of "contract," marriage over the "legal" brand, is in the fact that it is much easier to obtain RELEASE from the former "tie" than from the latter, when the tie becomes a fetter that galls and enslaves.

In either case it is the bondage to our own preconceived ideas of what marriage is, or should be, that is hardest to break. No slavery is so complete and hopeless as that imposed upon us by our own mental superstitions.

M. HARMAN.

#### Marriage and Monopoly.

In last *Lucifer* the subject of the leading editorial was "Sexology—As Related to Poverty, Vice and Crime." The central object of that article was to show that the basis of ALL monopoly in our present-day economic and commercial institutions, our industrial and capitalistic institutions, is the FAMILY—the monopoly of sex through institutional MARRIAGE.

This editorial was made the text of a lecture on Sunday, Jan. 4, at the Masonic Temple, Chicago, before an exceptionally intelligent and attentive audience of both sexes, the chairman—or chairwoman—of this occasion being Dr. Juliet H. Severance, of this city, who had delivered a lecture in the same hall on "Marriage," only two weeks previous.

The interest manifested by the hearers, on both these occasions, the applause with which the most radical utterances were received, go far to show that Sex—and Marriage which means the legal control of sex—is receiving at the present moment more serious thought than it has perhaps ever received before by the thoughtful, the cultured, the really philanthropic and the really philosophic people of this city and country.

As I see it, the most effective education on any line of thought is obtained through the medium of the press, the daily,

the weekly and monthly publications of the country, supplemented by cheap pamphlet literature. Impressed with this thought I am disposed to ask our readers whether they could not use, among their neighbors and acquaintances, a small pamphlet whose object is to show that the worst of all monopolies, the parent of all other monopolies that now oppress mankind is

#### THE MONOPOLY OF SEX—

which means monopoly of the creative principle, by which monopoly woman, the creator of new human beings is denied the right of control and ownership of her creative powers and functions.

The type from which was printed the article entitled "Sexology—As Related to Poverty, Vice and Crime" is still standing in our office. Before it is "killed"—as the printers say, we wish to ask how many pamphlets, or booklets, on the subject named could or would be taken by each of *Lucifer's* readers and helpers, at ten cents per copy, or five cents each by the dozen or hundred. The article now standing in type would be used as the introduction to the pamphlet, which would probably comprise forty or fifty pages.

Please let us know soon whether such pamphlet is desired, so that we can decide whether to hold the type for that purpose or not.

M. HARMAN.

ASTROLOGY AS A KEY TO HUMAN DESTINY, will be the subject of an address by Mrs. Hulda Loomis, before the Chicago Society of Anthropology, Sunday, January 18, 913 Masonic Temple, at 3:30 p. m.

CHICAGO PHILOSOPHICAL SOCIETY meets every Sunday evening at eight o'clock, at 72 Adams street. Good speakers. Free discussions.

#### VARIOUS VOICES.

J. A. Wilson, Phila., Pa.:—Voltairein de Cleyre left hospital yesterday [Jan. 2] Coming on as nicely as possible. Her wonderful nerve has been talk of the city.

Cassius V. Cook, Wadsworth, Nev.:—For the enclosed \$2 please send *Lucifer* for the coming year to my address and to a new friend. If every subscriber could find a new friend for *Lucifer* each year, much might be accomplished for the principles of equal freedom that the paper advocates. I have observed no special offer that I could hold out as an inducement in soliciting subscriptions to the *Light-Bearer*—except its usually unappreciated merit. But I presume that you will send a copy of "The Prodigal Daughter" to a yearly subscriber, though it is offered only with 25 cents subscriptions. Put the premium on the \$1 subscription, too, so prospective subscribers won't be too well satisfied with the 25 cent deal alone.

A. E. Clark, Hecla, So. Dak.:—Another year has rolled into the past, and the time arrives for me to again carry out the wish of my departed and appreciated mother. So I send you herewith \$6 for use of the \$100 set aside for your benefit. I will add \$3 to place to my credit on subscription to *Lucifer*. The year has been very prosperous in this part of the country; crops were abundant and of good quality; real estate increasing in value. Trusting that you are enjoying the good vibrations that are set afloat so generously at this season of the year, I am as ever your friend.

[Mrs. Priscilla Clark, to whom reference is made, was a warm friend of this paper and its publishers, and helped us in many ways during her lifetime. In her will she requested that the income from \$100 should be given to *Lucifer* each year, a request which has been faithfully complied with by her son. "Aunt Priscilla" was known and loved by many of *Lucifer's* readers.]

Ed Armand, New York:—I am glad to have the opportunity of extending my best of wishes for your work, you, Lillian and

the baby. Happy New Year may it be for you and yours. Hope you and your work may be with us for many returns of good wishes. Of all the liberal papers I get none whose work is so planted on solid rock. It is so hard to get even liberal people to take stock in the ideas and work that I feel sometimes like giving up, but how can one ever turn back after just a little serious and liberal thought. I read your paper, pass it to others, get it back and then mail it and remain it and have a promise that it is passed on after out of my care. I would gladly pay for others' subscriptions were I sure they'd read it. My way, I am sure many read it, and some of it is bound to stick even if it does take a long, long time. I can't do much but I can help hold up your hands. I am not given to hero-worship but would give one dollar for a good photo of you.

I do not wish to treat friendships daintily, but with roughest courage. When they are real they are not glass threads nor frost work, but the solidest thing we know.—  
Emerson.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., NO. 2. CHICAGO, ILLINOIS, JAN. 22, E. M. 303. [C. B. 1903.]

WHOLE NO. 953

### Looking On the Sierras.

Eternal winter lives on that far height,  
Immortal summer fills this vale below;  
But those vast peaks of pure unstained snow  
Look down where lush flowers bloom and birds delight,  
And rich fruits ripen sweet through summer's night,  
Their solemn presence harmonising so  
With these in gracious contrast. Gaze and know  
That man is ever noblest in man's sight  
When, midst those acts familiar, fair, and good—  
The flowers of fellowship shown day by day,  
He still maintains his strength, his hardihood  
Of life, and keeps his individual way  
Austerely; through the grandeur of his blood  
Scorning to basely rule or to obey.

WILLIAM FRANCIS BARNARD.

### Parry and Thrust.

Wanted: Men!  
Coal is a king.  
Hate only hate.  
We are free—to die.  
Baer is still brain mischief.  
Put not your trust in trusts.  
The plutocrat cannot bribe death.  
It is a coal day when we get warm.  
Pruriency is the mother of prudery.  
At our best we have great faith in man.  
A zero temperature threatens with revolution.  
Politics is a game with one rule: you must cheat.  
With no one to condemn, moralists would not be happy.  
Wages have been largely raised. Now watch prices rise.  
It is what you are which counts, not what you might be.  
What opportunity has love in a struggle over mere crusts?  
The truth sometimes gets lost in an overwhelming mass of lies.  
He who is afraid of death is also very likely to be afraid of life.  
Wives are the tribute which abnormal sexuality pays into the coffers of slavery.  
Any wrongs which may be done under perfect liberty are but the late fruits of tyranny.  
Porto Rico has learned that patriotism in Americans means the exploitation of Porto Ricans.  
In China a runaway wife is tortured to death if captured; in America she is advertised to death.  
The clergy are at sword points over the coal strike. In their war may they destroy themselves.

John D. Rockefeller is trying to fool his god; but stolen wealth is not returned by building universities.

Those who stop coal trains and help themselves in their need are unconscious Anarchists. Would that they knew themselves!

The chances of reelection are slipping away from Roosevelt, but he dare not move for fear of the other horn of a dilemma.

If liberty wears dirty garments, remember that these are the only ones which authority will allow her to don. Otherwise men might love her.

Darrow's new book laughs thrice loud at its author in his pitiful attempt to pour a little purity into the putrid pool of political action.

If Christ died for men, how many men have died for Christ; died to give the teachings of Christ a testimony and to win the world for their master! And now—

What poor marksmen they are who shoot at kings nowadays. Are you not beginning to surmise that the attacks upon these friends of God are mock attacks, well paid for?

Interested persons are making distinctions between the way in which Carnegie got his wealth and the way of Rockefeller. 'Twere flattery to either to call him a common thief.

The fugitive mayor of Minneapolis is reported to be very ill, and broken in spirit. With his official friends in prison the mayor must feel, and rightly, that politics has gone wrong.

Liberty has many "friends" who can blow hot or cold, according to the social temperature; but those whom she loves, while they may seem foolish to the calculating, know the joy of real manhood.

Americans listen unwillingly to the tales of cruel murders done by their noble soldiers. The reports of English atrocities in the Transvaal they gloated over. And this, 'tis patriotism, is it? IRONICUS.

### The Passing Ideal and the Coming Ideal.

The problem that we have to solve in the Twentieth Century is not grasped by believers in the Puritan ideal of exclusive love.

It is not a theory only but an observed fact that an increasing number of persons are not satisfied with such comforts in sex relations as are supplied by Puritan marriage and by the seldom-named institution which supplements it. Moreover, these malcontents are noticeably high in character and ability, in self-control and altruism.

Many of our men and women suffer much from a sex system that was made in the past and is unsuited to the present; and some of the best suffer most. I will describe one class of these only out of many.

It has been my good fortune to know several men, belonging to four different sections of the English-speaking race, who were endowed with a nature the most joyous and radiant, the most expansive and responsive that it is possible to imagine.

Such men are always loved; their manners are instinct with chivalry and all-inclusive kindness; the lowliest in the household wait upon them with a joy that lends a glory even to servitude. Few will deny that these men are varieties by nature. Such a man lives in a genial atmosphere, and perhaps suffers less than many of us when denied access to the sacred fire. Yet it usually happens that he loves some one woman passionately above others. As, however, he is usually not a philosopher who can invent a new ideal for himself, he keeps within the law as he finds it. But his self-repression is too costly, both to himself and all concerned. Towards one woman only does such a man show an irritation of nerves which he tries with evident effort to conceal by kind words; and that one is the woman to whom he is tied and to whom he keeps "true" according to his lights.

The only man of this type I have known whose manners to his wife are a wholly pleasant memory had thought out and lived up to a new ideal.

Trace the history of the Puritan ideal.

Exclusive sex possession in marriage is a marked characteristic of the most primitive races of men, and also of the man-like apes. The facts collected by Westermarck in his "History of Human Marriage" point to monogamy being the prevailing form of marriage in the rudest human tribes. If the course of evolution were towards exclusivism away from varietyism, we should find promiscuity flourishing in the lowest races and in the primitive ages of human history.

Exclusive monogamy is no doubt based on jealousy, an instinct which has played a great part all over the animal world in developing fighting power, inducing combats by which the weaker males were weeded out or given a back place. The exclusivists who uphold duelling, as I have known some do, can certainly claim long descent.

That exclusive love should have been exalted into such a high virtue appears to result from (1) the belief, probably correct, that Puritan marriage among primitive peoples favors rapid increase of progeny, a very important consideration in the militant stage of society; (2) the satisfaction that Puritan marriage affords to the simpler feelings of primitive human nature; and (3) the dignity accruing to numerous persons in more complex conditions of society, who, being capable of only the simplest form of love, are enabled to label their deficiencies "virtue," and to insist that more gifted persons are "sensual."

In the ages preceding our own, it was true enough that children in plenty were as arrows in the hand of a giant. But the military era is passing away. We do not now need "food for powder." We now want quality not quantity in the reproduction of the species. The bonds of exclusive love which condemn so many men and women unnecessarily to sterility, especially in the sections of society where there is highest and most various development of character, cause serious loss to the race.

I see no reason to doubt that home partnership will continue to be usually between persons of opposite sex. I do not fear that such unions, when successful, (as even under present unfavorable circumstances they sometimes are), will cease to be the most unalloyed form of happiness known to mortals.

No amount of the physiological knowledge that Dr. Foote, Dr. Greer, or any other generous-minded doctor would give us (short of risk of imprisonment to himself), or that the whole medical profession will gladly give us in the future, when it will not be made their interest to mystify us, could help us in the choice of such a partner, though it may greatly help us in other ways. Adaptation can only be tested by experiment.

The "marriage of true minds" cannot be made dependent on bodily adaptation. We must face the fact that in highly developed races, character and temperament are so various that bodily and mental adaptation to another can often not be found in the same individual.

The problem presented by so deep-seated a feeling as jealousy cannot be ignored; but the sting of jealousy will be almost gone when society does not mete out praise, to the furiously jealous and the pity which is akin to contempt to the

mildly jealous and the deceived. The believers in a jealous god are continually promoting strife, but the worshippers of love will certainly learn how to disarm jealousy.

The change that is ahead of us will not bring such an alteration in the social customs or daily life as is often supposed. But it involves an improvement in the character and heredity of the race that I believe is not foreseen even by most Lucifer pioneers, except the greatest of all, Moses Harman.

The moral ideal that we are coming into means at first a recognition of such varietyism in love as exists, and its expression in rational ways. It means the overthrow of all priestly superstitions about "sin" in any amatory acts as such. And it means in the future an attention to the science of heredity as applied to human life which will bring about by far the most important change in human history.

DORA FORSTER.

### "Marital Unrest."

[Reference has been made in these columns to Mrs. Elizabeth Bacon Walling as a writer upon Marriage and Divorce. In the New York "Evening Journal" of Dec. 29, 1902 appears a three-column article from her pen upon the subject of "Marital Unrest," from which a few paragraphs are selected for Lucifer's readers who will doubtless be able to draw therefrom their own conclusions, or inferences, as to the value of an institution that our leaders, in church and state, constantly tell us is of divine or superhuman origin.]

I was "flower girl" at my cousin Eugenie's wedding, and therefore took the most absorbing interest in the bridal preparations. I was so impressed with the wonderful gowns and jewels and presents that came in every express, and the letters from her fiancé in every mail, which she wore upon her heart by day and slept upon, under her pillow by night, that, forgetting to be afraid of "the dark" and the "goblins" I lay awake at nights not seeing how ever I could wait till I was big enough to "get married," like Cousin Eugenie.

"What a perfectly frightful thing it must be to have to die an old maid," said Eugenie to her most intimate friend, Alice Moore, as they sat on the side of Eugenie's bed, "holding hands," the night before the wedding.

"Infinitely worse than marrying a man one cannot love, I should think," said Alice Moore.

"Do you hear that, Rosalind?" confided I to my most intimate doll-friend, in my crib over in the alcove. "We've got to get married or we'll die frightful old maids."

### CHANGE OF A YEAR.

The next year, when I went to spend the Christmas holidays with Cousin Eugenie, my juvenile enthusiasm for the institution of matrimony suffered its first depression. There was Eugenie throwing into the waste-basket the letters of "Cousin Jack," who wrote from California every now and then to say he was "all right," along with notes from her tailor and piano tuner.

And when Cousin Jack came home, they kissed each other in a way that reminded me of how I felt when I kissed Miss Prudence Jones, a client of papa's, whom I always kissed because I had to.

If Eugenie wanted to go to the theater, Jack was sure to go to his club, and if Jack wanted Eugenie to take a walk, either she had shoes on that "hurt her feet," or Vincent Lee who was forever coming—was coming to dinner; and there would not be time to "do her hair over again." Once, when they quarreled, and Eugenie said she wished she had accepted General Lee, and Jack said he wished so more fervently than did she, I said:

"Cousin Eugenie, why on earth do you and cousin Jack live together?"

"Because we are married and have to," snapped Eugenie, loud enough for Jack to hear out in the smoking room.

"Then get the preacher to unmarry you," said I.

### MARKED OF DIVORCES.

And then when I began to read and observe, I found there was "Marital Unrest" everywhere. The home, society, the



newspapers, the courts, history and biography, were full of it. It formed the plots of many novels and of most dramas.

Men fought duels; women abandoned their babes, renounced thrones, surrendered their honor, disgraced their families, went to jail and were put to death because of it. Even the Bible was not free from it—neither the Old Testament nor the New. It formed not infrequently the theme for the discourse of the minister, who preached eloquently against it, without seeming to get at any very practical way out of it.

But the pathos and tragedy of all this married unhappiness, and the cruelty and injustice of our divorce laws, I realized most keenly when I became a minister's wife; when I saw marriage among all sorts and conditions; when restless man and lonely woman bared their hearts to me, bitter and despairing over the wretchedness and hopelessness of it all.

There came the convict's child. They had "moved all the way down from Boobitzville, so folks wouldn't know we've got a pop in jail." But for all their pains, the blight of "pop's" awful offence had tracked them, and now the little girls at the public school "wouldn't play with her." It was only a tear-stained little midge, in an old brown sunbonnet and a faded calico pinafore, but the grief was very real.

#### THE PATHOS OF IT ALL.

"And now," added the child, "we're all workin' in the match factory—Andy and Ruthy and me and mom—all of us, 'cept the baby and little 'Rastus, the hunchback, an' savin' up, so mom can buy a divorce in Dakoty, an' we won't be Tim Boliver's folks no more."

There came the joyless coal baron's bride, willing to surrender fortune, prestige, salons, jewels, homage, for the man she had loved. She had been only a struggling little elocutionist in a remote little Jersey town, whose primitive customs and October melancholies, whose commonplaces, Sabbath stillnesses, and tolling church bells palled upon her; and where waiting five years for Herbert, whose verse, "though not without merit, was unavailable," had driven her to a rash thing. But she would give back all "for a year of love with Herbert."

Frantic and outraged, came the pitiable young husband, bound until death to a woman whom he took to wife in good faith, but whose character he learned too late, and for whom his love has now turned to hatred.

Smarting and shivering in the gray winter dawn came the wan, miserable wife, Bill Bizzard's wife, beaten and deserted in pregnancy, without medicine or food.

And poor, work-weary, patient Vashti Bazby, the "drunkard's wife!" Slave to an idea. Vashti Bazby had gone on bearing children, to whom she could give in fulness neither welcome, food, raiment, instruction, opportunity nor even a happy heredity, just because, away back in the unknown, untried past she had promised the sober, capable, enamored Steve Bazby that was "to love and obey, from this day forward, for better for worse, through every change of condition, till death do us part."

#### ADDED TO WORLD'S MISERY.

She had gone on adding to the world's sum of human wretchedness, by birth and need, struggle and suffering, discontent and despair, just because she had said she would; the Church said she must and the State said she should. When the inflammatory rheumatism which Vashti Bazby took while shucking corn in the November sleet to save the hire of a man towards the yearly taxes, worked its insidious way through her system until it settled around her heart, she gave up all thought of hoes and plows and shovels and rakes and shilleths and churrs and mortgages and taxes, and they laid her beside "Steve Bazby" in his drunkard's grave under the old magnolia tree in the old Bazby burying-ground.

Then it was that Rosemary had married Silas Peterson.

Silas had been seeing Rosemary home from prayer meetings and sociables and taking her to Fourth of July celebrations and the annual county fair for three years before he won Rosemary's promise to marry him. She loved Silas, but somehow she did not feel toward him exactly as she fancied she should toward a lover.

But Silas had been good to her. He had prepared her to take her examination for the third grade school certificate, and had recommended her as teacher at the East End primary.

And then, there were Tildy and Debby to be considered, yet too young to earn anything, and little Job, who came home from the factory, paler and thinner, each day, from the sugar-lust sickness.

And so the next year, when the school committee decided that the East End primary would do better with a man at its head, and they elected Dan Grimes, the ale brewer's son, as its master, she married Silas Peterson out of sheer helplessness and desperation, only vaguely conscious that she was entering into the most binding and most exacting of all relationships, upon no more powerful, more soverreign sentiment, than friendship, gratitude and tender sympathy.

They were all disappointed, joyless, dissatisfied, loveless and lonely. The court would grant a "separation," but they were entitled to more. They wanted liberty, love and happiness, their inalienable right.

#### "Out of Print" Pamphlets Free! Don't Overlook This.

One of Lucifer's friends has a small stock of "out of print" pamphlets which he wishes to give away. He also wants to aid Lucifer. He therefore offers to give, as long as the supply lasts, one each of the following named pamphlets to any one ordering books or subscriptions of us to the amount of fifty cents. That is, the purchaser gets what he orders, and in addition five pamphlets for which he is not asked to pay even the postage. This offer applies equally to old and new subscribers. These are the pamphlets:

In Behalf of Personal Liberty. A Letter from Julian Hawthorne on the Heywood Case. Also a Statement by M. Harman in regard to the prosecutions against Lucifer in Kansas several years ago.

United States vs. Heywood. Why the defendant should be released. Ed. W. Chamberlain's Letter to President Harrison, written Feb. 14, 1901. Also Judge Carpenter's charge to the jury in the same case.

A Good Man Sent to Prison. A Powerful Protest and Plea by Hugh O. Pentecost. This was called forth by the sentence of Moses Harman to a long term in the penitentiary for publishing a plainly-worded denunciation of a case of outrage upon a wife by her husband—a crime legalized by conventional marriage. "Woman's fight for freedom is on," said Mr. Pentecost. "He who is not with her is against her, but until women themselves shall become more generally awakened to the situation, and brave enough to speak out on it, the man who values his comfort and freedom more than right and reform may more safely take the risks of a trial for a nameless assault than of exposing in print and by mail the outrage of it."

Oration Commemorating the 151st Anniversary of the Birth of Thomas Paine, Author-Hero of the Revolution, Delivered at the seventh celebration of the Chicago Secular Union, Jan. 30, 1888, by President E. A. Stevens. Of this oration S. P. Putman wrote: "It is one of the best ever penned. . . . It has historic imagination and what I call force. . . . It gives the heart of the matter, is vigorous and to the point. It gives pictures of Paine and not merely a record."

An Appeal to the Women of America in Behalf of Liberty and Justice to and for the Prosecuted and Persecuted Defenders of the Wives and Mothers of our Land. By C. L. James.

The supply of some of these pamphlets is small. "First come, first served," remember.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Paine Memorial.

Sunday Feb. 1, Dr. Juliet H. Severance will deliver an address before the Chicago Philosophical Society, in honor of the memory of Thomas Paine,—"Author-hero of the American Revolution"—at 72 Adams St., beginning at 8 o'clock p. m. Seats free; all invited.

## The Goal Problem

Will be the subject of a joint discussion, Sunday January 25, between representative speakers of four different classes of reformers: The Single Taxers, the State Socialists, the Communist Anarchists and the Individualist Anarchists. Fifteen minutes will be allowed to each of these speakers—followed by general discussion by the audience. Meeting will open promptly at 8 p. m., at 72 Adams St., under the management of the Chicago Philosophical Society. Seats free.

## Replies to Critics.

### REGULATION OF SEX.

At the close of the weekly meeting of the Chicago Society of Anthropology, Sunday, Jan. 4, one of the official leaders of that society, Mr. Vogeler, said to me, as the audience was dispersing:

"I wanted to ask you a question, but time for adjournment shut me off—a question which I feel sure you cannot answer. It is this: As far back as human history goes there has always been regulation of sex—regulation of race-reproduction. Now, if this regulation should suddenly cease, what would follow?—would not the result be disastrous?"

Regarding this question, as one very pertinent to the subject of the lecture—"Sexology in its Relation to Poverty, Vice and Crime,"—I promised Mr. Vogeler to write out a reply to his questions, and believing that others are equally interested in the matter, I will try, in as few words as possible, to make answer in this week's *Lucifer*.

Yes, I recognize the fact that from time immemorial there has been regulation, or at least attempted regulation, of sex and of reproduction or of parenthood, by self-constituted regulators—priests, legislators, judges, magistrates—that is, there has been regulation of the fountain of life by those who sought to control or govern the masses in their own interest.

Some years ago I read in the "Kansas Catholic," published at Leavenworth, Kan., a statement of the duties of the priest. Among other duties was that of deciding for the young females of his flock, which of them should marry and become mothers, and which should devote themselves to the service of the church; that is, which should lead celibate lives, in nunneries, which should be celibate "Sisters of Mercy," etc.

Not only the Roman Catholic but all other religious organizations have assumed and now assume the right and power to regulate, to a greater or less extent, the sex-life, the reproductive functions of their communicants and through their influence over the civil institution called the state, they have sought to control, also, the sex-life of others besides their own membership.

Admitting the fact of regulation of sex, in all the past, by church and state authority, that is, by authority of those who have claimed the right to control the acts of others—generally by appeals to superstitious fear of an alleged divine ruler of the universe whose agents or mouth-pieces both priests and civil rulers have claimed to be—admitting the universality of such regulation the question naturally arises as to whether such universality proves anything as to the necessity, or the usefulness even, of such control, such regulation.

Let us see. I well remember the time when regulation of religious belief was almost universal in this country as well as in all countries of the world, and when a neighbor of mine was denied his civil right to testify in court, in a very important case, because of his non-belief in the popular creeds respecting "God," future punishment, etc. I accepted the ruling as right and proper, believing, with the great majority, that a belief in future rewards and punishments is essential to morality, and therefore essential to good citizenship.

With Brother Vogeler I, too, once believed that a moral cataclysm would result if church state regulation of marriage should no longer prevail—just as surely as I then believed a moral cataclysm would result from the prevalence of disbelief in the existence of a partial, jealous, vengeful God, an omnipresent and nearly omnipotent devil, and a "lake that burneth with fire and brimstone forever and ever."

Time was when belief in "witchcraft" was well nigh universal; when even "reformed" theologians such as John Wesley said that to disbelieve in the existence of witches was to deny the Bible, and when so good and humane a judge as Sir Mathew Hale gave his official sanction to the then prevalent superstition, and who, if I mistake not, sentenced old women to be burned at the stake for the alleged offense of "bewitching" their neighbors, or killing their domestic animals by "spells" and "enchantments," through collusion with the arch-fiend, "His Satanic Majesty."

Brother Vogeler will probably admit that the cause of morality in human relations has not greatly suffered from the almost universal decline of the belief in witches, nor from the equally prevalent decline of faith in the existence of an "angry god," a malignant and semi-omnipotent devil and a never-ending hell. If he lives long enough to see the day foretold by such prophets as Dora Forster—see her article in this week's *Lucifer*, entitled, "The Passing Ideal and the Coming Ideal"—also the time very broadly hinted at by Mrs. Walling in her paper partly reproduced from the N.Y. "Journal," he will probably be willing to admit that the popular fear, shared apparently by himself, that the decline of regulation of sex by church-state authority is no more to be feared than was the decline of regulation of religious belief, a century ago, or the decline and fall of the equally rational and humane belief in witchcraft by our very enlightened and progressive ancestors of a few generations ago.

The following paragraphs were put in type for last week's issue but were crowded out:

### VACCINATION ONCE MORE.

In *Lucifer* 940—Oct. 23, 1902—under the head "Heart to Heart Talks with Critics," C. L. James has this to say:

"For the third time—which is lucky—I now inquire whether the editor's proposal (Aug. 28) that his 'Heart to Heart Talks' should be on the plan or plane of equality" (italics his), agreed with "monopolizing" (his own expression) three whole pages of *Lucifer* for the purpose of asking me, by name, a series of questions, which if I did not answer, it would naturally be inferred I could not or dared not, and then refusing me the space I am taking here for a reply?"

Of all the contributors to Lucifer's columns there is none so difficult to please as is our Anarchistic friend C. L. James. His complaints of bad treatment by us are so numerous and generally so ill-founded that I think it a waste of valuable space and time, not to mention temper, to reply to them. If our readers care to look at the matters complained of in the lines last quoted, the issue of Lucifer August 28 of last year will be sent to such applicants as will send a few stamps to pay for time and mailing. The evidence furnished by that number shows that instead of "three whole pages I devoted less than three columns to a discussion of the vaccination question, the only matter in that long editorial that had reference to anything Bro. James had said. This unusually long article was written largely because of his own persistent challenges—his repeated demand for facts, for "statistics," to show the folly and wickedness of vaccination. This could not be well done in a few lines.

As to the words "equality" and "monopoly." If by the argument based thereon my critic means that I, as editor and publisher of Lucifer should grant to every correspondent as much space in the paper as I myself occupy, regardless of the question of cost of publication, then his ideas of equity must be original with himself. Evidently he forgets that while Lucifer's platform is one of the FIERCEST it costs money, time and labor to publish even a small weekly paper.

The "equality" advocated by me in the "Heart to Heart Talks" mentioned, is not equality of space in Lucifer but simply equality of right to speak honest thought, in accord with the EQUITIES, the COST of such public utterance. I was combatting the "Shepherd-and-Flock" idea, the "pulpit-and-pew" idea, the teacher-and-pupil idea, that seemed to be advocated and practiced by Editor Hubbard of the "Philistine," and said, "I am not a pastor, not a shepherd or goatherd, nor do my readers sustain the relation to me of sheep, of goats, of kine, of geese, or any other kind of gregarious quadruped or biped to their master or owner." To have my meaning perverted in the way it has been done by our chronic fault-finder is not a little provoking.

As to "refusing space" for reply I meet this charge with a simple DENIAL. I did not so refuse. I was not in office at the time spoken of, and the officer editor explained her reasons for suppressing or returning said reply.

Besides the all-sufficient reason that Bro. James has for many years asked for much more space than belonged to him, by any fair construction of right or justice, there is this additional reason, namely, his STYLE, or manner of treating those who differ from him in opinion. In the same paragraph from which I have quoted the opening lines he says: "If the Montreal asses are more usinine than I had supposed possible," etc. While our constant aim is to permit all correspondents to say their say in their own way we much prefer that they should treat their opponents CIVILLY, courteously, and not in the arrogant, dogmatic, bigoted, self-conceited manner that seems natural to, or at least very much cultivated by, our "middle-of-the-road" Anarchistic friend.

I have delayed answering the criticisms last referred to largely because of my aversion to occupying Lucifer's limited space with what has the appearance of personal controversy, and partly because of the apparent FUTILITY of arguing the vaccination question with a man whose mind seems so thoroughly made up that nothing from the other side can possibly have any weight with him. Bro. James, if not a Scotchman born and bred, illustrates the saying of Dr. McCosh, President of Princeton college, when he said, "Of all men it is needful that the Scotchman begin RIGHT, for if once wrong he is ETERNALLY wrong!"

A well-known physician of this city, referring to my last long argument on the vaccination question, wrote me: "The trouble with C. L. James is that, like the Irishman's turtle, he never knows when he is DEAD!"

And this is why I prefer not to continue this, or any other

discussion with a man who delights in gladiatorial contests, or trials of dialectical skill, with little regard, apparently, for anything except personal victory. M. H.

### Coal Famine in Chicago.

Of recent developments in that department of ethics called economics and commercialism, in that part of the English-speaking world called the United States of America, none have attracted more attention than has the shortage in the supply of coal, and the high prices demanded by dealers therein, causing suffering and death among the poor in cities and large towns, such as has never before been known since coal took the place of wood as fuel in this country.

For some weeks the big Chicago dailies have been largely filled with reports of the privation and suffering from this source, and with accounts relating to efforts made by the charitably inclined, towards relieving the suffering, and also the efforts made to ascertain who it is or what it is that has caused the shortage and the phenomenally high prices.

More than ten thousand dollars have been contributed to what is called the "Mayor's Fund," and spent in relieving the immediate wants of those who are too poor to buy coal at present prices. The Chicago "Examiner-American" has collected several thousand dollars for this purpose, and has shipped two or three train loads of coal from Southern Illinois to the city and caused it to be distributed to the freezing and famishing inhabitants—for in many cases the lack of food is felt quite as severely as the lack of coal.

As brief statement of the present situation I clip the following from "The Inter-Ocean's" summary regarding the coal-and-food famine now prevailing in this opulent Christian city:

"Despite the rise in temperature many cases of extreme suffering among the poor of Chicago attributable to the coal famine were called to the attention of charitable organizations and the police yesterday. Persons whose pride has restrained them from making their destitution known, the police say, are breaking down under the long strain and are asking for assistance. The persons who are now asking for help are in the most desperate circumstances, said Si Mayor, secretary of police, as he sorted a stack of several hundred reports of destitution. We have already today assisted over 200 cases. The applications for fuel are decreasing somewhat, but the list of those suffering from hunger is increasing if anything."

From the same summary it appears that county officials can get coal at last year's prices, or even at a lower price:

"While the private citizen, the manufacturer, and the large consumer of coal are paying between two and three times the amount they paid last year for coal, William McLaren, county superintendent of public service, yesterday issued a statement showing that the county is not spending so much for coal as last year."

The explanation of this unexpected difference in favor of Cook county would seem to be competition among large dealers in coal to secure the advantage, the prestige, of supplying the county institutions with fuel. It is not because of previous contract, since the fact is notorious that contractors have uniformly refused to fill contracts made before the late unprecedented rise in prices.

Comment seems useless in a case like this.

M. H.

### Socialism and Individualism.

I think that R. B. Kerr, in his article entitled "An Unconscious Socialist," is entirely too optimistic as to the degree of change of opinions which has taken place in the Socialistic ranks. I have no doubt that the more intelligent of the leaders of Socialism recognize the need of making large concessions to Individualism, but I do not believe that they represent Socialism any more than the Unitarians represent orthodox Christianity.

I judge so from what I read in Socialistic literature, and from conversations with such socialists as I come in contact with. As to literature, the last book I read is *Le Regime Socialiste*, by Renard, one of the leaders of Socialism in France. While M. Renard recognizes the need of respecting individuality



in politics, his economic program is destructive of all economic individuality, and after reading my book, "In Brighter Climes," where I represent exactly the ideas expressed in my former article, he wrote me that it was good enough as far as it went, but that it did not go far enough. And as to my Socialistic friends, I have yet to find one who realizes that the orthodox Socialistic program will in any way curtail personal liberty.

A short explanation of what will be the social institutions towards which we are unconsciously tending, will help your readers to clearly understand my position, and the motives which guide me in my reform work.

I think that in a century or two—more or less—society will have abolished private capitalism, and replaced it by public ownership of the enterprises which require large capital; the nation, states and cities each taking charge of those enterprises which they are severally best qualified to manage. This transfer from the private capitalist to the public, will come in answer to a demand for better economic organization.

But concurrently with this transfer, there will be a demand for more individual independence, which will find its best expression by the organization of communities founded upon the individualistic plan. Within these communities, the sex ownership of the present marriage could not exist, and there would be no enforcement of rules, as a condition of their success will be, that each individual shall have attained that degree of development where he can be allowed to be a law unto himself, without endangering the welfare of the community.

In these communities, some of the dreams of the orthodox Socialists will be realized. There will be no wages, no money, no rent, no profit, no inheritance, no widowhood, no orphans, for in them the communistic motto: "From each according to his ability, to all according to their needs," will find its full expression. And in these same communities, some of the dreams of the Philosophical Anarchists will be realized. They will be purely voluntary associations, from which any one can secede whenever they choose; there will be the largest amount of personal independence for each individual, all being trusted to engage in such work as may be needed, selecting that which each feels he is best qualified to do, there will be no enforced family ties, the whole community being a large family, giving full play to a wide range of attractions.

Besides helping the realization of social desires, these communities will offer other special advantages, such as economy in protection, favorable conditions of distribution, special facilities for the bringing up of children, taking care of the sick and promoting social enjoyments.

On account of the advantages, I feel confident that such communities will eventually be organized, but I also believe that many trials will be made, and many years will pass before they can be a success, because, unlike most reformers, I do not believe that any advance in social progress can be made until a sufficient number of persons have attained the needed development of character. The material for successful communism does not exist at this time, and I claim that the best reform work is done, not by preaching new social doctrines, but by teaching the individuals what is the improvement of character they need, before they can have better social institutions.

ALBERT CHAVANNES.

#### VARIOUS VOICES.

J. V. Carter, Durant, I. T.—I enclose \$1.00 on my subscription and 25 cents for which please send Lucifer to my sister. I want to say that "Kareza" is truly worth its weight in gold. Please direct me to some one of whom I can learn all about Home, Wash.

Laura H. Earle, Phila., Pa.—I thought No. 945 a particularly good one—what Mr. Harman has to say on the present drift of our country toward imperialism being the sort of thing that is much needed, as is also what he says about the detestable Comstock and his detestable society.

Thomas J. Mallen—If you have not already seen the enclosed statements by Mrs. Walling you will find them interesting. The fact that the article was written by the wife of a clergyman should lend encouragement to all who are engaged in publishing Lucifer. It shows that the good work is being helped by those without the pale of the inducement wielded by Lucifer. To me it proves that the work carried on by Lucifer is all right, because others differently environed are teaching the same truths.

Chas. L. Gorvan, Home, Wash.—Why is it that some people who come here can hardly wait until they are landed from our boat before they indite some laudatory words about us and send them to Lucifer or some other paper, for publication, and before they have been here three months regret having penned them? It seems to me they ought to wait until they have been here some time, and have become well acquainted with the people, before they either praise or criticize them. It was refreshing to have one (I. J. Lason) come here and criticize us, even though he had been with us but such a short time; but I don't think he had time to investigate the causes that led up to the acts which he criticized—merely acts of self-defense. Friends, stay with us awhile at least before you either praise or criticize the people of Home. Such gush as some people indulge in before they have been here more than a day is not pleasing to me nor to others. Home is the best place I have ever lived in, and I have been here five years. Notwithstanding our persecutions the Home village continues to grow in every way. If some who visited us several years ago were to drop in now they would see a great difference in the appearance of the place.

Celia B. Whitehead, Denver, Colo.—R. B. Kerr says he is sorry I was shocked at his fable of Mrs. Grundy. Let him be more sorry. I was not shocked but worse—nauseated.

He intimates that I read something into his fable that was not there when he says "she assumes that I mean to compare 'eating jam' with 'the use of the organs of human creation.'"

Let me quote a few sentences and see whether they can possibly be "assumed" to mean anything else than what I "assumed" they meant: "The pleasure which more than all others shocked Mrs. Grundy was that of eating jam." "In private she often admitted that the jam rule was only suitable for girls, and she had no objection to the boys having jam if it were not too openly licensed." Read the fable clear through, Mr. Kerr, and admit like a man that your meaning is so plain that "a wayfaring man though a fool could not err therein." I do not like to be accused of "assuming" things. Nor do I consider it "blasphemous" to compare the use of the sexual organs to eating; but there are ways and ways of talking about eating and about sexual connection. Some are delicate, serious and beautiful, and some are simply disgusting.

Mr. Kerr would have "Nature take her course." If one has the nature of a cat and would bring offspring into the world with no thought or care as to the consequence I think some other part of nature—reason, for instance—should take its course. And please notice, here, that nothing can possibly be more contrary to "nature's taking her course" than preteratives of conception.

"If women were free" . . . they would "choose a new man for each occasion" on which they desired to become mothers. It seems to me possible, even extremely probable, that the men who would make the best fathers would object to being "chosen" in that way. The sort of man who inquired for "the tooth brush that belongs to the boat" might not. (I beg the reader's pardon for treating the subject in so indelicate a manner, but I found it impossible to touch Mr. Kerr's ideas in any other way.)

Lastly, I am not now and never have been an Alphe, though persistently called that in Dr. Foote's "Health Monthly" for which I used to write.

I wish Mr. Kerr would kindly explain his "system" under

which "sexuality would be a beautiful little stream flowing through the garden of love." That sounds quite pretty. I would have surplus sexuality in man transmuted into fraternal love, of which there is a crying need.

#### REMOVAL NOTICE.

Facilities for properly conducting my ever increasing Mail-Order Department being inadequate in Denver I have permanently located in this suburb of Chicago, and trust my many friends and patrons will continue to favor me with their many kind orders.

Send for prices of Watches, Diamonds, Opals, Silver, Plated and Optical goods, Music boxes, Jewellery, Chains, Clocks, Free-thought and other badges, Ingersoll spoons, and my tract—"Theism in the Crucible"—free. OTTO WETTSTEIN.  
La Grange, Illinois.

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Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

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WHOLE No 954

### Parry and Thrust.

Dare to live.  
Hypocrisy is death.  
No man kills through love.  
Freedom is only for the strong.  
Love forgives all of its losses.  
Newspapers must be liars to live.  
Saviors are sought only by the weak.  
Marriage means that love's power is doubted.  
A pessimist is one who dips his bread in gall.  
An optimist is one who takes life sugar coated.  
He who painted "The Vampire" should paint "The Tiger."  
Religion is for those who can sin and keep up appearances.  
Love comes to man as a blessing; ignorance turns it to a curse.

To count ears instead of votes would prove that the masses are asses.

Cranks are men who supply the oil with which the lamp of truth is kept burning.

Capit shoots arrows maybe, but whoever saw him with a smoking revolver in his hand?

Ladies who blush in looking at nude pictures could save themselves by wearing smoked glasses.

All creative acts are equally clean and beautiful; the impurity which you see is all in your eye.

The state began in aggression, developed in aggression, and is aggression today. "Can the leopard change his spots?"

Russell Sage advises young men to buy real estate. Most of them could not afford to buy even seven or four feet.

King Edward is leaving England for a time. But let him go where he will, he cannot escape from his unsavory self even for a moment.

Men and women who think that they do right through the presence of police and the fear of jails should alone be made to pay for these.

American womanhood does not want Apostle Smoot in the Senate. American womanhood is quite willing that some men should dishonor themselves by entering the Senate.

Those who possess the earth may talk complacently about buying labor as they buy iron or coal, but iron and coal will never turn on them and say no.

The traction thieves are at it again in Chicago, and we may expect another Allen bill. Those who are willing to ride like crowded cattle must accept every yoke.

The indicted coal barons are already retaliating in threats to prosecute the Manufacturer's Association. While these two juggle the thing called law—three cheers for the state!

How great a fuss the police make over the occasional con-

ventional murder. Thus it is that people hardly dare to go to bed at night. The police need their jobs, but they do not arrest Morgan.

In Newark, New Jersey, the courts are trying an alleged witch. When a woman can be arrested and tried on the charge of witchcraft the courts must be hard up for work. Why not try themselves?

They are trying to make a hero of John Mitchell. Every man who is acclaimed as a hero either becomes a tyrant or loses his place in public estimation. Keep clean of thrones, John Mitchell.

Mascagni goes back to Italy with a proper disgust for a nation which will tolerate a trust at the throat of art. The distinguished musician should remember that when they ask here "how much is that man worth?" they speak in terms of cash.

Massachusetts refuses to recognize a Dakota divorce. How now? is a thing which is right here very wrong a thousand miles away? Is "morality" geographical? Soon people will not know when it is proper to be shocked!

Is it worse to be a Mormon than to support prostitution? Is it worse to be a Mormon, than to persuade woman to deceive their husbands? Is it worse to be a Mormon than to be the keeper of a mistress or a harem? Is it worse to be a Mormon than to be a respectable citizen or a senator?

IRONICUS.

### Is Woman a Responsible Being?

There are nations still in existence where women are denied the possession of a soul; but these nations are not civilized nations, yet I am not sure that either Germans or Englishmen really admit that women are beings possessed of a mind.

I have constantly heard Englishmen of "the good old school" say: "If a man steals my horse, my dog, my poultry I have him arrested and he gets a few months' imprisonment if he steals my wife he remains at large, unmolested. Yet, is not my wife my most valuable property?" And that good Englishman is absolutely persuaded that his argument is unanswerable.

The other day, in a German paper, I read the following exquisitely delicious remark: "We have a treaty of extradition with Switzerland. If the man Giron had stolen the least valuable horse of the Crown Prince of Saxony we could have had him arrested in Geneva and returned to us; but as he stole only the wife of that Prince, the mother of his children, we can do nothing."

From all this we are bound to conclude that, in the eyes of many Germans and Englishmen, a woman is like a horse or any other animal, a thing, a "brute of no understanding," a being without a mind. In my ignorance I thought that when women left their husbands to follow other men they were, rightly or wrongly, using their own minds, acting on their own responsibility, and on their good or bad judgment.

will be. Yet nothing else could be expected, in a great majority of cases, than love turned to hate. The marriage couch is the grave of love, for the simple reason that the lovers have not been instructed on this point, and in their ignorance they destroy their ardent love and mutual attraction for each other, and turn them to hate and repugnance.

If I am at all qualified to judge in these matters I would say that it is not always excessive indulgence in the sex act that causes repugnance to develop, but the constant contact of the persons. This, I take it is the main cause for the death of love, and main cause of the desire of both to be released from the now galling marriage bonds.

If the young were properly instructed in sex matters so that they understood fully the powers and functions of their being, and learned in time the great benefit which would result from restraining their sensuous desires, there would no doubt be hundreds who would go through life together, reasonably happy and content with each other, where there are dozens now. It should also be thoroughly impressed upon the youth of both sexes, but upon the male sex in particular, that there is no prostitution except where the sex act is indulged without reciprocal love, and that such indulgence is a crime against nature.

Another cause for divorce is the double standard of morals which is still recognized for men and women. The man may browse around as he likes and indulge his animal propensities to his sensual heart's content, but his wife though capable of loving more than one man, with a pure love, dare not indulge her desires, for once even, unless she is willing to take the chance of being found out and forever thereafter barred from "respectable society." A single misstep so-called, for the woman, whether single or married seals her doom, so far as her standing in society is concerned, but the man may take ever so many missteps and even boast of it, yet his social standing is not affected thereby. All this impresses the woman with the idea that she is looked upon by men as inferior to them, and that she must be held in subjection, which naturally enough increases her resentment, her rebellion.

The main cause of opposition to divorce laws seems to be the laxness of these laws. Opponents of divorce would force people to live together, whether possible to do so or not. Some of them are even advocating the establishment of the whipping post for the purpose of flogging wife deserters, just as if such cruelty would revive and rehabilitate a love long since dead and passed beyond all hope of resurrection.

No matter how stringent divorce laws may be made, those who can no longer live together will separate, even if one or both of the parties be obliged to leave the state or country, and if such separation and desertion should be made an extraditable offense it would no doubt have the effect of increasing the number of suicides and murders.

Do away with legalized monogamous marriage and allow men and women to make their own marriage contracts, with power to rescind on proper notice, and the problem will be solved.

C. H. WESSELER.

Ouray, Colo., Jan. 17th, 1903.

#### An Answer.

I profess to be an Anarchist.

I think I can enlighten Mrs. Bertha Moore as to the exact belief of a person who professes to be an Anarchist.

It is true that Anarchists want to abolish all law and government.

Mrs. Moore does not see how the great mass of people, as they are at present, can get along peaceably without being governed. Does she think they get along very peaceably with being governed? If she does, she is uncommonly optimistic. If she thinks there may be room for improvement in that respect, then it becomes a pertinent question whether government promotes peace or discord. Anarchists think government promotes discord. Those who think government promotes peace, have never given anything worthy to be called a reason for thinking

In other words, I thought that they were thinking beings. When a man steals a horse he takes him by the mane, or the mouth, and pulls him away with him. He does not say to the animal: "I like you; I will treat you better than your master; will you come with me?" He steals him, as he would an inanimate thing.

When a man asks a woman to elope with him he says to her: "I love you, I know you love me; leave your husband, who makes you unhappy, and come with me, who will make you happy." She reflects, and, through feelings of despair, of love, of passion, she yields and answers: "Yes, I will."

Now, her resolution may be most reprehensible, her conduct immoral; she may be a fool, anything you like; but she is not carried off by force; she acts of her own accord and free will, and is, I imagine, prepared to meet the consequences of her actions.

I have heard an English magistrate say to a man whose wife was accused of disorderly conduct: "You should look after your wife better than you do, and in future I will make you responsible for what she does. To-day, I will impose a fine of ten shillings. If you pay it I will set her free."

Now, this argument would be fairly good if the accused had been a dog. I should understand a magistrate saying to a man: "Your dog is a nuisance and a source of danger to your neighbors; if he causes any more damage, if I hear again that he has killed your neighbor's cat, eaten his poultry or bitten his children, I will hold you responsible, and make you pay the damages, plus some compensation." But a wife! inasmuch as, mind you, when a woman has committed a murder in England it is she that is hanged, not her husband.

I believe that women are quite prepared to accept the responsibility of their actions. The emancipation of women should be an accomplished fact by the declaration that she can do evil as well as good. And I am sure that if she wants credit for whatever good she does, she is also ready to accept the consequences of the mischief, to herself or to others, which she may make.—Max O'Rell, in *Chicago American*.

#### Cause and Cure of Married Misery.

The question of Marriage and Divorce seems now to be up for final discussion and solution, as was the chattel slave question, in this country, during the twenty years prior to its final settlement, by the abolishment of the institution.

Although at that time the fugitive slave law and Dred Scott decision had the appearance of more effectually intrenching the "divine institution," they were really its dying kick. So also, in all probability, shall we see a National Divorce Law passed within the next few years which will satisfy its adherents that nothing more is needed to forever establish the divine institution of Christian marriage through "holy wedlock." The institution, however, is doomed, and if not totally abolished will be so modified that nothing of its present binding and grinding force will be left.

There seems to be some diversity of opinion as to the principal cause, or causes, of divorce, among the opponents as well as its advocates. Susan B. Anthony, for instance, says: "The trouble commences when he asserts his right and she rebels against it. This is usually the beginning of a battle which is unequal from the first to last. He has gospel, law and public sentiment on his side; she has nothing but her outraged sense of justice." This statement no doubt contains a great deal of truth, but let us see whether this really is the beginning of the trouble that usually ends with the woman's defeat. As long as the magnetic force of the male and the electric force of the female are still unimpaired they continue to attract, the two towards each other, and there is no assertion of rights and no rebellion, but as soon as these forces are neutralized, and the two made one by the marriage ceremony begin to repel each other, then the domineering of the man and the rebellion of the woman begin.

And how do these forces become neutralized? It is by constant contact and cohabitation. Always sleeping in the same bed, and never once suspecting what the result of such habit

so. They have simply been accustomed to take it for granted. Those who think government promotes discord, are ready to give reasons for thinking so.

There are two principal forms of discord—foreign and domestic. It can scarcely be disputed that almost all war and quarreling among nations is made by governments.

There is absolutely no statistical or other evidence to show that domestic discord is made any less by law and government. A few attempts to show any such thing—as when in England, some years ago, the flogging acts were said to have diminished crime,—soon proved fallacious. The best penological writers—Wines, Drahms, Haydock Ellis, e. g., acknowledge, with remarkable frankness, that neither humane discipline nor severe works any permanent decrease in crime.

What statistics, taken for a few successive decades, really do show is as follows:

1. The annual amount of each and all crime fluctuates, like that of rain, snow, or thunder.
2. Similarly, the average of annual amounts in each country is extremely constant.
3. Even the degree of deviation from the average is more regular than for most physical phenomena. Suicide might be supposed one of the most capricious among crimes. But, when Buckle wrote his *History of Civilization*, the suicide average, for a year, in London, had long been known as 240; and the actual rate circled about this fixed center, at the almost exact radius of 26—from 266, maximum, in the panic year 1846, to 213 in 1849; nay, the very weapons used were more predictable than the number of hail storms or unusually cold days.
4. By slow degrees, great changes occur. But law does not seem to have any connection with them. The modern Italian character, it has been remarked, almost exactly reverses the ancient Roman. We explain this by remarking that natural selection must, in each generation, for centuries, have thinned out the typical specimens of so pugnacious a people as the Romans.

5. The causes of minor fluctuations are less obvious. They are clearly very different from what might be guessed. Thus suicide is more common in hot weather than cold, indicating a connection with "midsummer madness" rather than with suffering. Yet madness is not, as charitable juries would have it, at all proved by suicide. Disappointment in love very often leads to self-destruction, never to insanity.

6. Among great standing causes of crime, one is *penal law*. The penologists, especially since Degeneracy began to be scientifically studied, are singularly unanimous in agreeing that while the number of Born, and Historical criminals proper, can only be affected by slow processes of evolution, Occasional and Impulsive criminals, are made virtually habitual by punishment alone.

As to Christianity, it certainly is not responsible for degradation of women, which reaches a lower point than anywhere else in countries where Christianity was never preached. All forms of ignorance and superstition co-operate to hinder the slow advance of civilization—none more energetically than government worship. C. L. JAMES.

#### Some Home Matters.

EDITOR LUCIFER:—As you say you wish to hear from the "Storm Center," and as Comrade Morton is busy in our school, teaching the young idea not to shoot I will volunteer a few items. First of all, there is no storm here now. A friend wonders about "Discontent," and seems to think I am the most irrepressible one here. Not so. I have but one line to go on, and cannot stand still; the others have many lines of work, families to support, land to clear, roads to make, and other public work to do.

For years "Discontent" was published under great disadvantages, those engaged in the direct work, got only their board, going from house to house a week at a place for that. The small receipts sometimes hardly paid for paper and postage. The printing was done by hand, two men of the group

who did the publishing, running the press two pages at a time, so that twice a week men who worked hard at other things, would leave their needed work for this labor of love; sometimes one couple and sometimes another, but the printing must be done no matter what or who else suffered, and when the list increased during the pendency of the trials, I have known the comrades, after a long, hard day's work, run the press till nearly midnight.

There is plenty of other work being done, public work that does not pay in dollars and cents. Within the year there has been a pile driver built, a floating walk 465 feet long to where the boat lands, roads have been opened and partly worked, and now they are putting up a hall 62x60 and two stories high, the lower story for school room and printing office, and the upper floor for lectures, dancing, exhibitions, etc. Please remember that we have only about a hundred people here, men, women and children, and that all this work is voluntary. Some of our number who have lots are not here yet, some are away at work to get the means to build on and improve their lots.

Among the recent arrivals are Olivia Freelove Shepherd and her friend Fannie Spaulding, Mr. Lason, Col. and Mrs. Rucker, Professor Thompson, and a family from Salem, Ohio, named Smith, who have built their house, but are away at work to get other things needed, before coming to stay.

Last, but not least, Laura Smith Wood, with her not yet four year old boy. LOS WASSBROOKER.

#### "Out of Print" Pamphlets Free! Don't Overlook This.

One of Lucifer's friends has a small stock of "out of print" pamphlets which he wishes to give away. He also wants to aid Lucifer. He therefore offers to give, as long as the supply lasts, one each of the following named pamphlets to any one ordering books or subscriptions of us to the amount of fifty cents. That is, the purchaser gets what he orders, and in addition five pamphlets for which he is not asked to pay even the postage. This offer applies equally to old and new subscribers. These are the pamphlets:

In Behalf of Personal Liberty. A Letter from Julian Hawthorne on the Heywood Case. Also a Statement by M. Harman in regard to the prosecutions against Lucifer in Kansas several years ago.

United States vs. Heywood. Why the defendant should be released. Ed. W. Chamberlain's Letter to President Harrison, written Feb. 13, 1901. Also Judge Carpenter's charge to the jury in the same case.

A Good Man Sent to Prison. A Powerful Protest and Plea by Hugh O. Pentecost. This was called forth by the sentence of Moses Harman to a long term in the penitentiary for publishing a plainly-worded denunciation of a case of outrage upon a wife by her husband—a crime legalized by conventional marriage. "Woman's fight for freedom is on," said Mr. Pentecost. "He who is not with her is against her, but until women themselves shall become more generally awakened to the situation, and brave enough to speak out on it, the man who values his comfort and freedom more than right and reform may more safely take the risks of a trial for a nameless assault than of exposing in print and by mail the outrage of it."

Oration Commemorating the 151st Anniversary of the Birth of Thomas Paine, Author-Hero of the Revolution, Delivered at the seventh celebration of the Chicago Secular Union, Jan. 30, 1888, by President E. A. Stevens. Of this oration S. P. Putman wrote: "It is one of the best ever penned. . . . It has historic imagination and what I call *juice*. . . . It gives the heart of the matter, is vigorous and to the point. It gives pictures of Paine and not merely a record."

An Appeal to the Women of America in Behalf of Liberty and Justice to and for the Prosecuted and Persecuted Defendants of the Wives and Mothers of our Land. By C. L. James.

The supply of some of these pamphlets is small. "First come, first served," remember.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same.*

**LUCIFIC**—Producing Light.—*Same.*

**LUCIFORM**—Having the form of Light.—*Same.*

The name *Lucifer* means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Concentration.

Ella Wheeler Wilcox, one of the poet-prophets of our time, tells us:

"There's lack of greatness in this generation—  
And why? Because no more man centers on one thought.  
We know this truth and yet we heed it not:  
The secret of success is CONCENTRATION!"

For many years *Lucifer's* editor and leading contributors have been concentrating their reformatory efforts upon the theme that seems to them most primary, fundamental, and therefore most necessary to be first attended to. We have argued that it is quite useless, and often worse than useless, to attempt to remove secondary and superficial causes while the basic cause of trouble remains unmolested and in full force.

Take the popular methods of removing poverty, vice and crime, by works of charity, by preaching, by punishments, such as fines, jails, penitentiaries, hangings. While all these remedies are tried, with constantly increasing zeal and cost in time, labor and money, the sum total of poverty, vice and crime is also increasing in still greater ratio.

In Chicago, for instance, we are taking much credit to ourselves for keeping alive thousands of families, and now the mayor and city council have passed an ordinance to set apart \$25,000 of the people's money to establish a municipal "coal yard," from which coal is to be dispensed at cost to those able to pay, and FREE to those who can not pay. The natural result of this plan will be to increase the number of those who will report themselves unable to pay. Naturally, logically, these people having once accepted charity will be less averse to taking their places permanently in the pauper class. More and still more readily will they argue that the rich, having robbed them of their money and their opportunities to be self-supporting, should now support them through municipal bounty, much as the recipients of "pensions" look upon the aid they receive from "government" as their rightful due.

And thus year by year, the proportion of adults who have fallen by the way and have become a public charge, will increase, and in the same ratio will also increase the self-approbation of the coal barons, the manipulators of the Food-Trust and all other trusts, because of the fact that through taxation they will be obliged to support, out of their personal profits, so large an army of dependent paupers.

So much for the effect of charity, municipal and otherwise, upon those now living. What of its effect upon the unborn?

I need not say that this latter view of the case is incomparably the more disheartening; incomparably the more terrible.

If the "city fathers" and all charitably inclined citizens were to turn a deaf ear to the calls for help, a large proportion of the very poor would either die outright or become inmates of hospitals, poor farms, etc., and thus be prevented from reproducing their kind. As it is, charity will keep sufficient vitality in the bodies of these unfortunates, these more or less improvident and incapable adults, to enable them to reproduce a new crop of mental, moral and physical imbeciles—a new crop of such as never should be born—a crop of the "born tired," born without desire to live, except it be to wreak vengeance upon the class or classes who, or which, by prenatal instinct they feel to be their hereditary enemies.

If not born with hate and revenge in their hearts sufficient to make them foredoomed criminals, that is, criminals in the eyes of the present capitalistic rulers, they are born foredoomed SLAVES, voting slaves and fighting slaves, with too little reasoning power, and too little energy to make effective and intelligent fighters for better conditions, better systems of economics, politics or ethical equities in general.

To such human material as this the public school is a curse, because inculcating government-worship, called "patriotism," which means obedience to capitalism.

For such the Sunday school and orthodox church teachings are simply cords and chains to make perpetual their slavery, mental, moral and physical.

Hence also the almost superhuman efforts of church-state leaders to keep down discussions of the basic principles on which rest the State, the church, marriage and divorce, especially the last two, since it is the control of sex through marriage that makes it possible to control the product of sex—the new generation of human beings.

While "concentration" is absolutely necessary to success in any line of human endeavor, it seems to have also its disadvantages, its perils. Often and often, when trying to arouse the dormant public conscience to a just sense of the importance of free and responsible motherhood, as the most necessary factor in the problem of how to cure the evils of our present social order—or lack of order—I have been sharply criticised for my devotion to what my friends call my "hobby."

A few weeks ago, for example, Mr. Odelius, secretary of the "Chicago Society of Anthropology," took me to task for what he considered an exaggerated presentation of the evils of conventional marriage—of enslaved motherhood, unwelcome motherhood, as stated in my address before that Society on "Sexology as Related to Poverty, Vice and Crime." Such criticisms convince me that their authors have never yet had their attention directed to this subject as mine has been directed, and that the popular apathy in regard to this class of subjects makes it all the more necessary that some one should concentrate his efforts upon this line of reform, and like Garrison when advocating another unpopular reform, say to all critics, whether friends or foes:

"I will not equivocate; I will not excuse; I will not recede a single inch, and I WILL BE HEARD!"

To show that others as well as myself have seen the necessity of concentration upon this line of reform I ask particular attention to the articles in this issue entitled the "Fall of Nations through Marriage," and "The Cause and Cure of Married Misery."

Brief replies to, or comments upon, the plans proposed by Friends Swift and Wesseler will be welcome to *Lucifer's* pages.  
M. HARMAN.

## Paine Memorial.

Sunday Feb. 1, Dr. Juliet H. Severance will deliver an address before the Chicago Philosophical Society, in honor of the memory of Thomas Paine,—"Author-hero of the American Revolution"—at 72 Adams St., beginning at 8 o'clock p. m. Seats free; all invited.

## A Veteran in Need.

Among the old-time helpers of Lucifer and its radical work, honorable mention should, on all suitable occasions, be made of Abner J. Pope. Not only as helper of Lucifer and of other radical reform journals but also of many worthy and needy individuals, few men of equal means have made a better record.

Bro. Pope is now a member of the colony of Liberalists who are trying to solve social and economic problems at the place called Home, Washington. He is eighty years old—forescore years young, as Dr. J. Rhodes Buchanan used to say, but though still young and active his strength is not equal to the task of clearing his two acres of ground and putting them in condition for planting to fruit trees and vines. Lucifer has helped him to build a house and in other ways, and now if all who have been recipients of his bounty in the past would do half as much to balance their account as Lucifer has done, there would be no need of asking aid from any one else.

This statement is made without authority from Bro. Pope himself, and without suggestion from any one, but learning the facts of the case from one who knows, we give them publicity, in the hope and belief that the friends of Lucifer will not allow this life-long worker in all good reforms to suffer from lack of a little co-operative aid, in his declining years.

Contributions can be sent direct to Bro. Pope, at Home, Wash., or to this office. All sums, down to a few postage stamps, intended to help our worthy and needy friend, will be promptly acknowledged by us, and also by the recipient himself.

## The Fall of Nations Through Marriage.

At first view the thought of nations falling because of the marriage system will seem strained. This idea is the very opposite of that built into our moral and political treatises, where we learn that the family is the ground-work and preserver of the state. Yet on the contrary, the family is one of the present causes for the disintegration of states and nations.

The family is the only "honorable" mode for children to reach the world; children are necessary to keep up nations and races; the family is becoming objectionable and distasteful to increasingly large numbers; these people avoid the family and therefore have no children. Hence the population falls off, and the nation gradually dies from within. France is so dying. It is said that England has about reached the stationary point. We only keep our population up and increasing by foreign arrivals, with the result of rapidly diluting American blood into something else. Probably this dilution is good, for the only great thing American blood ever did was to throw off British sovereignty in the Eighteenth Century, and since then it has steadily succumbed to the lowest European ideals until the climax of the unspeakably degrading Philippine war. We are now as a nation a mob of such weaklings that we have lost self-government, having given the most wretched of men, greedy ward politicians called statesmen, the business of nominating and electing our public officers in their committee rooms, and of making all our laws for us. Eighty millions of this characterless mob of ours have fallen at the feet of a few piratical robbers, who by trusts and every form of legalized chicanery have reduced the great multitude to a cowardice and slavery beyond belief.

Now the few fighters against this degeneration are radicals. They are barred from any kind of commercial success by fighting the iniquitous tyrants. How are they to have children? Another element, which I may call the next best, does not fight, but recognizes that men can not have principle and succeed. Hence they limit the number of their children, preferring not to bring innocent beings into this fierce hell of social struggle. Two classes are left to mainly people the country: the most selfish and coarse, and the ignorant and raw. What will be the nature of the American people after a period of this reproduction (1) by the worst and (2) the rawest?

If there were not the grievous stigma upon free children a

counter movement might grow up. The first two elements of population, the radicals and the thoughtful next-best, might begin to produce offspring from a perception of their duty to do so. Hope for the future lies just here. The absurd prejudice against non-marriage born children being removed, the truly better elements would begin to have their proper quota of births. The tendency would be for these to increase just as that of the other class, the selfish and coarse, is to decrease. The blood of the nation would gradually change in character through this process, a higher type replacing the lower type. Through the increment of intelligent births a vital force toward a right revolution of the world would be supplied.

A Free Association Society, a non-Marriage Society, or call it by what name you will, is the great need. I know people who do not believe in marriage but who drift into it because they have no encouragement to form a union without it. Others on the contrary do not yield and have no children. It is clear that if anything considerable is to be accomplished in the ways suggested there must be associative action. If plain tendencies go on in civilized nations it may be that the sense of world obligation will before long have to be called in to keep the population of the Aryan or Western world even stationary. If it falls off seriously the Chinese and other Eastern races will submerge and swallow up the West. This sense of duty will appeal to the better rather than the worse type. Why should it not be made use of now to introduce a potent factor in social revolution? Why should the high-minded radicals be celibates, as the more spiritual types of Europe (priests and monks), and the more intellectual (scholars and fellows of universities) were, earlier, leaving the brute and bloody warrior class to people the earth?

MORRISON I. SWIFT.

## "The Little Rift" From the Other Side.

EDITOR LUCIFER:—My attention was called to an article by Jay Cameron in Lucifer No. 952 by the misrepresentation he made of the wife of his friend. Since you know Mr. Cameron and his friend, and do not know his friend's wife, in justice to her I feel called upon to say a few words.

Mr. Cameron accuses the wife of his friend of wanting all of her husband's time when not at work. He accuses her of not wanting him to visit other women. If Mr. Cameron possessed less conceit or felt his own importance less surely he would not be so blinded as to the facts. Mr. Cameron's friend and his friend's wife breakfast at 6:45 o'clock. She does not eat again until he returns from the office. He is supposed to leave the office at 4 o'clock. At 4:40 his wife begins to prepare supper. It seldom takes her more than three quarters of an hour to get it ready. Not having eaten anything since breakfast, she is hungry. The supper spoiling and her hunger increasing, she is naturally in an unpleasant frame of mind when he returns if it is after 6 o'clock, and it is her hunger that causes to ask her why he is so late, and not that she is so exceedingly desirous of having him by her side or afraid he is paying his respects to some other woman.

Mr. Cameron's friend's wife is almost a stranger in Chicago. She can count on her fingers all the people she knows and still have fingers left. If she happens to ask her husband about some women she has met or of whom she has heard, it does not indicate that she is jealous or is worrying in fear that he is spending his time with that woman when not at home.

JEANNETTE FORD.

With all due respect to Sister Jeannette, I would suggest that my friend's wife eat oftener if hunger causes her domestic jars.

JAY CAMERON.

Jay Cameron's friend's wife never feels hunger until time to prepare supper. She wouldn't sit against her stomach by eating when not hungry. Perhaps her husband's stomach would be in a healthier condition if he would do likewise.

J. FORD.

## VARIOUS VOICES.

Eau Claire, Wis., C. L. James:—Since that eminent physician who thinks I don't know when I am dead, has neglected giving me his name and address, please inform him that if ever I find a hasty trip to Canada convenient I shall have use for his mortuary certificate—but not till then.

S. J. L. Newburg, N. Y.:—Was very sorry to read of Ida Craddock's end. Do you have her first edition of "Right Marital Living?" I would like very much to read it, as it is, I believe, on the same line as Karezza, Magnetation, and Zugassent's Discovery, which books are the most valued in my library. My wife and I cling close to these ideas and believe them right. Mr. Comstock's views to the contrary notwithstanding. The joy of living is in following these sentiments. Am glad the Comstock laws do not control all the literature of this kind.

Sadie A. Magoon, Home, Wash.:—I have lived at Home nearly a year and a half, and learned for the first time, through Lucifer, that one of our comrades had whipped a child with a board, another shook a boy for misplacing a boat, while another forced children to obey through superior physical strength. If this is true, the least I can say, is, I am astonished. So far as I have observed the children are left too free.

I do not wish it to be understood that I do not believe in freedom, for that would be untrue. I do however think children should not be so free that they disregard the freedom, rights, and property of others. I have seen nothing really malicious in our boys; and our girls, let me assure you, are as near perfection as it is possible for girls to be. Our boys are less so, because in my opinion not sufficiently restrained. It may be they are taught, but a little restraint is necessary. "Boys full of physical strength and life must let off steam," says one. Certainly; yet why more than girls?

I find too many Anarchists, and outside of Home, who think children must be free. By free, they mean to do as they choose. I cannot think they should be allowed that amount of freedom until they have at least first learned to always try in every possible manner to make every bird, fowl, animal, child and adult happy, instead of unhappy. If they neither can, or will learn this lesson I think they should not be permitted to mingle with them until they do. Whipping brutalizes, scoldings are nearly as bad, but while so young and immature, they need the kind, but firmly guiding, or restraining hand of those who love them, and know what is best for them.

Our Home is as near an Eden as any place on earth can be at present. If fate compelled me to live elsewhere I would be very unhappy.

D. L., Gosben, Ind.:—My subscription to "Lucifer" expires with No. 960 and I herewith enclose \$1 for its renewal. Let us hear more of sex. Of course any observer will see that a frank discussion must, as yet, be done very cautiously. It might, even then, not be met with general approval and the motives of the writer might be called in question, while among those for whom the work was intended it might be met with indifference. To my mind, the case of the late Ida C. Craddock is a very plain one illustrative of the fierce conflict now being waged in the minds of humanity, between the superstitious race-beliefs handed down from generation to generation for ages, and the more rational teachings of science. But such men as Comstock and his kind should not be too severely judged for attempting to suppress sex knowledge, as they have undoubtedly not developed to a plane where they can see that knowledge in this line would result in the betterment of the race. They seem to have the great majority of the people on their side. They are perhaps ruled by public opinion, and it may reasonably be presumed that they must evolve to a higher point before we can expect them to change their views. Shall we conclude that it

was the same class that poisoned Socrates? that crucified the carpenter of Nazareth? that compelled Galileo to confess that the earth does not move? that gibbeted Quakers? Shall the seeing be compelled to follow the blind?

I have been so fortunate as to obtain both of Mrs. Craddock's booklets and am astonished that there is anyone who could pronounce her writings vile or obscene. Some of it may not be scientific but her motives cannot be questioned. She pleads for the unborn and it is a pity that the assiduous and careful study and discussion of sex and its laws must be so hampered by ignorant, meddling brains, as a better knowledge of it, both as regards the rearing of children and the begetting of offspring, is surely conducive to the highest good of the human race. But whatever may be the motives of these "guards of humanity," it is high time that every thinker should think aloud and compare notes. The number of investigators and thinkers which are springing up so rapidly in this line, is a hopeful sign. But theories are not truths because they are new. Humanity surely needs, must and will have, sooner or later, more accurate knowledge of this matter than it has at the present. No one can deny that before much can be done toward the prevention or cure of the wrong use of sex, whether found in the asylum, the brothel or the home, a great deal more must be known of the nature of sex than is now known. Very slow, in fact, inexcusably slow, has investigation been in this line, which, of course, can be explained in no other way than in the fact that the minds of the people are and always have been, "over-riden, or even over-shadowed, by the ideas emerging from a supernaturalistic philosophy." If people are blinded by preconceived ideas, they will generally investigate no longer and so the truth will remain hid.

Concerning the many other reforms advocated in "Lucifer," I am not so much interested, as I consider the sex problem paramount, and would emphasize emphatically the old saying, "Let there be light;" not because the anthropomorphic God of tradition said so, but because it is the demand of the hour.

## The Chicago Society of Anthropology

meets every Sunday at 3:30 P. M., hall 913 Masonic Temple. Seats and discussions free. The subject for Feb. 1st is Law and Morals.

Humanity which in the midst of its own great suffering will stop to organize societies for the protection of birds, dogs, and other animals, should have a nursing bottle.

The hedonist recognizes in the sex-instinct the origin and basis of all that is best and highest within us. He is not ashamed of it, like the hermits who find that uncleanness is next to godliness, and hold fresh linen an abomination.—Grant Allen.

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# LUCIFER.



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THIRD SERIES, VOL. VII, No. 4. CHICAGO, ILLINOIS, FEB. 5, E. M. 305. [C. E. 1903.]

WHOLE No. 955

### Courage, Free Heart.

Courage, free heart, amidst the battle here;  
 Ever its winter season hath the year.  
 Courage, free heart, and press on without fear;  
 At last the flowered springtime will appear.  
 Courage, free heart!

Courage, free heart, and fail not in the fight;  
 The day is struggling in the bonds of night.  
 Courage, free heart, and dare all in thy might;  
 The hours are counted that shall bring the light.  
 Courage, free heart!

Courage, free heart, and let deed follow deed;  
 Slow is the increase of the long sown seed.  
 Courage, free heart, and no forebodings heed;  
 The harvest days will come and give their meed;  
 Courage, free heart!

Courage, free heart, and think not of the pain;  
 The winds and waves have strength upon the main.  
 Courage, free heart; treat danger with disdain;  
 The ship at last shall find its safe harbor gain.  
 Courage, free heart!

Courage, free heart, and be thou true and strong;  
 The things are many that would work thee wrong.  
 Courage, free heart, and meet thy foes in throng;  
 For thou shalt win and sing the victor's song.  
 Courage, free heart!

—William Francis Barnard.

### Parry and Thrust.

Your source is sex.  
 The heart has no code.  
 Love, if you would live.  
 The body is a work of art.  
 Passion is a normal appetite.  
 Shame is no evidence of decency.  
 Flesh and spirit are rightly a unit.  
 A license to love is a license to enslave.  
 Parity could go naked and be unashamed.  
 Ignorance will not serve as a basis for life.  
 He who hates the flesh will have a starved soul.  
 Man does not know himself until he has known woman.  
 Woman's life is veiled until she has deeply loved man.  
 With every child that is born a new world begins to exist.  
 The lowest of thoughts is to think slightly of mother-  
 hood.

Love is freedom is the assumption by love of its inalienable rights.

Marriage is a tax which love pays to existing economic conditions.

No healthful adult human being should be "dependent" upon another one.

Those who are ashamed of sex should be ashamed that they draw their breath.

It is the lies about sex, not the truth, which encourage impurity in a child.

Through sexual love humanity realizes its unity with the cosmos, and becomes divine.

When law meets love and would rule it, then nature either weeps or laughs over the folly of law.

The state degrades love by trying to make it a purchasable quantity; the price being the price of a license.

Many of the greatest men of history were born out of wedlock. Are we then to conclude that nature is an Anarchist?

There is just one way in which to solve the divorce problem, and that way is the way of freedom in sex association.

Clean your own mind first; get out of it every thought that reflects unfavorably upon sex. Then you can talk to your child.

When love comes to two a voluntary loyalty begins to develop between them. Do not transgress this with your impertinent regulations.

Nature has no purpose, nor did she "intend" anything, through love unions; but all the same, in the love relation we feel at one with her.

To control reproduction is to largely control life. The church would control life, so it set itself to control love and reproduction.

One of the surest means of turning the heart of the world toward freedom is to appeal to individuals through their experience of legalized love.

A woman cannot be stolen from a man, for the very good reason that a man cannot own a woman. No one but a cur would accept money for the "alienation" of affections.

Social and economic conditions cause prostitution, and then authority, which works to perpetuate social and economic conditions, pretends to oppose prostitution. The fraud is transparent.

A love that would not last under freedom certainly will not last under coercion. The enforced yielding of the person is not the free yielding which love delights in and anticipates.

The whole subject of sex is so hidden under a mass of that foulness known as "indecent" that it is a wonder woman is not revolted at the thought of kissing the fruitage of love, her own child.



The literature of sex is yet to be written. When play, poem, novel, and essay may frankly speak of love, hiding nothing, then will unknown grandeur come into our minds and new delights into our hearts.

Liberty is all that is needed to remove every true sex evil; rape, servitude, unwilling motherhood, prostitution, disease, the crimes of jealousy, and all the rest. These are all slavery, or its fruits.

The causes of our vile thoughts about clean things may have been this or that; what we know is that the state, the church, the school, and the domestic circle are breeders of poison, the poison of unclean ideas.

Woman and man are incomplete till love completes them; let love be free: woman and man are incomplete until sex is seen to be pure; let knowledge be free: woman and man are incomplete till procreation is free; let us take our freedom, in this as in all things. Let us be free.

IRONISTS.

### Love's Coming of Age.

Nothing is permanent under the sun. That is a truth which modern society is fast learning under the rod, or that rigid disciplinarian, social evolution. No one understands this as thoroughly as the men and women who are looking toward a better and nobler order of society. Yet while they are perfectly convinced that social institutions must change with the transformation of the economic basis that produced them, even these enlightened few generally except one institution from this rule—the sex relation. They have been told so long that our modern marriage is a divine institution, and the reactionary defenders of the old order are so quick to raise the cry of free love at the least attempt to touch this subject that it is a delicate and difficult task to bring this vital question even before the less prejudiced elements of modern society.

Still evolution is as active in this field as in any other. It places us before new problems and forces us to face them as best we may. Shall we turn our backs on them in the hope of avoiding them and leave them to our children unprepared and full of grave mistakes? Or shall we do our share toward their solution?

We know today that human society passed through a long course of development, comprising the work of uncounted generations and stretching over thousands of years. Our written history alone covers more than four thousand years. It shows us that the three main stages of human development produced three different forms of sex relations. During savagery it was group marriage. Then followed barbarism with the pairing family. And finally civilization came in and brought along monogamy. This last institution arose through the concentration of wealth in the hands of individual men, and the desire to leave this wealth to the children of each individual man to the exclusion of all others. Since monogamy was caused by a certain social system, will it disappear with the abolition of this system? And what will take its place?

Here the defenders of the present system begin to scent danger and raise their frightened voices in fruitless protest. Fruitless, because they can not stop social evolution, hence cannot stop the evolution of sexual relations. If they would muster up the courage to look these matters squarely in the face, they would speedily discover that there is not the least cause for alarm.

The abolition of the capitalist system means the emancipation of women from the economic supremacy of men. It is this economic dependence which has degraded so many women and forced to sell themselves into married slavery or open prostitution. Once this dependence is abolished, will women continue to remain the sexual slaves of men? If the testimony of history counts for anything then we have every reason to believe that the economic emancipation of women will tend more strongly to make men truly monogamous than to make women inclined to indiscriminate intercourse.

We are now in a critical period of social evolution. Where is the mind strong and pure enough to present this question so that every man and woman, every boy and girl, can study it with pleasure and profit? Such a mind has spoken in Edward Carpenter's splendid book, "Love's Coming of Age." The delicate subject is treated with such admirable restraint and with such penetrating clearness that even the most exacting propriety can not find any objection in the reasoning and conclusions. Read it and spread its message far and wide. You can get it from M. Harman 500 Fulton St., Chicago, Ill., for \$1.00. B. U.

### Driving One's Self.

If Mrs. Towne had never written anything else, I would be thankful to her for writing in her book the phrase: "I had learned the lesson of not driving myself." The reason I am thankful to her is because I have been looking for just such a phrase to express one of the most common mistakes made by women.

Men are driven by circumstances; women drive themselves. Every man who has his way to make in the world has to adapt his steps to the pace set by competition, but the women who keep house—and they are the great majority—can set their own pace and can as they please go fast or slow.

I have been fighting this battle for nearly twenty years. Every time a woman of my acquaintance complained in my hearing of too much work, or of lack of time to rest, or read or for any other enjoyment she coveted, I have promptly remarked to her that if she wanted to she could have all the time she desired, and was as promptly met by the cutting rejoinder that I knew not what I was talking about.

Thereupon we would join issue, as the lawyers would say and I was easily defeated so long as we dealt in generalities, but whenever I could finally come to particulars, and discuss the details of their work, they would always be forced to acknowledge that they did a lot of things which were really not necessary, and which in no way added to their happiness or that of their family.

In time past I used to believe that such an acknowledgment would be followed by a change in their conduct; that women who complained of lack of time, and acknowledged that much of their work could be dispensed with, would surely put two and two together, and leave off some of their unnecessary work.

But slowly I found that the real reason for this self driving of women is their lack of independence of character; that few of them are strong enough to resist the influence of acquired habits and of adverse public opinion, so as to live according to the dictates of their best judgment. And I found further more that lack of independence, and not lack of knowledge, is the real cause of the slow march of social improvement.

Independence of character is the first condition of progress, and it is because the philosophy of Mental Science alone lays great stress upon the need of independence of character, and teaches how it can be increased, that I expect great things from it.

[The foregoing is taken from "New Thoughts," a series of pamphlets devoted to the study of mental science, and published by Albert Chavannes. It is issued quarterly at \$1.00 a year. Address Albert Chavannes, 308 Fourth Ave., Knoxville, Tenn.]

### The Fatherhood Question.

I am glad to see by her reply to R. B. Kerr that Celia B. Whitehead recognizes that the "men who would make the best fathers would object to be chosen in that way"—the man "who by the fitness of his age," etc., would be quite unworthy, in spite of other advantages, if he did not exercise rational discrimination in respect to the claims of woman, not only as to her social and physical fitness, and as to his own freedom from legal or other claims, arising from previous paternity, but also in respect to the probability or certainty that the service she asks of him may be so effective as to call for no repetition.

We are told that when Moses brought down the tables of "the law" to the camp of the Israelites, he found a people "naked to their shame," and worshipping an object they had imagined for themselves—an ideal of blood-thirsty lunatics who imagined that the genius who presides over conception might be influenced by the sight of blood, or the stench of burning flesh. Their practice was a monogamic sodomy. They did not know how to reproduce their kind except as the result of lustful blundering. Nor was it to the interest of races whose very existence, perhaps, depended upon their physical and mental superiority, to be taught better.

The object of Nature in the lower animal forms, is to breed from the best, and by selecting the most favorable conditions to approach perfection in the organic being. But in man, her most important product, Nature's object seems to be to breed out the lunatic from the remnants of a species, that by some cosmic mischance, has been moulded by an environment to which it was not adapted. To this end every form of sexual relationship known to mankind during historic periods, has contributed—by reducing the vital influence of the male to the single function of giving life to the "seed of the woman"—the conservative element in preserving the existing status of the human species.

The evolution of all other species than the human having been the result of the creative transmission of acquired qualities by the males, only those have had a chance to procreate their kind who had been made strong by experience. But of man the qualities that have given him sexual dominion in the past have been those that are characteristic only of the beast of prey gone mad. The child has at least the advantage of being born sane; whatever it may afterward become as the result of unnatural environment.

T. U. A.

#### Woman's Source of Power.

This is the title of a small pamphlet written and published by Lois Waisbrooker, at Home, Washington. Among the characteristic mottoes selected by the author are these:

"The last enemy to be destroyed is death."

Love is always the Builder.

Love is the Divine Creator.

Love in Freedom will Redeem the World.

The following paragraphs selected at random, will give the reader a fairly good idea of the author's style and drift:

Go with me, please, to a photographer and tell him you want your likeness. He will first take a piece of glass of the required size and pour upon it a liquid solution which flows evenly over the surface and hardens in the atmosphere. He then takes it into the dark room and immerses it in a solution of nitrate of silver. He takes it into the dark room for the same reason that potatoes are planted in the ground; the needed chemical action cannot be had in the light, and the silver in solution combines with the chemicals in the coating of the plate making it exceedingly sensitive.

The meaning of sensitive is well understood and yet an illustration will not be out of place. The atmosphere moves in waves. Hold up your hand and you do not feel them, but uncover the nerve of a tooth and then see! The air-waves make no impression upon the hand but they cut right into the nerve of the tooth causing intense pain. The nerve is sensitive; the hand is not.

The plate remains in the silver bath until so sensitized that the atmospheric waves will make an impression upon it. In the mean time, you take the desired position and when ready, the sensitized plate is so handled that no light can reach it but that which, in striking your person, is thrown back upon the lens of the camera and passing through it, reaches the prepared plate, thus making the impression of your face and form upon it.

Had not that plate been chemically sensitized there would have been no impression, but the work is not yet complete. The impression must be fixed, made permanent, so the slide to the little box which holds the plate and which has been withdrawn to admit the light from the lens, is closed and taken back

into the dark room. Here it goes through a process called developing, bringing out, for though the impression has been made it does not yet show any more than the character of a child shows at birth.

Presently the artist comes out and says: "You will have to sit again, this impression is spoiled."

"Way, what's the matter?"

"There is a fly upon your nose."

"Yes, one lit there just as you uncovered the lens, but could you not develop the picture without it?"

"No, whatever comes within range of the lens will show," is the reply.

Now for the application. Have you never heard the remark: "As nervous as a woman?" Men say this in contempt of what they consider evidence of our weakness. The remark is evidence not only of their ignorance but of ours. Did woman generally realize the use that her more sensitive nerves serve in the economy of nature, man would soon learn.

A woman's nerves sustain a similar relation to the child in the womb that the lens does to the sensitized plate in the camera box; they are to receive and transmit impressions, and whatever is thus stamped upon the child in embryo is very likely to come out in life's developing process.

This nerve-sensitiveness is a mighty power for good or evil. When understood and rightly used, it will become the motor power through which the race will evolve to higher conditions.

This is the power that the free woman will hold for good; not only by giving the world better children, but through the soul-love atmosphere generated from the finer forces of sex, she will bless all within the radius of her sphere.

"As nervous as a woman." If man only understood the wonderful power for good wrapped up in her sensitive nerves he would make different conditions for her than now.

A letter addressed to the author, as above, enclosing ten cents, will secure a copy of this the latest production of Mrs. Waisbrooker's pen.

M. H.

#### Health Maxims.

As health of body and of mind is the most important of all earthly blessings, an occasional reminder of some of the most necessary of rules for securing and retaining it is certainly commendable. We find the following very excellent summary at the close of an article on "Vegetarianism" in the December "Conservator," Philadelphia:

Keep warm and "keep cool."

Keep dry.

Seek the sun.

Breathe free air.

Eat moderately of plain, wholesome food that agrees with you; if cooked, well-cooked; if raw, ripe.

Let stimulants alone.

Work hard, think large and sleep at night.

Love everything, fear nothing, follow your ideal.

If sick, fast, rest, balance your circulation, believe and wait.

Keep square with your own self-respect.

Be honest with your own soul.

For the rest—exercise, exercise, exercise.

J. William Lloyd.

ERRATUM. In last week's issue the columns on second page were transposed.

WILLIAM FRANCIS BARNARD will deliver an address on "Man and His Works," before the Philosophical Society, 72 Adams St., on Sunday, Feb. 8. Free discussion. Free admission.

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## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same*.

**LUCIFIC**—Producing Light.—*Same*.

**LUCIFORM**—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Socialism and Anarchism.

On being asked to renew subscription to Lucifer a trial subscriber writes us:

"I am in perfect sympathy with Lucifer's views on Marriage and Women, but am a Socialist and therefore not in accord with your paper when it promulgates Anarchistic doctrine and misquotes Socialism. It is plain that you do not understand the subject or you would not so misquote it, and being an Anarchist you could not study it from an unprejudiced viewpoint. When you get ready to cut out Anarchy I may see fit to subscribe again. Very truly yours on the woman question, S. V. PACKARD."

Will Brother Packard kindly state where the misquotations are to be found? I do not label myself either a Socialist or an Anarchist because I claim to be both, just as I claim to be both Egoist and Altruist; both Individualist and Collectivist, or, more correctly speaking, a co-operative Individualist.

As I see it, one chief cause of trouble and misunderstanding between Socialists and Anarchists, so-called, is that they magnify their differences and minimize the points upon which they are substantially agreed. For myself I can very conscientiously say that I try to look upon all sides without prejudice and give to each its full meed of honor. It is largely because of the prejudice that exists against the names Anarchism, Individualism, Egoism, etc., on the one hand, and Socialism, Communism, Altruism, etc., on the other, that I prefer not to be called by any name that signifies a particular creed, sect, party or cult. I find good in them all, and the main objection I have to any is the tendency to narrowness, to bigotry, to arrogance, to exclusiveness and intolerance. I read, so far as time and means will allow, the books and papers of them all, and go to hear the leading speakers of them all.

## POT VERSUS KETTLE.

In the editorial section of "Harper's Weekly" for the week ending Jan. 24 is found this paragraph:

"There is danger that, in Utah at least, Apostle Smoot is going to be loved for the enemies he has made. The President openly opposes his candidacy for the Senate, and when a President meddles in State concerns, and takes sides against a candidate for an elective office, he usually makes votes for the man he opposes. States are jealous of interference from Washington, and properly so, and though there is no politics in the President's objection to Smoot, and though most of us heartily sympathize with it, it seems more likely to help the apostle than to hurt him. The Woman's Christian Temperance Union is also down on Smoot. It objects to him as a Mormon leader. It objects to all Mormons who are, were, or hope to be, polygamists. We all do. We object heartily to polygamy, and like it no better for being allied with Mormonism. We had rather

that if a man is to have an assortment of wives, he shall have them in spite of his religion, than in accordance with it. They say Smoot is not a practising polygamist, but merely a high ruler of the church that has disgraced the country as far as it could with its degraded habits, and which still has polygamy up its sleeve and plays it when it dares. If Utah sends him to the Senate, no reason appears as yet why he should not take his seat. To be sure, he represents Mormonism, impure and dubious, but that does not affect his right to sit in Congress if he is chosen. We have to tolerate Mormonism while it lasts, though there is nothing in the Constitution to hinder our holding our noses while we do it. Perhaps it may be for the best, in the long-run, that the Mormons should send an apostle to Washington. It calls attention to them and stimulates public disgust with their institutions. They have thrived on ignorance, obscurity, and sensuality. Attention—the irritated attention—of decent and enlightened people is the last thing that will profit them."

The above is perhaps as fair a statement as has hitherto been written in behalf of those who would exclude the Mormon apostle from the American House of Lords, commonly called the U. S. Senate. I have heard the Mormons preach and pray, and find very little difference between their modes of worship and those of the average and popular Christian sects. The main objection to the Mormons seems to be that they stick more closely to the teachings of the Christian Bible than do their opponents. They believe in the Abrahamic doctrine of plurality of wives, and Abraham was the "Father of the Faithful," according to Saint Paul.

They also believe in and try to follow the example of David—the "man after God's own heart," and the example of his royal son Solomon, though I never heard of a Mormon Elder who kept a harem of one thousand women. They also believe in the Bible doctrine of Communism, and practice the same to a much greater extent than do the older sects calling themselves Christian.

Yes, the Mormons believe in and practice polygamy, or plurality of wives, as did these exemplars ("ensamples" as Paul called them) in ancient or Bible times, and are honest enough to say so; but, so far as I know, their polygamous doctrines and practice are not made compulsory. A man may be a monogamist in theory and practice, and still be a good Christian; that is, a good member of the Mormon church.

How is it among Christians of the Roosevelt and W.C.T.U. variety?

A man or woman in the United States or in England may believe in polygamy or in polyandry, that is, in plural marriages, but if they honestly attempt to put their doctrines into practice they subject themselves to legal prosecution and imprisonment as malefactors.

The logical consequence is defeat of natural selection; suppression of healthful attractions or desires; hypocrisies everywhere; honesty in marital life the rare exception; the double standard of sex-morality everywhere; seductions common; bastardy frequent; child abandonment in every town and city; prostitution of body and soul both within and without the marriage pale.

On the other hand, if the testimony of the "Gentiles" themselves are to be believed, most if not all of these evils were practically unknown in Mormondom previous to the attempts of the U. S. government to enforce modern Christian standards of marital morality in Utah.

The editor of "Harper's Weekly" says: "We all object to polygamy. . . . We had rather that if a man is to have an assortment of wives he shall have them in spite of his religion than in accordance with it." If these words mean anything they must mean that this editor and those who agree with him, prefer that a polygamist should be a hypocrite, a coward and a sneak in his associations with women, than that he should be an honest man, a brave man, and treat the women honestly and honorably with whom he lives in the conjugal relation—the sexual relation, whether for one hour, one night or longer.



That most men are pluralists, in practice at least, at some time in their lives will be admitted by all who have had opportunity to know the facts, and if they give assent in word, to what they know to be the demands of civil law and of religious standards in this the most important of all human relations while in their practice they violate the legal and religious codes, what can we expect but a reign of hypocrisy and deception in every department of social life, and of public or business affairs?

Except for the benefit of new readers I need not add that in thus defending the Mormons against their brother and sister Christians, I do not defend polygamy as such, nor any of the peculiar tenets of the "Latter Day Saints." Polygamy is a form of marriage. Marriage is a social, a socialistic institution. As an institution marriage is either "sacramental"—that is, religious, or civil, that is, secular or belonging to the State. In either case the marriage institution is opposed to what is known as Anarchism. Anarchists are individualists, and believe that all laws regulating the private affairs of women and men are invasive, meddling, tyrannical and despotic, and would be much more "honored in the breach than in the observance."

As to whether the opponents or friends of the Mormons have most need to hold their noses when ventilating the results of honest polygamy on the one hand and those of dishonest polygamy and state enforced monogamy on the other, there is certainly much room for difference of opinion.

Anarchists very naturally look upon this comparison of merits and demerits of the two systems as a case of "pot calling kettle black." Both are black enough from the standpoint of him who believes in minding one's own business and allowing all others to do the same.

In estimating the comparative evils of state-enforced monogamy and legalized but not compulsory polygamy there are several things to be considered. First, that enforced monogamy leads to two extremes, namely, sex starvation, with its long train of neurasthenic and other diseases, its suicides and premature deaths, on the one hand, and on the other, sex-abuse through excess, resulting in satiety, disgust, hatred, disease, suicides, murders, and premature death of its victims—mainly women, and—worst of all, saddest of all, in a debased heredity, a vicious or criminally inclined endowment, for the children born under this regime of sex-abuse from a husband who has no other means of satisfying the cravings of abnormal sex passion, an insatiable sex appetite.

Second. Voluntary yet legalized polygamy gives to every woman a fighting chance to be elected to matrimonial honors—or dishonors, as the case may be, and therefore to the possible participation in the honors and pleasures of motherhood.

The cure for the evils of marriage—both monogamous and polygamous, is FREEDOM.

M. HARMAN.

#### Secession Under Socialism—Woman and Socialism.

It seems to be fairly well established that the Socialists of today not only advocate the self-government of the group, but are perfectly ready to allow individual secession. The recent partial canvass of leaders in the movement instituted by J. William Lloyd confirms this view, and I have little doubt that a complete canvass would demonstrate that State Socialism finds advocacy as an ideal only in a certain wing of the Democratic party.

Under capitalistic rule, the right of secession would naturally seem highly desirable, and yet, as a matter of fact, very few in America at least, have even attempted to secede, the vast majority of Anarchists, Socialists, and the like preferring to bear with the evils of private ownership and capitalistic government, rather than seek comparative liberty in colonies or in places remote from the advantages that are to be obtained only through membership in society. The choice is offered, but

most of us, be we Socialists or Anarchists, prefer to stay with our fellows rather than seek liberty in isolation. Some of us make a god of liberty, but we do not like to worship alone.

Thus, whether Anarchists or Socialists, we have concluded to stay with capitalism that we may abolish it, rather than depart from it and leave it to what may then befall. It is this action, taken despite the extreme evils of capitalism, that is responsible for the fact that Socialists as a rule have paid but little attention to the question of possible secession from the co-operative commonwealth. Socialists believe that the abolition of the private ownership of capital will mean more freedom, not less; and so believing, they are justified in assuming that the right of individual secession, now rarely availed of, will then be a matter of even less practical importance. Today we have scarcely a suggestion of majority rule outside the New England town meeting and clubs and organizations of various kinds (all voluntary gatherings); but with the introduction of majority rule in economic affairs, together with the moral power given the minority or minorities through the initiative, referendum and proportional representation, we shall have taken a very long step away from the irresponsible despotism of the capitalist and his political puppets. That with this added liberty there would be an increased tendency toward individual secession, it is not reasonable to suppose. I refer mainly to "individual" secession for the reason that the right of the group to do as it pleases is virtually admitted by the Socialists of the world.

There is nothing more certain than that the Socialist party of the United States is an aggregation of persons held together by purely voluntary ties. All of these persons agree upon a number of points, and substantially agree upon a number of other points. They are unanimous in agreeing that the existing private ownership of capital is an invasion of their (and everybody's) rights. They are practically unanimous in the idea that this continual invasion of their rights is carried on by force, and is to be resisted. They maintain that those who profit by private ownership are actually, and those who defend the system, morally, responsible for nine tenths of the ignorance, crime, slavery and suffering that exists. They claim that they are justified in driving back their invaders at the earliest opportunity by the means that seems to them the most practicable (the ballot) and in assuring for themselves the results of their own toil. Socialists are not non-resistants; neither are they invaders; they simply demand the products of their labor and the tools with which to work. And this has been termed "the coming slavery!" If Socialism be slavery, what word expresses capitalism?

While it is true that under Socialism the individual may secede (in other words, refuse to work) from the organization or group, the point usually overlooked by those who think they will want to secede is that those who will not do their share of the work cannot have a share of the combined product of the organization or group from which they secede. In other words, they cannot withdraw from the duties of society without forfeiting the comforts and conveniences of society. And this fact, in my opinion, then as now, will operate against any desire to secede. It will be easier to stay by, and endeavor to correct objectionable features by an appeal to the moral sense of the community.

Some of the opponents of Socialism upon the ground of abridged liberties may profit by a general application of Benj. R. Tucker's remark in the January issue of "Liberty," to the effect that the capitalists and clergy shrieking for the liberty of the "scab" to work, while technically right, are but stealing the livery of heaven to serve the devil in.

While I believe thoroughly in the work of Lucifer—and in addition think that but few papers in the English language are edited as fairly—nevertheless, it seems to me that there can be no true sex freedom without the absolute economic independence of the individual, and that this is largely impossible under the competitive system. Men and women may have the

ideal of freedom, but they can attain to it only in a very limited degree until Socialism gives them the fruits of their own labor.

I think that a census of the radical women of the United States would show that a majority of them are in ill-health, dependent upon others, or in receipt of an income derived from investments that renders work unnecessary. In other words, very few of them are wholly self-supporting; a larger number are partly self-supporting, or have been partly or wholly self-supporting at some time during their lives.

The reason for this is simply that the life-struggle is too hard. The remedy is Socialism. ALEX. E. WIGHT.  
Wellesley Hills, Mass.

#### VARIOUS VOICES.

Bolton Hall, New York:—Glad to hear from Ironics (Lucifer Jan. 22) that "Wages have been largely raised—now watch prices rise." We still have to look forward here for a great rise of wages but we do look back for the rise of prices.

L. L.—Chicago:—Thousands of copies of last week's Lucifer ought to be distributed. Such articles as those from Morrison I. Swift and C. H. Wesseler are alone worth a year's subscription to your increasingly valuable journal. To the despots of marriage, and to ignorance of and disregard of sex laws—more than to all else, is due the coming cataclysm of our civilization.

J. E. Johnson, Vale, Ore.:—I have been a Freethinker since the seventies,—about the time D. M. Bennett moved the "Truth Seeker" from Paris, Ill., to New York City; but it is only within the past five years that I have become a disciple of the principles for which Lucifer stands, and I wish to say that now Lucifer is the most appreciated of all the papers that come to me—and I take lots of them.

Mrs. L., Ga.:—Enclosed find \$1 for which please send me Lucifer. Also please give me the benefit of any premium you are offering. I have not seen a copy of your paper since in 1901 when you sent me samples. I have read them often with interest. You do not know how my mind has suffered during the past few years because I have been prevented from enjoying the light and warmth your blessed Lucifer brings. My desire for information has overpowered me and is causing me to thus subscribe without my husband's knowledge or consent. He forbade my taking it in the past, but I feel it should be my privilege to read something in which I am deeply interested. No subjects are nearer my heart than those you discuss.

Mrs. M. B., N. Y. City:—I always enjoy Lucifer very much and never more than when I read the article called "Slavery In and Out of Legal Marriage." Jay Cameron is a well-balanced man, and I only wish I could know a few such in my pilgrimage through life. That article is very fine, just and true, and you are the one to appreciate it. Those of you who are by nature gallant towards women, and have witnessed the cruel deeds done to them under sanction of the law may have failed to observe how selfish and tyrannical they can sometimes be in their treatment of the opposite sex. I myself have seen as many slaves among men as among women in my time, but it has not been always so. In past ages there is no question but that the slavery was all on one side, until the so-called weaker sex got recognition and consideration. The cause has been ably explained in Mr. Cameron's article, and whether or not marriage as an institution is ever abolished, slavery in the sex relation will continue more or less so long as human nature lasts.

C. F. Hunt, Chicago:—It seems strange that any one who understands the conditions of liberty should assert that any terms that lovers freely make can be as tyrannical as legal bonds, no matter how exclusive those terms may be. Tyranny

is always from without. If we confuse it with any condition that arises from voluntary contract, we lose ourselves in confusion. If free love can be tyrannical then tyranny can exist under anarchism, and surely anarchists will deny this.

Those who make liberty a god expect too much, as all do who worship gods. If my journey leads to a river I may have to swim or return, as I may decide, according to the importance of my mission. My limitation is thus natural necessity, but there is no tyranny. Just so when the will of another thwarts my wishes. I may expect to form a contract with another, but find we cannot agree on terms. I am limited by the natural necessity to choose, but not by the despotic will of the other. Liberty can never be more than a means, just as time, opportunity, energy, will and matter are means which we use to gain our objects. Tyranny arises only when despotism opposes the will. Therefore, if my terms seem despotic to my associate, I am myself not despotic if I permit him to freely withdraw.

#### "Out of Print" Pamphlets Free! Don't Overlook This.

One of Lucifer's friends has a small stock of "out of print" pamphlets which he wishes to give away. He also wants to aid Lucifer. He therefore offers to give, as long as the supply lasts, one each of the following named pamphlets to any one ordering books or subscriptions of us to the amount of fifty cents. That is, the purchaser gets what he orders, and in addition five pamphlets for which he is not asked to pay even the postage. This offer applies equally to old and new subscribers. These are the pamphlets:

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United States vs. Heywood. Why the defendant should be released. Ed. W. Chamberlain's Letter to President Harrison, written Feb. 14, 1901. Also Judge Carpenter's charge to the jury in the same case.

A Good Man Sent to Prison. A Powerful Protest and Plea by Hugh O. Pentecost. This was called forth by the sentence of Moses Harman to a long term in the penitentiary for publishing a plainly worded denunciation of a case of outrage upon a wife by her husband—a crime legalized by conventional marriage. "Woman's fight for freedom is on," said Mr. Pentecost. "He who is not with her is against her, but until women themselves shall become more generally awakened to the situation, and brave enough to speak out on it, the man who values his comfort and freedom more than right and reform may more safely take the risks of a trial for a nameless assault than of exposing in print and by mail the outrage of it."

Oration Commemorating the 151st Anniversary of the Birth of Thomas Paine, Author-Hero of the Revolution, Delivered at the seventh celebration of the Chicago Secular Union Jan. 30, 1888, by President E. A. Stevens. Of this oration S. P. Putman wrote: "It is one of the best ever penned. . . . It has historic imagination and what I call *juice*. . . . It gives the heart of the matter, is vigorous and to the point. It gives pictures of Paine and not merely a record."

An Appeal to the Women of America in Behalf of Liberty and Justice to and for the Prosecuted and Persecuted Defenders of the Wives and Mothers of our Land. By C. L. James.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 5. CHICAGO, ILLINOIS, FEB. 12, E. M. 305. [C. E. 1903.]

WHOLE No. 956

### Mute Opinion.

I traversed a dominion  
Whose spokesmen spoke out strong  
Their purpose and opinion  
Through pulpit, press, and song.  
I scarce had means to note there  
A large-eyed few, and dumb,  
Who thought not as those thought there  
That stirred the heat and hum.

When, grown a Shade, beholding  
That land a lifetime toiled,  
To learn if its unfolding  
Fulfilled its clamored code,  
I saw, in web unbroken,  
Its history outwrought  
Not as the loud had spoken  
But as the mute had thought.

—Thomas Hardy.

### Parry and Thrust.

Love is trust.  
Smut is after Smoot.  
Truth offers no bribes,  
Can impurity discern the pure?  
Liberty is a means and not an end.  
Evil makes disguise seem a fine art.  
Is a "love-child" inferior to a hate-child?  
Who puts love before liberty is only a slave?  
The daring of today is the complaisance of tomorrow.  
Those who marry thus admit that love is not to be trusted.  
Mayor Harrison wants to run again. May he never, never stop.

A celibate old woman is no fit mentor for a young girl's heart.

No woman can be "ruined" by a man; public opinion does the ruining.

Match-making marriages rarely, if ever, succeed in setting hearts on fire.

Vermont has given up prohibition; thus admitting that her laws do not work.

Conspiracy has been proved against the western coal barons. Let the law take—a back seat.

With divorce increasing in every direction, the "moralists" want new laws. Do laws wear out, then?

Mark Hanna would like to be president. So, doubtless, would Bill the burglar, and Hank the hold-up.

Bolton Hall tells me that wages have not risen in the east. Oh, it is some compensation to have Morgan.

The "Chicago American" interviews pugilists nearly every day; the off days are given to moralistic cant.

Cecil Rhodes once told W. T. Stead that in a hundred years some Jew would own this planet. Cecil worked for that few.

Theodore is showing us that there are many different degrees of strenuousness, running all the way from supineness to asininity.

A woman writer is advocating quality as against quantity in respect to children. Anthony Comstock, start your fifth machine!

The slavery of the Negroes was not abolished by passing a constitutional amendment, and white slavery would do well to remember this.

State Socialism means to take the old methods to win the old powers, and then, by increasing the numbers of spoilsmen, to fool the same old people all the time.

The workmen of England are drunk with sports; thinking more of horse racing than of the interests of labor. The workmen of America are drunk with national conceit.

Venezuela is having a hard time between her different creditors. Has she learned yet that states only keep promises when it will pay ten million per cent upon a small investment?

More bachelors than married men suicide. This is probably because marriage, in the long run, deprives us even of that delusive glamor with which suicide surrounds itself in the mind of man.

Lamsdorff, the Russian minister of foreign affairs is an especially silent diplomat. We may be sure that neither fear nor self-disgust make this man silent. The carnivora hunt in silence.

When the consort of Edward grows jealous, or becomes disgusted with her consort's notorious sensuality, she can refuse to be seen with him in public. Is it easy to endure his presence in private?

Prof. Simon Newcomb is interested in Mars as a habitable planet. At the present rate of development, if things do not take a turn for the better, the Earth may soon be studied as an uninhabitable planet.

Journals for women are generally so vacuous and backboneless that they attain large circulations with ease. Their watery editorials, stories, and special articles are horribly proper, and suit woman as she is made.

IRONICUS.

"Poor woman! And are you a widow?"

"Worse than a widow, ma'am. Me 'usband's livin', an' I have to support him."

To the patience of Job a whole book is devoted;

To that of his wife not an instance is noted.

Though heaven forbid that her griefs we should probe,

To the rest of her troubles she also had Job.

—Life.

## Before the Tribunal.

R. B. Kerr's amusing little fable of the two boarding schools has been called up for a reprimand. In the nature of the illustration there can be no parallel, no true comparison, but the absurdity of the Grandian anti-natural restrictions, double standard and general hypocrisy, is suggested.

Yet Celia B. Whitehead is shocked—nay, "nauseated." And why? Ridicule is a proper mode of attack. At the worst, Kerr can only be accused of flippancy. Is flippancy then so heinous a sin when referring to sex? Surely Celia B. Whitehead must have gone through life with her eyes and ears closed or she would be in a state of chronic nausea.

If one had the gift of clairvoyance and could look into the minds of the grocery boy, the messenger boy and the little news-boy, and those nice fellows on the academy ball-team—there is no end to the list—could one observe their mental processes and note their attitude toward woman and the sexual relations, R. B. Kerr's little boys, wickedly but deliciously eating jam on the sly, might seem very mild and harmless.

How much better would it be, think you, if one could peer beneath the fluffy pompadours of the kitchen maid and the telephone girl, and the pretty dry-goods sales-girls?

These foolish boys and girls! Ignorance, irresponsibility, levity, and genuine nastiness, too, though I am inclined to think you find that in its worst form among the "unco-guid." A husband of this class after marital enjoyment remarked to his wife,—"Horrid thing to do, when you think of it, isn't it?" He was much outraged and abused when the woman who, though a wife, had some self-respect, left his bed and refused him further exercise of his "rights."

Well! He was father of a half-dozen of those boys and girls—what can one expect of them? Rationalism is the only cure, and where do you find it?

And now, Celia B. Whitehead, I call you before the tribunal. You have laid claim to fine ideals and pure judgments, but what of your own attitude? It is true you begged pardon for your indelicacy, but "indelicacy" does not cover the offense. Do you know—and very sternly I ask it,—do you know what you have said?

"It seems to me . . . extremely probable that the men who would make the best fathers would object to being 'chosen' in that way." In what way? The proposition was that free women, desiring to bear superior children, would choose different fathers for them. Mind you, here is no question of mere pleasure, no motives of mere sensual gratification, but a question of bringing into the world fine children of varying types. What right-thinking man could fail to be honored by such recognition of his worth?

But to what do you compare him? To "the man who inquired for the tooth-brush that belongs to the boat"! A toilet article used for the removal of decomposing matter is required by common cleanliness, even with no knowledge of hygiene, to be reserved for private personal use. To do otherwise is filthy. I ask you, and I will ask it quietly though I am hot with indignation,—where is the illustration? How does this "touch Kerr's ideas"? What is the connection between this man on the boat and one who would be willing to have a child by a woman who had borne a child to some other man, or who might do so at some future time? Would you pass the same judgment on a man who marries a widow with children? If not, why not? Does the marriage tie have a cleansing effect, and shall we say this man is a little less offensive, say like the man who uses a family comb and brush?

Sister, I arraign you before the tribunal of purity, and I accuse you of being yet swayed by that ancient superstition, the nastiness of the sexual functions. Finicism is not purity. Verily there are ways and ways of thinking about sex. Some are natural, rational and pure; "some are simply disgusting."

ADELINE CHAMPNEY.

## What is Lucifer Here For?

In No. 952 the editor asks and attempts to answer this question; and his conclusion and summing up is that woman must be mistress of herself, and that Lucifer is here to push the good thing along.

But does woman desire this?

With rare exceptions I think not.

Woman by nature is a dependent; always seeking advice and support.

She is a conservative. Old customs, castes and distinctions, so far as they affect her friends, family or sex, fill her soul with rapture. The new woman is an anomaly, the jest of men and therefore the horror of women.

For long ages past, in all countries, the mates of women have been selected for them by others than themselves, and with the full approval of the women. It is so now, and as a matter of fact she does not wish to change the good old plan. She likes it because it is old, and because it relieves her of responsibility.

Woman, man's best friend, like his other best friend, the dog, is a creature of devotion. Above all things she desires to be true to him, the concept of being true to herself never for one instant finds lodgment in her mind. You might as well undertake to move the everlasting hills with a lever as to lift her out of this position. This doctrine, taught in all the sacred books, enunciated by all ancient laws framed and enforced by man in every clime and time, has become part and parcel of our common nature and dominates us one and all.

A recognition of these facts should show to Lucifer the hopelessness of its struggle. Women are satisfied with the sexual situation; things are just about as they would have them.

Not in the line of marriage reform can Lucifer ever hope successfully to answer the question, What is it here for?

Obstacles mountain high are in the way, and I say with sadness but I believe with truth, that the reformer has a rougher road to travel along this than any other line.

Inasmuch, then, as the female portion of humanity has never asked for nor made a move to obtain that which Lucifer so strenuously urges, and as the male half opposes it more or less, the query which the editor makes—"What is Lucifer here for?" is highly proper and eminently pertinent.

LUCY REDHUFFER.

## REPLY.

On seeing the name attached to this communication the reader will naturally ask, "Is this a real name, or a pseudonym?" If the latter, "Why should such a name be chosen?"

After reading the article over two or three times I strongly incline to the belief that the name is part of the argument, the whole drift of which is to show that woman is morally irresponsible; that she desires nothing better than to be relieved of responsibility, especially in the realm of sex and reproduction. That she is satisfied with the position accorded to her by the priests of church and state, notably by the Hebrew Decalogue, that is, the position of a chattel—catalogued with oxen and asses! A HEIFER is a feminine ox, created, born and bred, for man's use and convenience, not for her own use, pleasure or development—not supposed to have any rights her owner is bound to respect. She is not supposed to know enough to choose a sex-mate, and therefore her master "breeds" her to or with the "male cow" that suits his own ideas of beauty, use or profit.

Here we have the type of woman, the woman of history, the woman of today, and because such is her nature Sister Lucy argues that it is a hopeless task for Lucifer to attempt to arouse in her mind a desire for self-ownership, self-control, especially in realms of sex and reproduction.

Yes, "Woman, like man's other best friend, is a creature of devotion"—devotion to husband, to God and to the priest as God's representative. To be true to these is woman's highest ambition. To be true to herself "never for one instant finds lodgment in her mind." To be true to her child—as part of herself—in the highest and truest sense, is a concept to which she is



till a stranger, else she would demand the right to choose the father of her child, not once and for a lifetime, or for all her possible children, but the right to reconsider her choice, the right to repudiate her first choice, not once, but at all times. She would also demand, if true to herself and child, that all other conditions be made the best possible for the best prenatal life of her child; also for the best possible care and training after its birth—as conditions precedent to entering upon the intimate association that may lead to reproduction of the race.

Yes, yes, some of us have found it very true that the "reformer has a rougher road to travel along this than any other line." But this fact does not discourage us. If, as some one has expressed it, we can secure the earnest approval and hearty cooperation of one thousand readers, and at the same time meet with the bitter and unrelenting opposition of all others, this will be reward enough for all we have suffered in the past or may suffer in the future.

M. H.

### Liberals, Be Consistent.

In so far as my personal views are concerned I am not in favor of celebrating feast days, fast days, Sundays or birthdays, yet, if we cannot remember grand, loyal-hearted martyrs for freedom and progress in any other way, why, let us have more of them! The one redeeming feature is, that public attention is called to our aims and object.

To celebrate the 29th of Jan. as the birthday of one of our greatest, most fearless and tireless workers for the emancipation of humankind from inhuman slavery, without, at the same time celebrating the 17th of April—Mary Wollstonecraft's natal day,—is gross injustice. I do not disparage Thomas Paine's efforts nor works, but if we must have hero worship, let us have a little hero worship to even things up a wee bit! Be consistent. Mary Wollstonecraft has never been accorded her rightful place in American literature of independence. A woman of giant intellect, indomitable will and energy, an ever-active student of all that hindered the development of the race, she had no equal one hundred years ago. Her scathing answers to Burke were printed as the "Vindication of the Rights of Man," before Thomas Paine gave his book to the world. But the latter was the most forceful and commanded greater attention. It is in "The Vindication of the Rights of Women" that Mary Wollstonecraft has made a record for all time.

She was mercilessly censured, roasted, toasted and denounced by all the civilized or uncivilized world. It was an unheard-of, audacious thing for a woman to presume to declare any rights for her sex, especially in England at that time, but Mary wrote for the coming centuries and her "Rights of Women" might well become a text book for this century. One excerpt I give. When speaking of the frail, sickly girls of fashionable society, she says:

"I am fully persuaded that we should bear of none of these infantine airs, if girls were allowed to take sufficient exercise and were not confined in close rooms till their muscles are relaxed and their digestion destroyed. If fear in girls was treated in the same manner as cowardice in boys, we should quickly see more dignified women. It is true they could not be called the sweet flowers that smile in the walk of man, but they would be far more respectable members of society, and discharge the important duties of life by the light of their own reason. 'Educate women like men' says Rousseau, 'and the more they resemble our sex the less power will they have over us.' This is just the very point I aim at. I do not wish them to have power over men, but over themselves."

Mary knew from bitter experience the numerous obstacles in the way of women being treated as "rational human beings." She did not attribute this "to cases of masculine tyranny nor feminine incompetency but to the fundamental misconception of the relation of the sexes."

This was one of the dynamite bombs, this "lone defenseless woman" threw into the lion's den, and no wonder it caused a terrific eruption, nor are the rumblings stilled yet, and the

women of the world especially owe Mary Wollstonecraft-Godwin their everlasting gratitude for her brave, helpful, unceasing efforts for their emancipation, as well as the race. Her life on earth was short,—only thirty-eight years,—and she was destined to leave it, when her long starved affectional nature had found one who reciprocated her love. Mr. W. Godwin "was the best man in the world" she said, only a short time before the death angels took her. What woman in the United States today can be said to take her place? Read her books and answer.

Let us give "honor to whom honor is due"

As the long list of martyrs pass in review.

FLORA W. FOX.

### The Regulation of Sex—a Reply.

In No. 953 the editor of Lucifer does me the honor of making answer to an interrogation put under circumstances as related; inasmuch, however, as he took no notes and others were endeavoring to secure his attention at the same time, it is quite excusable if he failed to remember the exact import of my words. Here is what I said, as nearly as I can now recall:

"As far back as history goes or our historical eye can penetrate, the intercourse between the sexes has always been regulated. Now, in view of the nature of men as they actually are, if all such regulations were absolutely abolished, would not the inevitable consequence be wholesale rape or wholesale venal prostitution? And if so, is not woman to that extent protected even if such a system implies a certain measure of what some call 'legalized rape' and 'prostitution in marriage'?"

And now, in elucidation of my meaning I will say that my mind's eye went farther back than the time when the priesthood and the state demanded the regulation of the relations between the sexes. Long before the rise of the two institutions named and before monogamy or "legal" marriage was heard of, there prevailed a seeming freedom in the sex relations equivalent to promiscuity; nevertheless, the tribes developed and imposed upon their members a variety of systems of marriage relations even though there was no other authority than public opinion. I cannot, for lack of space, go into details here, but any one interested may get the facts and theories referred to in a nutshell in a little book recently published (and sold by Mr. Harman) entitled "The Origin of the Family," by Engels. At that period of development there was no "family" nor property, and men and women had a comparatively wide range of choice; still, there were limits that could not be overstepped with impunity. Such forms of "group marriages" are still in vogue among some savages of the present day.

In the above light, I hope the good editor of Lucifer may find time and space to revise his reply, since the one given does not fit the case, and I, certainly, do not accept the proposition that the State declares the marriage institution "divine," for the State is in distinct conflict with the clergy and bases its demand on strictly social grounds. I also deny in toto the oft-repeated assertion that marriage was instituted by the priesthood for selfish purposes, for a study of this problem shows us how the regulation of the sexual relation was the result of slow development, predicated upon social necessity, and the priesthood later on took hold of existing conditions and translated them into formal laws, thereby making out of an instinctive institution one consciously recognized and less likely to change.

That I am in favor of liberalizing marriage and divorce laws, the editor is aware, but I also am one of the vast majority who hold the State to be a social necessity and who recognize that the permanence of the State is based upon the monogamous family, aye, that the very future of civilization is wrapped up in this institution—imperfect though it be,—as there is nothing perfect in this world.

ADOLF G. VOGELER.

\*Dora Foster (Lucifer No. 953) may modify her opinion on the origin of monogamy after a careful perusal of Engels' monograph named above. And, by the way, does she not theorize violently about that awkward monster jealousy?

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—

**Webster's Dictionary.**

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—**Same.**

**LUCIFIC**—Producing Light.—**Same.**

**LUCIFORM**—Having the form of Light.—**Same.**

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Cardinal Gibbons on Divorce.

The morning issue of the Chicago "Examiner-American" contains, for its first page leader, a double-headed report of a sermon in Baltimore by "his eminence" Cardinal Gibbons, one of the very highest of the Roman Catholic dignitaries in this country. The subject of this sermon was "Christ, the Only Enduring Name in History, and the Only True Reformer of Society."

The "Examiner-American" quotes the following as the more significant and noteworthy of the Cardinal's sermon:

"Christ is the only living force that can regenerate society. He is the only genuine social reformer. The nation is sick, and the malady is all the more dangerous because the patient is unconscious of the disease."

"If Christianity is the highest type of civilization—and who can deny it?—then is it not true that we are retrograding instead of advancing in certain lines?"

"There is a barbarism more dense than the barbarism of the savage tribes of the forest. For the children of the forest, taught by the god of nature, adore the Great Spirit."

"I speak of a barbarism which eliminates God and an overruling Providence from the moral government of the world, which takes no account of a life to come and of the responsibilities attached to it."

"There is a social scourge more blighting and more destructive of family life than Mormonism. It is the fearful increase in the number of divorce mills throughout the United States."

"These mills, like the mills of the gods, are slowly, but surely, grinding the domestic altars of the nation."

"Husband and wife are separated on the most flimsy pretexts, and, as if the different states of the Union were not sufficiently accommodating in this respect, South Dakota has the unenviable distinction of granting a divorce for the mere asking on the sole condition of a brief sojourn within her borders."

"I can conceive no scene more pathetic, no appeals more touching to our sympathies, than the contemplation of a child emerging into the years of discretion, seeing her father and mother estranged from one another."

"Her little heart is yearning for love. She longs to embrace both parents, but she finds that she cannot give her affection to one without exciting the resentment or displeasure of the other."

"Oh, thou who art, cast a ray of Thy divine light upon our beloved country, that the spiritual and moral growth of the nation may keep pace with its material prosperity. Teach us to realize the fact that saving knowledge consists in knowing and worshipping Thee, the only true God, and Jesus Christ, whom Thou has sent."

Can we wonder that there is a wide-spread agitation for national divorce laws, national regulation of marriage, when utterances such as the above are given prominence in the leading daily papers? The Roman Catholic church is the only organization that is constant, consistent and persistent in its demand for the denial, abolition, of divorce, and for the sacramental view of marriage—indissoluble monogamic marriage—as

the only basis or standard of morality in the sex-relations of women and men. The various Protestant churches recognize this fact and with few exceptions they approach it not adopt the Roman Catholic view, as the highest and best. Even Spiritualists, and many who call themselves Liberals and Free-thinkers align themselves with the army of reaction upon this question, and will doubtless be found voting for national regulation of marriage and divorce, when it comes to a final or decisive struggle between freedom and slavery, between personal self-government in this the most important of human relations, on the one hand, and church-state control on the other.

M. H.

## Marriage the Church's Stronghold.

Robert G. Ingersoll—name loved and honored by Libertarians everywhere,—when asked why he did not speak for the workers, for the ill-paid toilers, the wage-slaves, in field, factory, mine and mill, his answer was substantially this:

"First. The average wage-worker deserves all the bad treatment he gets. For the most part the wage-earners are willing slaves, ignorant and stupid, not worth saving."

"Second. To enter the field of economic reform would seriously interfere with the main purpose of my life, which is the overthrow of religious superstition. If I can drive a dagger to the heart of that old harlot, the church, I shall have contributed my share to the world's redemption."

At the time of making this answer Col. Ingersoll seems to have believed that the only way to destroy theologic superstition is by direct attack; by logical argument; by the keen shafts of sarcasm and ridicule; by the arguments drawn from physical science and plain common sense.

That these modes of attack and these weapons have their value, their place, in the warfare against church superstition will doubtless be admitted by all, but that they are the only, or the best methods and weapons, is an open question. If we are to judge by his last public lecture, even this master of ridicule and of logical argument saw the need of something else, before the close of his extraordinary career as an iconoclast.

In his last public lecture, his address before the Free Religious Association of Boston, answering his own question as to "What is Religion?" Robert G. Ingersoll, the world renowned Agnostic, and champion of Freethought, seemed to reconstruct his line of assault upon the strongholds of theologic superstition. One of those who heard this address, delivered while in full possession of the ripened powers of this intellectual giant, tells us he prefaced his new departure in words like these:

"I am now about to say what I have long wanted to say, but have not said. It is this:—Then proceeding he gave utterance to language that cannot be construed to mean other than the most pronounced blasphemy against the main support of the power of the church—canon law marriage:

"For thousands of years men and women have been trying to reform the world. They have created gods and devils, heavens and hells; they have written sacred books, performed miracles, built cathedrals and dungeons; they have crowned and uncrowned kings and queens; they have tortured and imprisoned, flayed alive and burned; they have preached and prayed; they have tried promises and threats; they have coaxed and persuaded; they have preached and taught, and in countless ways have endeavored to make people honest, temperate, industrious, and virtuous; they have built hospitals and asylums, universities and schools, and seem to have done their very best to make mankind better and happier, and yet they have not succeeded."

"Why have the reformers failed? I will tell them why."

"Ignorance, poverty and vice are populating the world. The gutter is a nursery. People unable even to support themselves fill the tenements, the huts, and hovels with children. They depend on the Lord, on luck and charity. They are not intelligent enough to think about consequences or to feel respon-

sibility. At the same time they do not want children, because a child is a curse, a curse to them and to itself. The babe is not welcome, because it is a burden. These unwelcome children fill the jails and prisons, the asylums and hospitals, and they crowd the scaffolds. A few are rescued by chance or charity, but the great majority are failures. They become vicious, ferocious. They live by fraud and violence, and bequeath their vices to their children.

"Against this inundation of vice the forces of reform are helpless, and charity itself becomes an unconscious promoter of crime. . . .

"Why should men and women have children that they cannot take care of, children that are burdens and curses? Why? Because they have more passion than intelligence, more passion than conscience, more passion than reason.

"You cannot reform these people with tracts and talk. You cannot reform these people with preach and creed. Passion is, and always has been, deaf. These weapons of reform are substantially useless. Criminals, tramps, beggars, and failures are increasing every day. The prisons, jails, poorhouses, and asylums are crowded. Religion is helpless. Law can punish, but it can neither reform criminals nor prevent crime. The tide of vice is rising. The war that is now being waged against the forces of evil is as hopeless as the battle of the fireflies against the darkness of night.

"There is but one hope. Ignorance, poverty, and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by talk or example. This cannot be done by religion or by law, by priest or hangman. This cannot be done by force, physical or moral. To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. Science, the only possible savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother.

"This is the solution of the whole question. This frees woman. The babes that are then born will be welcome. They will be clasped by glad hands to happy breasts. They will fill homes with light and joy."

In part Col. Ingersoll has answered his own questions, but only in part. In answer to the question, "Why should men and women have children they cannot take care of?" he says, "Because they have more passion than intelligence, more passion than conscience, more passion than reason."

But is it not true that conscience itself, the religious conscience, the conscience developed from early childhood onward, the conscience built up by the teachings of priest and parson, of parent and Sunday School teacher, the conscience directly based upon "God's Holy Word," the "Divine Law" that says to women, "Wives submit yourselves to your own husbands as unto the Lord," "The head of the woman is the man," etc., etc.—is it not true that this religious conscience in the mind of woman is a chief factor in bringing children into the world that their parents cannot provide for?

Yes, it is very true, no doubt, that man's redundant passion is responsible for much of the evil pointed out by Col. Ingersoll, but it should be remembered that it is within the marriage pale, the marriage code which is supposed to have the divine sanction, that woman submits to unwelcome and unwise motherhood, not outside of marriage—with rare exceptions.

But if man's ungoverned passion is mainly responsible for overproduction as to number of children, how is it as to quality?

Is it not the LACK of passion, especially on the part of the mother, more than anything else that is responsible for the poor quality of offspring?

In her "Poems of Passion" Ella Wheeler is a better philosopher than is Robert G. Ingersoll. Also in her prose writings when she says, "Every great genius was born of a great passion, and the reason there are so few great geniuses is that there are so few great passions."

But if the great Agnostic orator has failed in his diagnosis

of the evils caused by unwise and irresponsible parenthood he has made amends in his proposed remedy. This remedy is "Science must make woman the owner, the mistress of herself . . . must put it in the power of woman to decide for herself whether she will or will not become a mother."

Here we have, potentially, if not fully expressed, the union of Liberty, Love and Wisdom, and this trinity incarnated in woman gives the remedy for refundant and invasive passion on the part of man. If woman is "mistress of herself," and if she is wise, that is, instructed by "Science," and if influenced by desire to do the best possible for her unborn child—it may safely be assumed that all sane and normally developed women would so desire since motherhood is conceded to be woman's strongest passion—then all children would be "welcome" and "ignorance, poverty and vice would cease to populate the world."

A priest of the Order of Jesus—a Jesuit—wrote a book entitled "Mistakes of Ingersoll." It is now in order that a supplement to that book be written, showing that the greatest of all the mistakes of Ingersoll is his demand that woman should be mistress of herself. When a generation of human beings shall be born of really free mothers the occupation of the priest will be gone, because no longer needed. Children born of really free, self-reliant, intelligent, self-responsible mothers will not need to be born again, will not need a "go-between" in shape of priest to tell them what to do to be saved. They will know enough to be their own saviors, their own priests, their own rulers or kings.

M. HARMAN.

### The Regulation of Sex.

In answer to Adolf G. Vogeler's rejoinder to what I said in a recent issue on the subject of the regulation of sex, I will ask our readers to refer to what was said in No. 953. As some may have no copy of that number I will here quote my exact words:

"As far back as human history goes there has always been regulation of sex—regulation of race-reproduction. Now if this regulation should suddenly cease, what would follow?—would not the result be disastrous?"

Now compare this condensed statement of the question at issue with Mr. Vogeler's own written version of the matter in this week's Lucifer, and I think our readers will see that I did not misrepresent him.

I am glad, however, to have him re-state his original question as this re-statement is more full and clear than was my own abbreviation of the same, and because upon the right adjustment of the questions involved in church state regulation of sex and reproduction depends, in great measure, the future development and progress, the future weal or woe of the human race.

Mr. Vogeler tells us that he is in favor of liberalizing marriage and divorce. If he really means this he is in favor of their total abolition, since both marriage and divorce, as now enforced, are the denial of liberty, the negation and death of liberty. As Burke said of artificial government, "the thing, the thing itself is the abuse." State and church regulation of the most intimate and strictly personal of all the human relations is the most pronounced and most inexcusable and baneful of all the usurpations and invasions of those two allied or twin forms of despotism; their very existence depends upon the usurped right to regulate sex and reproduction, hence we should not be in the least surprised at the persistence with which the champions of both church and state oppose freedom in the domain of sex, the realm of reproduction.

The hour for closing our forms for this week having arrived I shall be obliged to postpone my reply to the main points of Bro. Vogeler's rejoinder till next issue, contenting myself for this time by saying that I quite agree with the statement that the "permanence of the State"—the despotic, invasive, political machine as we now have it, or as it HAS BEEN—is based upon the monogamic family—the church-state regulation of sex and



reproduction, and that "the very future of civilization [our present falsely called civilization] is wrapped up in this institution"—this ancient, this venerable relic of barbarism, this "only form of serfdom now authorized by law."

M. H.

### Where Does Free Competition Exist?

My friend Alex. E. Wight talks of what "is largely impossible under the competitive system." He seems to have sources of information unknown to the rest of us. Probably he is the one man living or dead whose eyes have beheld a "competitive system." We do not know what would be possible under such a system. We reason from what is to what may be. So far as we have had free competition, the results have been good, but we have had so little free competition! When land is no longer held out of use for speculation, when credit is free, when trade is free, when production is free, then and not before we shall see on a broad field what competition can or cannot do for the world. If Mr. Wight reads "Liberty," as appears, he should not need this primary knowledge.

EDWIN C. WALKER.

### The Chicago Society of Anthropology

Meets every Sunday at 3:30 P. M., Hall 913, Masonic Temple. Seats and discussions free. The subject on Feb. 15 will be Municipal Ownership and the Traction Question. Lawyer Wilcox will be the first speaker.

### The Chicago Philosophical Society

Meets at 72 Adams St., Sundays at 8 P. M. Lucy Parsons will deliver the opening address next Sunday evening.

### The Great Coal Strike and Its Lessons.

A symposium of articles by Prof. Frank Parsons, Ernest H. Crosby, Bolton Hall, Elwood Pomeroy and Geo. Fred Williams, occupy the first twenty-five pages of the "Arena" for January 1903. The prominence achieved by these men as writers of advanced thought on economic lines will doubtless cause all who are earnestly studying the coal problem—a problem that still seems as far from solution as ever—to want to see what such eminent thinkers and writers have to say upon this terribly important economic question.

Other articles of general interest in this number are "Fundamental Fraternal Movements of the Present," by B. O. Flower, (founder of the "Arena,") including views upon Socialism as taught by Robert Owen, Fourier, St. Simon, Marx and Lasalle, and others; the Single Tax as championed by Henry George and his followers; Voluntary Co-operation—the Rochdale movement and many like attempts to unite the producers and consumers of wealth in mutually helpful associations; all these receive careful attention from a writer whose name and fame are familiar to all our readers.

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### VARIOUS VOICES.

F. S. Montgomery, Shepard, O.—I heartily endorse what J. E. Johnson says in last Lucifer. I appreciate Lucifer more than any other paper, and I take lots of them.

Miss M. S. J. Skowbegan, Me.—Today, by accident, a copy of Lucifer came to my notice. The subjects it treats of interest me very much; they seem to so clearly express my own thought although I have never before had the opportunity presented to read anything on this line. I enclose \$1 for which please send Lucifer to me for a year and any premium which you are giving.

W. W. Carter, Kalispell, Mont.—Inclosed find \$1 for which I wish to take advantage of your friend's (I should say our friend's) offer of the five "Out of Print" Pamphlets along with a

copy of "Love's Coming of Age" by Edward Carpenter. I would like to say something worthy the praise justly due Lucifer and its publishers but in making the attempt in a few words I find my thought settles back to the old expression of many friends of you and the paper, "It grows better all the time," watch for its coming as a most welcome guest.

C. C. Carlyle, Moncton, N. B.—I notice in your issue of Jan. 5 an inquiry from J. Williams St. Paul and your answer. Please permit me a word of explanation, although I know your space is well filled. No, the word *attravist* is not in Webster but will be found in the next edition of the Standard Dictionary, as it has been now used several times in the course of trials in both England and Canada. I am not aware that it has been so used in the courts of the Great Republic, but it will come there in time. The writer did not coin the word, although it may be that he was one of the first who gave expression to the idea therein expressed. The use of the word came in this way: The writer was speaking to some friends on this matter and pointing out that the first mode of legal union was of the form we now call *attravist*. After some time spent in elucidating the idea he asked Prof. Fowler, famed for his skill on these subjects, for a word to correctly express the idea. It seems to me, said the learned Professor, that the idea you have given us may be expressed by the formation of a new word, *Attravism*. Oh, how nice, said one lady; it would convert the most inveterate bachelor to be called by such a nice name. The others agreed with her and the word was sprung into being. The idea expressed is that of going back to something good in life that was lost, and it is the opposite of *attravism*. The *attravist* believes that while the spheres of commerce, government, both in war and peace, and the control of the great industries of the world are the arenas in which man appears to the best advantage, that in the home life the woman should be *queen*. That all pertaining to the making of love and choosing of a mate, and the raising of the children should be entirely under the control of the sex whose work is most intimately connected with the propagation of the race. In all pertaining to this part of life the man should be absolutely subject to the woman. The reason is so plain to those who have thought on the subject that it is surprising that it is not at once accepted. The efforts of those who hold this view are now being directed toward obtaining a recognition of the right of the man to promise to obey his wife. No one can of course prevent him doing so when the ceremony is actually performed, but we want authority to embody it in contract. The writer will be pleased to furnish further information.

Who are YOU at Washington who presume to declare ME the enemy of ANYBODY, or to declare any nation MY enemy?

However great you may be, I altogether deny your authority to sow enmity and hatred in my soul.

I refuse to accept your ready-made enemies; and, if I did accept them, I should feel bound to love them. And, loving them, would you have me to caress them with bombshells and bayonets?

When I want enemies I reserve the right to manufacture them for myself.

If I am ever scoundrel enough to wish to kill, I will do my own killing on my own account, and not hide myself behind your license.

Before God your commissions and warrants and enlistment rolls, relieving men of conscience and independence and manhood, are not worth the paper they are written on.

Away with all your superstitions of a statecraft worse than priestcraft!

Hypnotize fools and cowards if you will, but for my part I choose to be a man.—Ernest Crosby in *Swords and Plowshares*.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 6. CHICAGO ILLINOIS, FEB. 19, E. M. 305. [C. E. 1903.]

WHOLE No. 957

### My Purpose.

I hear it charged against me that I sought to destroy institutions;

But really I am neither for nor against institutions, (What indeed have I in common with them, or what with the destruction of them?)

Only I will establish in the Manahatta and in every city of these States, inland and seaboard,

And in the fields and woods, and above every keel, little or large, that dents the water,

Without edifices, or rules, or trustees, or any argument,

The Institution of the Dear Love of Comrades.

—Walt Whitman.

### Moral Education of the Young.

Among modern writers upon the regulation of human conduct none is more often quoted than is Herbert Spencer. Now that there is a call for light from *Lucifer's* readers upon the matter of the right education of children, the following selection from Spencer's popular treatise entitled "Education—Intellectual, Moral and Physical," is here reproduced as being replete with helpful suggestions.

M. H.

Do not expect from a child any great amount of moral goodness. During early years every civilized man passes through that phase of character exhibited by the barbarous race from which he is descended. As the child's features—flat nose, forward-opening nostrils, large lips, wide-apart eyes, absent frontal sinus, etc.—resemble for a time those of the savage, so, too, do his instincts. Hence the tendencies to cruelty, to thieving, to lying, so general among children—tendencies which, even without the aid of discipline, will become more or less modified just as the features do. The popular idea that children are "innocent," while it may be true in so far as it refers to evil knowledge, is totally false in so far as it refers to evil impulses, as half an hour's observation in the nursery will prove to any one. Boys when left to themselves, as at a public school, treat each other far more brutally than men do; and were they left to themselves at an earlier age their brutality would be still more conspicuous.

Not only is it unwise to set up a high standard for juvenile good conduct, but it is even unwise to use very urgent incentives to such good conduct. Already most people recognize the detrimental results of intellectual precocity; but there remains to be recognized the truth that there is a moral precocity which is also detrimental. Our higher moral faculties, like our higher intellectual ones, are comparatively complex. By consequence they are both comparatively late in their evolution. And with the one as with the other, a very early activity produced by stimulation will be at the expense of the future character. Hence the not uncommon fact that those who during childhood were instanced as models of juvenile goodness, by and by undergo some disastrous and seemingly inexplicable change and end by being

not above but below par; while relatively exemplary men are often the issue of a childhood by no means so promising.

Be content, therefore, with moderate measures and moderate results. Constantly bear in mind the fact that a higher morality, like a higher intelligence, must be reached by a slow growth; and you will then have more patience with those imperfections of nature which your child hourly displays. You will be less prone to that constant scolding, and threatening, and forbidding, by which many parents induce a chronic domestic irritation, in the foolish hope that they will thus make their children what they should be.

This comparatively liberal form of domestic government, which does not seek despotically to regulate all the details of a child's conduct, necessarily results from the system for which we have been contending. Satisfy yourself with seeing that your child always suffers the natural consequences of his actions, and you will avoid that excess of control in which so many parents err. Leave him wherever you can to the discipline of experience, and you will so save him from that hothouse virtue which over-regulation produces in yielding natures, or that demoralizing antagonism which it produces in independent ones.

By aiming in all cases to administer the natural reactions to your child's actions, you will put an advantageous check upon your own temper. The method of moral education pursued by many, we fear by most, parents, is little else than that of venting their anger in the way that first suggests itself. The slaps, and rough shakings, and sharp words, with which a mother commonly visits her offspring's small offenses (many of them not offenses considered intrinsically,) are very generally but the manifestations of her own ill-controlled feelings—result much more from the promptings of those feelings than from a wish to benefit the offenders. While they are injurious to her own character, these ebullitions tend, by alienating her children and by decreasing their respect for her, to diminish her influence over them. But by pausing in each case of transgression to consider what is the natural consequence, and how that natural consequence may best be brought home to the transgressor, some little time is necessarily obtained for the mastery of yourself; the mere blind anger first aroused in you settles down into a less vehement feeling, and one not so likely to mislead you.

Do not, however, seek to behave as an utterly passionless instrument. Remember that besides the natural consequences of your child's conduct which the working of things tends to bring round on him, your own approbation or disapprobation is also a natural consequence, and one of the ordained agencies for guiding him. The error which we have been combating is that of substituting parental displeasure and its artificial penalties, for the penalties which nature has established. But while it should not be substituted for these natural penalties, it by no means follows that it should not, in some form, accompany them. The secondary kind of punishment should not usurp the place of the primary kind; but, in moderation, it may rightly supplement the primary kind. Such a amount of disapproval, or sorrow, or indignation, as you feel, should be expressed in words

or manner or otherwise; subject, of course, to the approval of your judgment. The degree and kind of feeling produced in you will necessarily depend upon your own character, and it is therefore useless to say it should be this or that. All that can be recommended is, that you should aim to modify the feeling into that which you believe ought to be entertained. Beware, however, of the two extremes; not only in respect of the intensity, but in respect of the duration of your displeasure. On the one hand, anxiously avoid that weak impulsiveness, so general among youths, which scolds and forgives almost in the same breath. On the other hand, do not unduly continue to show estrangement of feeling lest you accustom your child to do without your friendship and so lose your influence over him. The moral reactions called forth from you by your child's actions, you should as much as possible assimilate to those which you conceive would be called forth from a parent of perfect nature.

#### Comment on "The Fall of Nations Through Marriage."

If we agree for the sake of a starting point that the rearing of children in freedom is the true method, as it is surely the final goal of the free people, we then come to the question, How is this good work to be carried on under the poverty characteristic of the radical and in the face of the persecuting mob?

It seems clear that the antagonism of the mob is not to be overcome by organizing societies openly defying the laws. A non-marriage society, by whatever name, might be a successful device for those who desire a propaganda of agitation and martyrdom, but those who would devote themselves to the difficult work of rearing children in freedom in the face of the enemy must spare themselves unnecessary dangers and conflicts. Their need and the need of the average radical is not for militant organization, but fellowship and sympathy in the way of living. This they find in that informal, unorganized but free people scattered over the country who feel their kinship with each other, are seeking to know and cultivate each other, and who thus form a spiritual brotherhood and sisterhood which by sympathetic approval and practice gives encouragement and moral support to free sex expression, free unions and free parentage. Every large city has its group or groups of free people, and scattered liberals keep in touch by correspondence and through *Lucifer*. Their method as a rule is not to openly denounce the laws regulating marriage, but to avoid giving any public recognition of the right of society to dictate the relations of the sexes. They are not generally conspicuous assailants of religion, but content themselves with refusing all social and financial support to the church—that embodiment of the spirit of sex slavery. This indirect method of warfare is the only one possible to the great number of radicals who cannot afford to come out into open conflict with social institutions. Perseverance along these lines, strengthening the fellowship and developing this "world within the world" to which we belong will do more than formal organization to promote parentage in freedom.

But poverty—how shall the radical rear children in poverty? He belongs as a rule to that increasing class whose intellectual and other tastes far outrun their pocketbook. Few children are born to these people. It is the careless poor, and the sordid prospering middle class who have their quivers full. Now while the radical cannot change his class, he can change his environment. He can step out of the enslaving and impoverishing wage-life of the city into the cumulative, ever-growing life of the country where child-raising is practicable. He cannot go by himself, it is true; it must be done by associated effort. Home Colony shows the way. Where will you find an equal number of free men and women with so many children? The very general shrinking from colonizing is childish and pathetic. It is like the helplessness of that foreign population which crowds our cities in fearful poverty and can hardly be induced to live in the country in comparative comfort. A radical living alone in barren city rooms, confessing his loneliness, will yet object to the "isolation" of colony life. He is respectfully referred to Home Colony. Do the people there complain of being lonely and cut off from "the advantages

of membership in society"? Another radical who works ten hours a day for a boss objects to the drudgery and hardships—working for herself and loved ones in a colony. Can it be that hot and cold water in the house, the enticements of shopping, department stores, and the glamor of the theater, are more powerful with us than our love of Freedom? Shades of 1848! Organizing Pilgrims! How can such as we hope to stamp our image and superscription on the generations to come!

All radicals are not poor; not all desire parentage; many have found their life work in the city, and are happy in it; many are tied up so close that they cannot do otherwise than stand fast and hold on just as they are; but besides all these are many who are tired of slaving for the landlord and the trusts and who would do well for themselves and the cause to consider the question of colonizing. And there is need just now of a colony in the east like that at Home in Washington. JAMES HAWORTH.  
641 Arch St., Philadelphia.

#### Brief Comments.

Whether I ought to write any more for *Lucifer*, after being told, in print, that I want more space than my share, that I talk for victory not truth, and that the editor wants no more discussion with me upon any subject, is—a conundrum. Probably no one else would. I would not, certainly, for any other paper. Nevertheless, the invitation at the end of the editorial page (No. 954) seems to include me; and I feel so much interest in the subject that I will act, at least once more, like myself, which means unlike any one else. Perhaps I have only failed to see a joke.

Morrison I. Swift is unquestionably right in his theory that nations, as such, frequently cease to exist through that decline of marriage which comes with advancing civilization. The Romans died out in that way. The ancient publicists appear to have been unanimous in thinking that each civilized race must in its turn, give place to barbarians on account of "the inroads of luxury," whereof this unwillingness to marry was a recognized symptom. The remedies of exhorting civilized people to have children, encouraging them to do so, nay, offering bounties even for illegitimate children, were all tried, under the Roman Empire, without success. It must be acknowledged, however, that Constantine, who extended the exemptions of a married citizen to one keeping "a concubine for the sake of issue," knew nothing about what we understand by free love. There may however, be some hope in Mr. Swift's suggestion. If it should fail, we have this to console us, that the civilized nations, in dying out, have always bequeathed their ideas to the barbarians who succeeded them. Among such ideas of ours, unknown to the ancients are the Malthusian theory, and our notions of women's rights. I do not see that our foreign elements linger more than a generation or so behind us in adopting these.

C. H. Wesseler is also beyond question right in saying that the main cause of conjugal infelicity is just simply the reaction of exhausted sensuality; and that the whole marriage system—the practice of always sleeping together; the prohibition of variety; the romantic tomfoolery of predestined mates, elective affinities, "split beans," happiness completed by union; legalism; the double standard; the Procrustean rule for every case; the damnable doctrine of "the marriage debt"; the double damned beastliness of recommending domestic life as a safe outlet for lust; and all the rest of it; appears invented by the fiends who preside over sexual vice, upon the express principle of facilitating such exhaustion and its results. The remedy must go deeper than reform or abolition of existing institutions, desirable as that is, if for no other reason than for this that we cannot expect such reform or abolition without a change in people's private habits. Good sex literature, such as *Diana*, *Tokology*, *The Kreutzer Sonata* (unmutilated), is more to the point just now than anything else.

D. L. is right in thinking that Ida Craddock, even if her theories were not scientific, has probably broken ground nearer the true citadel of sin than anyone else. But I am sure he is quite

"mistaken in thinking Comstock or any of Comstock's gang an honest persecutor, who must be dealt with as such. Any publisher who wants to make money out of valuable books which attempted suppression has so well advertised, can arrange to do so as easily as the "Police Gazette" does, in the same well-known manner. As to the morality of doing so, it is just like paying ransom to a pirate. It would be absurd, as Macaulay says, to talk about corrupting the pirate's virtue. He has power to exact blackmail, and that is all there is of it.

From what Sadie A. Magoon says, I should fear children at Home are addicted to going into the water before they can swim. That's almost as dangerous as being vaccinated. Lots of them get drowned that way. But in one case, as in the other, there is a mitigating circumstance. Unless they go into the water first, they never will be able to swim.

The first paragraphic article on the last page of Lucifer (same number referred to above) is a solid chunk of wisdom. Let us hope all readers interested in organization "for the protection of birds, dogs, and other animals" will either get nursing bottles or cease to need them.

In my answer to Bertha Moore about Anarchism, for "Historical criminals" read "Habitual criminals."

C. L. JAMES.

### Of Child and Marriage.

I have a question for thee alone, my brother:

Thou art young and wishest for child and marriage. But I ask thee: Art thou the man who dares to wish for a child?

Art thou the victorious one, the self-subduer, the commander of thy senses, the master of thy virtues? Thus I ask thee.

Or, in thy wish, doth there speak the animal or necessity? Or solitude? Or discord with thyself?

I would that thy victory and freedom were longing for a child. Thou shalt build living monuments unto thy victory and liberation.

Thou shalt build beyond thyself. But first thou shalt be built thyself square in body and soul.

Thou shalt not only propagate thyself but propagate thyself upwards. Therefore the garden of marriage may help thee?

Thou shalt create a higher body, a prime motor, a wheel of self-rolling—thou shalt create a creator.

Marriage: thus I call the will of two to create that one which is more than they who created it. I call marriage reverence unto each other as unto those who will such a will.

Let this be the significance and the truth of thy marriage. But that which the much-too-many call marriage, those superfluous—alas, what call I that?

Alas! that soul's poverty of two! Alas! that soul's dirt of two! Alas! that miserable case of two.

Marriage they call that; and they say marriage is made in heaven.

Well, I like it not, that heaven of the superfluous! Nay, I like them not, those animals caught in heavenly nets!

Far from me also be the god who cometh halting to bless what he did not join together.

Laugh not at such marriages! What child hath no reason to weep over its parents!

Worthy and ripe for the significance of earth appeared this man unto me, but when I saw his wife earth seemed unto me a madhouse.

Yea, I wish the earth would tremble in convulsions whenever a saint and a goose couple.

This one went out for truths like a hero and at last he secured a little dressed-up lie. He called it his marriage.

That one was reserved in intercourse and chose fastidiously. But suddenly he forever spoiled his company: he calleth this his marriage.

A third one looked for a servant with an angel's virtue. But suddenly he became the servant of a woman, and now it would be well if in consequence he became an angel.

I found all buyers careful, having cunning eyes. But even the most cunning one buyeth his wife in a sack.

Many short follies—that is what you call love. And your marriage maketh an end of many short follies—being one long stupidity.

Your love unto woman, and woman's love unto man: alas! would it were sympathy with suffering and veiled Gods! But generally two animals find each other out.

But even your best love is but an enraptured parable and a painful heat. It is a torch that is to beacon you unto higher ways.

One day ye shall love beyond yourselves! If so, first learn how to love. And hence ye have had to drink the bitter cup of your love.

Bitterness is in the cup even of the best love: thus it bringeth longing for beyond-man: thus it bringeth thirst unto thee, the creator!

Thirst unto the creator, an arrow and longing for beyond-man; say, my brother, is that thy will unto marriage?

Holy I call such a will and such a marriage.

Thus spake Zarathustra.

—Nietzsche.

### Anarchy for Children.

I was much interested in the letter of Sadie A. Magoon, of Home, Wash., in Lucifer No. 954. The right course to pursue in the government and training of children is an issue that has weighed heavily upon me for years. Having eight children, ranging in age from seven to twenty years, and having been for several years past a student of Lucifer's doctrine, no one will wonder that I am interested in the question of child government.

Sadie Magoon says that "whipping brutalizes, and scoldings are nearly as bad." All the advocates of race improvement will perhaps readily grant this, but when she contends strongly for "restraint," and urges that childhood freedom be abridged, the question arises, How is this restraint to be effected? The "kind, but firmly guiding hand" is the hand to be laid upon the child, but we all know that the child sometimes refuses to recognize the superiority of such a hand, and then what? To state the question differently, how can there be restraint without law and how can there be law without penalty? The penalties inflicted upon children for infractions of parental laws are generally whippings and scoldings, and when we leave the whippings and scoldings out of consideration, what becomes of the "restraint"? Government implies physical force. As Clarence Darrow tells us, it is "based on violence." A ballot without a bullet back of it would be shorn of its strength. The element of authority would be lacking, and it would be merely the expression of an opinion. So would be the parental mandate without the penalty in view. In saying to the child, "Study your lesson," the parent not only expresses a wish, but issues a command. However lovingly the wish may be expressed, we all know that the study of the lesson is sometimes very distasteful to the child; so much so that the parent's wish is entirely disregarded. Still, the study of the lesson is essential to the child's good, and when the expression of the parent's wish fails to produce the proper effect, the next resort is the command; and a command without a penalty—a whipping—to back it up is nothing more than the expression of a wish.

All true reformers want to see society reach that state of perfection in which there will be no government, no mandates and edicts and decrees, no such thing as one person or set of persons ruling over others, but how can we expect it as long as children are brought up under the rod, and how can they, in all cases, be restrained and checked in the courses that would lead them to harm, without the rod of physical punishment?

I believe that a great deal of good might be accomplished by a general exchange of ideas and opinions through the columns of Lucifer on this basic subject. Let us have light on the question of child government.

J. L. HICKS.  
Abilene, Tex.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same*.

**LUCIFIC**—Producing Light.—*Same*.

**LUCIFORM**—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Bible Morals vs. Freedom in Love.

In the correspondence columns of the old "Boston Traveler," dated Feb. 4, is found a letter signed Henry Smith, in which the writer gives his version of the attempt by Herman Helmscher to kill Voltairine de Cleyre a few weeks ago in Philadelphia. The last paragraph of the letter reads thus:

"Upon her discharge from the hospital she [Miss de Cleyre] refused to swear, saying, 'I am an Atheist and will not prosecute him.' One paper stated that she lectured in several cities upon 'Tom Paine.' If she had remained faithful to her vows in the convent and young Helmscher had abided by the teachings of his synagogue, two lives would have been saved and both have become useful members of society. Once forsake the Bible, progress is fast from free thought to free love—then Anarchy. Think, my friends, what would become of the poor children under free love. I should like some of the disciples of Tom Paine to answer."

Same issue of the "Traveler"—it must have traveled round all sorts of subjects since it started, seventy-nine years ago—heads its editorial columns thus: "Are We All Brutes?" And then proceeds at some length to tell of the worse than brutal, worse than savage, treatment of the man McQuade, who was "lynched" at Albany, N. Y., a few weeks ago and tortured in ways that would shame the Southern negro-burners; in fact, would put to shame the most barbarous savages of whom history gives any account, all because McQuade's wife had been sent to a hospital to get treatment for a "scalp wound received presumably in a family brawl."

Quoting from a Southern contemporary, the "Traveler" takes his medicine in this fashion:

"In the early days after the advent of the white man, and after the white man had begun killing and robbing the Indians, these children of the forest retaliated and introduced the torture at the stake, but no torture that was ever inflicted equalled in savagery the torture inflicted on McQuade by supposedly civilized people and in the capital of the leading state of this nation. Our Northern contemporaries can leave the South to its sins for awhile while looking at home for objects of censure."

Moralizing over this terrible indictment, the editorial concludes in these words:

"Such crimes, whether South or North, should not be condoned by mistaken public sentiment. Nor should it make any difference whether the victim be black or white. Our civilization hugs close to the borders of barbarism, as such instances as this most abundantly prove. We have our pigeon shoots, our dog fights, our cock fights. Our honored President finds relaxation from his strenuous life in strolling off into the forests and killing something. An honored ex-President finds the greatest delight and relief from the restraints of civilization in secluding himself from his fellows and killing something. To be one of the four hundred our American girls must learn to shoot and kill at least a squirrel or a beautiful fawn. The millennium is not yet."

My object in making these quotations, as will doubtless be

readily inferred by our readers, is to make the "Traveler's" editor stop the mouth of his correspondent, Henry Smith.

I do not need to ask if the men who committed the unspeakable outrage upon the man accused but not convicted of assault upon his wife, were the product of the abhorred free unions or whether they came of legalized, respectable monogamous marriage.

I do not need to ask if Theodore Roosevelt and Grover Cleveland, whose greatest pleasure seems to consist in killing for the sake of killing, were born inside or outside or legalized and Christian wedlock. Neither is it necessary to ask about the way in which the young ladies of the elect Four Hundred made their entrance into the world, to whose penchant for killing innocent birds and quadrupeds allusion is made by the "Traveler."

Neither do I need to inquire concerning the early education of the lynchers, North and South, nor of the early training of Teddy the Strenuous and Grover the Fat, nor of the education of the refined sportswomen who, to be fashionable, must shoot innocent "squirrels or fawns"—no need to inquire whether any of these had been subjected to the demoralizing influence of an "atheistic kindergarten" or "infidel" college, or whether they had read Paine's "Age of Reason."

But we all know that Bible classes, Bible catechisms and Sunday schools in which the Christian and Jewish Bible is the main source or standard of religious knowledge and of moral science are now so nearly universal that none can escape their influence, whether high born or low, rich or poor, plebeian or aristocrat—not to mention the much lauded public free schools, in many of which the same collection of ancient myths and fables is made a textbook, and in all of which schools reverence for these myths and fables is inculcated as the fountain source of all morality.

What, then, in few words, is the Bible code of morals, the code that Henry Smith and all professing Christians would have us to live and die by, and to eschew the morality taught by Thomas Paine in his "Age of Reason"?

From infancy onward I have been a careful reader of this ancient collection now revered as the "Word of God"—but whose many writers made no such claim—the collection commonly called THE BOOK (from the Greek words *ho biblos*, meaning "the book"), as though there were no other book in the world—and I find its most essential and characteristic doctrine to be that of BANKRUPT ATONEMENT!—the doctrine that a man may escape the payment of his just debts by pleading inability to pay and by putting the burden of payment upon someone else.

This doctrine seems to have arisen in the anthropomorphic idea that the maker and ruler of the earth and heavens was simply a big man, with a man's unreasoning passions—love, hate, revenge, etc. That when man the creature fails in his duty to his creator and ruler he must either die himself or cause some one else to die in his stead.

Hence the origin of bloody sacrifice. Many of the ancient tribes and nations were in the habit of offering the lives of human beings as sacrifices to their gods; kings or chiefs would offer their eldest sons as such sacrifice. The ancient Hebrews substituted lambs and kids—the "firstlings of the flock, without spot or blemish," also bulls and heifers—but that they sometimes offered up human sacrifices is proved by such instances as Jephthah and his daughter, and Abraham and his son Isaac.

The Christian part of this ancient collection of myths, fables and semi-historic stories, substitutes the bloody sacrifice of the "First-born son of God" for the sacrifice of lambs, kids, rams, bulls, etc., etc., though just why the son of Mary and the "Holy Ghost" should be called the FIRST-BORN of God is not clear. But the important fact is that in the Christian system of ethics and of religion a man—a god-man, a HYBRID, so to speak—takes the place of quadrupeds and birds as sacrificial offering in the scheme of atonement for the moral debts due from man the creature to God the creator.

The chief writer of the books, letters and manuscripts com-

prised in what is called the "New Testament" is one Saul of Tarsus, a city of Asia Minor—called Paul, or Saint Paul. Jesus, the hero of the Christian scheme, or cult, himself wrote nothing; neither did he authorize any one to write his personal history or to make a record of his teachings, his miracles, so-called, or of his claim to be the bloody sacrifice most acceptable to the Jewish god, to appease his insane wrath against his ignorant and erring children.

Paul's writings, or those attributed to him, are full of this blood-atonement business, as when he says, Hebrews, ix., 13-22: "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. . . . Without shedding of blood is no remission," etc., etc. See the whole chapter and book, also most of the books of the New Testament. Jesus himself is made to say, Matt., xii., 31-32: "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men . . . neither in this world, neither in the world to come."

This phrase, "blasphemy against the Holy Ghost," is commonly interpreted to mean refusal to accept the blood atonement, the bankrupt atonement, of Jesus as the only means of escaping the wrath of "a sin-avenging God."

Now then—to close this article, already too long—what can we reasonably expect of a nation or people who accept this blood-atonement principle, this bankrupt atonement, as its basis of human ethics, what but just the state of things we now see?

Why should we feel surprise at the frequency of worse than brutal torturings of helpless victims, North and South?

Why should we wonder at the worse than savage greed of the coal mine operators, the railroad trusts, the coal dealers' trust, through whose united manipulations thousands of innocent people perish by slow asphyxiation in rooms from which the vital air is excluded because of the necessity of keeping out the cold?—to say nothing of the slow starvation consequent upon the doubling or trebling the cost of coal to the poor, who must buy their daily supplies of coal by the pail or basketful?

What wonder that legalized bankruptcy, to avoid payment of just debts, is so common that statisticians agree that ninety-seven per cent of our merchants fail LEGALLY at some time in their business careers?

What wonder that hypocrisy, deception, fraud, gambling schemes, "get-rich-quick" schemes, etc., etc., are so universal and so popular, when the whole Christian scheme is built upon the plan that promises forgiveness for all sins, all crimes and misdemeanors except—except the one crime of UNBELIEF in its scheme of blood-atonement?

Jesus is reported to have said, "Think not that I am come to send peace on earth; I am not come to send peace but a sword. . . . A man's foes shall be they of his own household." In accord with these utterances I need not remind our readers that the history of Christian nations is mainly a history of wars of aggression, of conquest, of robberies and murders by wholesale.

In next issue I will try to show what the logical result would be if the doctrines inculcated in Paine's Age of Reason should be generally accepted as the basis of human ethics, also of religious belief. Meanwhile our readers are requested to accept the challenge of Henry Smith by sending short letters to the Boston "Traveler" in answer to the question as to what would become of the children born of free mothers. M. H.

#### The Chicago Society of Anthropology

Meets every Sunday at 3:30 P.M., Hall 913, Masonic Temple. Seats and discussions free. On Feb. 22 Oscar L. Triggs of the University of Chicago will lecture on municipal ownership and kindred topics.

#### Brief Mention.

To answer the question in regard to building and operating transcontinental railways without a general government would require more time and space than can be spared this week. Will try to give attention to this problem soon.

The questions of J. L. Hicks in regard to the right education of children are of such general interest that short letters for publication in Lucifer will be welcome. Give us results of personal experience and observation, as much as possible.

When Brother James can reply to critics without descending to the language of insult and of personal abuse, when his style is respectful and tolerant of the honest opinions of others, and less dogmatic and self-assertive than it often has been, and when he asks for no more space in Lucifer than is equitable and just to others, then he will have less occasion for such complaints as those contained in first paragraph of his article found on another page. Our aim is to treat all justly, fairly and courteously, and self-justice demands that we require the same treatment from our correspondents. M. H.

#### Birth-Rate, the Church, and Billionaires.

The falling off of the American-born population to which I have called attention is not to be taken lightly. A writer in the "Nineteenth Century" has gathered some statistics on the subject. According to the census in 1900 the population of Massachusetts was 2,805,346. Of these, 1,743,720 were of foreign birth or parentage. Comparing this with the relative population of 1890 reveals that the alien has increased four times as fast as the native. In no New England state are Americans in a majority. A study of families shows that in earlier days they commonly numbered from ten to twelve; the second, third, and fourth generation after that contained but seven or eight; the fifth generation had four and five; the sixth, three or less. As far back as 1851, Dr. Jesse Pickering concluded that there was no natural increase in the strictly American population.

Thus America stands with France as a decadent country. For we live not by natural increase but upon our immigrants. And the same law of decrease of families holds of immigrants after they have been here beyond the second generation. The only hope of keeping up the population as things are is to maintain a steady influx of foreigners. A certain part of those who come are the very lowest, the slag of criminal industrial conditions in Europe.

The progressive deterioration of the American breed is what may be looked for as a consequence.

Hence we must inquire the causes of the falling native birth rate.

The chief one is the billionaire absorption of the wealth. Common people cannot live and bring up families decently. National resources go not into rearing children and making them fine, but into the luxuries and waste of the rich. The ruin of the nation may result. It will result if this process is not stopped and reversed.

The deterioration of the United States race for the pleasure of the few great wealth wasters returns no compensation to the people or to humanity. These rich are not improved, but are themselves depraved and degraded by the luxury and waste permitted them. All is summed up in saying, the American race walks to its decay in order to give a handful of wealth-debauchees vast means to ruin themselves. The extract of American blood is not fine art, rare literature, high thoughts, noble character, but Rakes. A few infinitely worse than worthless rich rakes. All the toil and industry and deprivation and suffering and lack of education and early broken health of the multitude goes on to manufacture and pamper a class of human Stomachs, who destroy their creators.

The abolition of billionaires is mankind's most vital problem if it desires to survive. It means the abolition out of human society for all time of the scrold rich who vampire on the rest.

A revolution for this purpose is the most needed event for all civilized society.

In company with this, if the human race is to survive and improve, must go the abolition of Marriage and the Church. Marriage is destructive and preventive of choice parenthood. The church impedes every effort toward race-improvement on intelligent physical lines. In its true essence the church is a Financial Corporation. It gives easy work and fine feeding to an immense preacher class. Preaching is not much more laborious than cutting coupons. It is thoroughly a luxury pursuit; it is play, with money and respectability attached. The sinners who conduct it are naturally men for the most part rather incapable of large ideas, and they desperately fight every attempt to change the old regime of ideas, lest it should undermine their pampered ease and influence.

It is a classic observation that the clergy are nearly always on the wrong side. Now they are with the billionaires yoked in the same team with the political economists, who resemble them in many ways.

To the clergy it makes no difference what kind of a thing is born, if it is born in wedlock. Anything vile and beastly that comes out of a womb is the work of god if an ecclesiastical incantation had been sung by a preacher over the producers of it. And the finest specimen of human being that could be produced by the highest parentage and selection would be anathema to these salaried functionaries if they had not murmured a benediction on Nature's choice.

This explains why there is little chance of race improvement while Church opinions are regarded at all.

The highest morality is the procreation of perfect human beings. Church and state ceremonies have no relation whatever to this high problem. For modern times this principle is superior in validity to any of the so-called revelations of the past, for instance the ten commandments, or the ideas attributed to Jesus. Bearing magnificent children and rearing them magnificently will be the conscious method by which humanity will spring forward after the great revolution of Anarchist-Socialism by which men are to be freed from the huge burden of supporting rich paupers.

MORRISON I. SWIFT.

#### VARIOUS VOICES.

Tom Swinburn, Charleston, W. Va.:—In renewing my subscription to Lucifer for another year, I want to save time by taking this opportunity to ask a question that often presents itself, with many others. It is this: If we had Anarchy, absence of law and government, as I understand, would you have a transcontinental railway, and if so, how would it be kept up and run? An answer to this would answer a thousand other questions.

H. B. S., Baker City, Ore.:—Find herewith order for books. What I wanted in my previous order was to obtain the reasons for believing that people require variety. I believe, with the phrenologists, that persons making a scientific marriage—temperaments different but mental faculties harmonious—getting their real complement, or affinity, have in one person all the variety required; that it is impossible for a variety to experience that deep love felt by one who has one affinity and only one. I have been unable to get any pamphlets that gave any good reasons for variety.

Mrs. E. D. L., Yuma, Ariz.:—I think Lucifer is doing just as needed a work as it ever was, which is great for one small paper. Although personally I never was a free lover, I have come into a better understanding of life and love through reading Lucifer. I have come to definite conclusions on many points that used to be in doubt in my own mind, therefore I have closed some subjects as having come to final knowledge. We (my family and self) often send for books and pamphlets we see advertised in Lucifer and the paper is read and passed around if we find those intelligent enough to appreciate it. I enclose a small contribu-

tion and wish you the greatest success and stand ready to further that success.

F. Cambersey, Chicago:—The statement made by you in "Free Society" as to what some people would do [fight and kill their fellow human beings] "rather than sit down to the enjoyment of a good dinner," shows only too sound judgment of human nature as it is. I am always telling the Anarchists that they reason from wrong premises, that is, from the assumption that man if not governed would be a perfectly sinless being. I have begged in vain for a little space to knock out C. L. James' "Vindication of Anarchy." Would be pleased to receive those Lucifers you offer to send free to applicants.

Volney Abbey, Waltham, Mass.:—I send \$1 to apply on subscription. When will your autobiography be completed? I paid for a copy nearly two years ago. Well, I suppose it will come in time. I expect to read Lucifer as long as I live; so here's success to you.

[Work on the autobiography proceeds but slowly, owing to poor health and the unceasing demands of other work upon my time and strength. Under more favorable conditions the book could be got ready for the press in a very short time. If any friend does not want to wait for the book the money paid will be returned, else credited on subscription to Lucifer, or credited on bill for any other books on our list.]

M. H.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 7. CHICAGO ILLINOIS, FEB. 26, E. M. 305, [C. E. 1903.]

WHOLE No. 958

### Parry and Thrust.

Is sex a sin?

Variety is life.

Words are not acts.

Trusts are betrayals.

Woman's rights; to be free.

Jealousy is a malady of love.

Public opinion is lack of opinion.

The greatest of failures; "success."

Voting is one of the worst of vices.

We are "free" to choose our taskmasters.

Hope's lamp often gives but a dim light.

Superiority is often an assumption of authority.

May the unwritten law never get into writing!

Divorce is a compromise with an impertinence.

The only faith worth having is faith in yourself.

It is not love to only love another's love of you.

Darrow has gone to Springfield to try the mud baths.

Scandal-mongering is the dissipation of the virtuous.

Love asks for little in return; yet, unfed, love perishes.

The coal commission will now consider ways of letting down easy.

Wisdom and love are not boon companions; but folly is not immortal.

The dream of today is the reality of tomorrow; but what a long dream!

Captain Streeter is in prison, Maria is dead, and the strong are vindicated.

It is good that every woman is not a "lady." If only every "lady" were a woman!

Every new movement suffers from clinging to an old morality; virtue is vulnerable.

Theodore agonizes over the standstill of our population. Tell him that the rich hate children and that the poor cannot afford them.

State Socialism has created the Salvation Army of reform: the good State will care for us.

Judge Horton says that a grand juror took a thousand dollar bribe. No one is surprised at that.

Cuba has given two coaling stations for the use of American murder ships. 'Tis the beginning of the end.

With priests and metaphysicians to do our thinking, and with the State to handle our affairs, we are happy.

The morality of today was the crime of our not far-distant ancestry. What will some of the crime of today become?

Rockefeller recently enriched himself in one day in the sum of eight million dollars. Does he ever gamble with his god?

Free love is abhorred most by those who fear that once it were accepted as an ideal no opportunity would be offered to enslave.

It is better to entrust our daughters with freedom than to deprive them of initiative and then await the approach of the inevitable spoiler.

The newspapers have not yet finished lying about the Princess Louise, who must serve to give the public its daily feed of scandal and suffering.

The poor in Glasgow are sleeping six in a bed in order to keep from freezing; and yet hardly any man in Scotland dares stay "awa fra the kirk" on Sunday. The poor await heaven.

Maud Gonne says that the Irish will revolt soon; the revolt will not be against tyranny though, or rather it will only be against British tyranny. Poor Ireland!

Susan B. Anthony celebrated her eighty-third birthday recently. Eighty-three years have taught this earnest woman one thing at least: it takes time to move fools and knaves.

Many a will-o'-the-wisp is attracting attention nowadays, and thousands are chasing illusions through the dark. As for striving for the right to live—but why should men want to really live?

King Edward owns many race horses, as well as forty million people in Britain alone; he makes a profit out of the race horses by caring for them and makes a profit out of the people by not caring for them.

The government of England proves to have been the aggressor in the Venezuelan matter. It is generally the stronger that aggresses in this world. The American government has its eyes open for an opportunity too.

IRONICUS.

### Shall Nature Take Her Course?

In No. 953 Celia B. Whitehead says: "Mr. Kerr would have 'Nature take her course.' . . . And please notice, here, that nothing can possibly be more contrary to 'Nature's taking her course' than preventives of conception."

I never laid it down as a general principle that nature should be allowed to take her course, for I am well aware that progress is continually putting some of our natural instincts out of date, and making them pernicious instead of beneficial. Such, for instance, are the fighting and hunting instincts, which were once necessary to the very existence of the race, and therefore strong in many people. Now, however, these instincts are no longer needed, and, being a cause of much misery, they should be repressed and gradually weeded out.

With the sexual instinct it is different. This instinct also is stronger than it need now be, inasmuch as the human race is no longer decimated by war, famine, and plague, to anything like the same extent as formerly. Among our ancestors extreme profligacy was necessary to the continued existence of the family and tribe, and was therefore the highest of virtues. Now, it



is a nuisance. We still have the instinct that leads to it, however, and it is simply a question of convenience and happiness what to do with it. Unlike the fighting and hunting instincts, sex is not a source of misery; on the contrary, it affords perhaps more happiness than any other instinct. It is therefore a good instinct to keep, and not one to be weeded out at all. In none of the cases I have named can we blindly follow nature. But while in the case of the fighting and hunting instincts we must eradicate the instinct altogether, in the case of sex we must keep the instinct and simply prevent its natural results. By so doing we get an admirable source of happiness without unpleasant consequences.

If we never used an organ except for the function it was first evolved to perform, life would be a very dull affair. Darwin has taught us that every one of our organs evolved and survived because it was useful in the struggle for existence. That is to say, the original function of every organ we have was to aid us either in finding and catching food, or in escaping from enemies and other dangers, or in propagating and nourishing the young. Are these the only functions for which we now use our organs? Certainly not. Instead of only using our eyes to see if somebody is coming to kill us, or to scan the horizon for deer and buffaloes, we look at pictures and statues, and revel in the beauties of nature. We desecrate our ears by listening to music. We abuse our intellects by playing games and acquiring knowledge. We climb mountains and run races for fun. Even the lower animals have acquired these dreadful habits, and sometimes we see a kitten expending in playing with its own tail the energy which nature gave it to use in catching mice.

Mrs. Whitehead will thus see what I mean by letting nature take her course. I do not propose that every organ shall always be used for the exact function for which it was evolved; on the contrary I believe that some should never be so used. But because the struggle with our environment has become less severe, and no longer needs all our energies, I do not propose that we should not expend our energies at all. Let us expend our surplus energy in whatever way will give us most pleasure. Art, music, literature, science, brotherly love, are good ways for those who like them; but there is no reason why any of them should be exalted above sex.

Mrs. Whitehead further says: "I wish Mr. Kerr would kindly explain his 'system' under which 'sexuality' would be a beautiful little stream flowing gently through the garden of love." My system is expressed in one word—freedom. I believe that liberty is the mother of temperance, as repression is the mother of excess. In my opinion sexual excess is due mainly to two causes. The first is the extreme concealment of the human body, which arouses an unhealthy curiosity, and makes the occasional uncovering of the body, in whole or in part, more exciting than it would otherwise be. Every child should be accustomed from earliest childhood to the sight of the nude human body, male and female. The second great cause of excess is that sex is forbidden, and therefore more enticing. "Stolen waters are sweet, and bread eaten in secret is pleasant." Abolish these two great causes of vice and sexual excess will soon be as rare as gluttony. Of course, when I use the word "excess," I mean the expenditure of more energy on sex than health and strength admit of. So long as this limit is not exceeded there is no excess, and sex is an unmixed good if agreeable to both parties. Neither has excess anything to do with the number of persons on whom sexual energy is spent. A man who eats only one dish may be a glutton, and one who partakes of a number may yet be the most temperate of men.

R. B. KERR.

#### Are Women Satisfied With Existing Conditions?

Since childhood my work has been with women and for women, and in all my fifty-five years of life I have found but one who answered to the description of woman given by Lucy Red-bell in Lucifer of Feb. 12. And I believe had I known that one woman better I would have found her real self disagreeing with that outward expression.

Lucy calls Lucifer's work a hopeless struggle. I have only

to look into the depths of my own woman's nature to know how great, how glorious, how hopeful a work Lucifer has chosen and I have found my own to be parallel with that of hundreds of other women with whom I have been associated. I found some developed to a greater degree, some less, but all seeking for better things on account of the hope within them that seemed like a sure promise of realization some time, somewhere.

If Lucy thinks "women are satisfied with the sexual situation" she judges from the "outward appearance," and in the Bible we read that we are not to judge from the outward appearance but from the heart. I know from Lucy's own words that she cannot draw women to her who long for some one to whom they can open their hearts and pour out the pent-up emotions of years. They cannot tell to her the wrongs and injustice that they feel have been heaped upon them and their children for years.

One who has awakened to the possibilities of woman's nature could never make this statement of Lucy's: "Woman by nature is a dependent." Well, most women are awakened out of that "dependent" nature very suddenly after marriage. Every one of them must wonder what that dependent nature was given her for when she finds that she is the one on whom the whole household depends—even the man of it, who told her she could always lean on him, is lopping over and leaning on her and if things go wrong (in his opinion) he takes up the Adam complaint against the woman.

Lucy may not depend upon the Bible for her statement "Woman by nature is a dependent." In fact I am sure she does not, for the teaching therein on this point is the direct opposite of Lucy's assertion. It plainly states that the order of creation was from the lowest to the highest and that woman came last and thus expresses the highest. It also states that she was to be man's help meet and it is evident that she could not be a help unless endowed with higher qualifications than the one she was to help. This Adam recognized by eating the fruit when she gave it to him for he told the Lord, when questioned regarding it, that the woman gave it to him and he did eat, as if he was expected to be led by her. Then in the account of the punishment, her punishment was to have her will subject to man's. If by nature she was a dependent it would have been no punishment. At the same time the promise was made of one who would come and restore all things and Christ is recognized as that one, so for nineteen hundred years woman has been restored to the place in nature which is just the place in which she finds herself now—the one on whom all else is depending. According to the Bible account the woman and the Lord had all to do with the coming of Christ, and to woman it was first given to go out and proclaim a risen Christ.

To help women to recognize her true place by creation is what Lucifer is doing, and do you think there is anything hopeless in that task? Of all work, Lucifer's work has in it the promise of the best returns.

This morning I took Lucy's article to Mrs. L. F. Morehouse to read. She is a college graduate and a prominent worker in the local, district and State W. C. T. U.—and has been ever since their organization. She has been a delegate many times to the national conventions and is an active member of the Woman's Club here. She read the article and declared it a complete misfit in her world of women, and her world numbers them by the hundred.

I have written this to you, Moses Harman, because in your "reply" a little wavering from the usual story, assuring statements; and you express the thought of being satisfied if you have the hearty co-operation of one thousand. O, no! Do not be satisfied with that when in truth you have the whole womanhood and motherhood of the race. You think it is slow coming into manifestation, but no man can understand the outlook to a woman when she realizes that the state government, the national government, all church government and the teaching of ages are all holding her down. No man was ever so imposed upon. But never you mind! As fast as each one recognizes her true place in creation she will toss the whole weight off as if it was but a feather.

With many wishes for your success and contentment, and a continued faith in your work.

MRS. RIA B. BRUCE.

## Turn On the Searchlight.

Among the many evidences that an ethical upheaval is now in progress, and that, as never before, the old standards of moral rectitude are being subjected to the white light of scientific investigation and research, is the fact that in nearly all the large daily papers, even the most conservative, Marriage and Divorce is one of the most frequent subjects of discussion, both editorially and by correspondents.

In the "Chicago Chronicle" for Feb. 14, editorial page, is found a letter signed Hulda L. Potter Loomis, in reply to a correspondent signing him- or herself "L. Z.," who in a previous issue had contended for the orthodox and conventional view of the sacredness of marriage and the sinfulness of divorce. To give our readers an idea of what is now being done by members of the National Press-Writers' Association the letter of Mrs. Loomis is herewith reproduced in Lucifer:

If the letter of "L. Z." on the subject of marriage and divorce was intended as a reply to a letter in a former issue of the "Chronicle" signed Harriet M. Closs, the writer thereof will have to make another attempt, and in his next perhaps he will kindly inform your anxious readers where they may read the story of the marriage service which he claims was performed by "the Creator in paradise" and also on what particular occasion "Jesus the Redeemer" established it as a sacrament.

I have read the Garden of Eden story in the Bible many times and have thus far failed to discover that at the time Adam and Eve set up housekeeping either God or the serpent, who are the only beings spoken of as being present, issued a marriage license with either celestial or mundane seal upon it or presented them with a marriage certificate to guard against any possibility of scandal among their future neighbors. According to the Bible God simply created the woman out of one of Adam's ribs and "brought her to him. He didn't even ask Adam: 'Wilt thou have this woman to be thy wedded wife?' He did not so much as tell Adam she was his wife. He let Adam give her a name, just as he let him give names to the animals. So Adam said: 'She shall be called woman, because she was taken out of man,' and he is also credited with the saying that has been erroneously ascribed to God: 'Therefore shall a man leave his father and mother and shall cleave unto his wife, and they shall be one flesh.'

There is no record of Eve's dissenting from the arrangement, which she might reasonably have done had there been any other men there to compare old Adam's pusillanimous and cowardly spirit with, and she recognized the fact, doubtless, that it was a case of "Hobson's choice." It was Adam or nothing, and she set an example which many of her poor, weak sisters have been following ever since, and took what she could get. But we are left to guess upon the question as to the number of years she lived with him, for while the Bible tells us that after the murder of Abel by his brother Cain, Eve had another son, whom she called Seth, and "the days that Adam lived were 930 years, and he died," there is no record of Eve's death or that she lived with Adam until he died. Thus your correspondent is much too previous in his criticism of Mrs. Closs, who appears to know what she is talking about or writing about when she charges the wrongs of the establishment of the present marriage system to ecclesiasticism, which is the direct cause of world wide unhappiness and its logical, ultimate result, divorce.

To grant divorce to those whom it has bound together in chains that gall and chafe their wearers is the only reparation the state can make for its alliance in such matters with the church or, more properly speaking, ecclesiasticism. The wide-spread rebellion of women against this tyrannical combination is one of the most significant indications of the times and augurs a fuller and brighter future in the emancipation of woman from the slavery of institutional marriage than any other that we know of. The "divorce problem" will not be settled until it is settled right, and woman has now reached a point where her achievements in other directions will give her the courage and

ability to settle this question for herself without the aid of either priest or justice.

And although "L. Z." affirms that "the question of divorce as well as religion is not left to the ministers or the people to decide, but was settled by the Creator in paradise, he has not proved his case and the whole text of his communication is a mass of words and sentences that form no argument that would appeal to common sense or reason.

## "Out of Print" Pamphlets Free! Don't Overlook This.

One of Lucifer's friends has a small stock of "out of print" pamphlets which he wishes to give away. He also wants to aid Lucifer. He therefore offers to give, as long as the supply lasts, one each of the following named pamphlets to any one ordering books or subscriptions of us to the amount of fifty cents. That is, the purchaser gets what he orders, and in addition five pamphlets for which he is not asked to pay even the postage. This offer applies equally to old and new subscribers. These are the pamphlets:

In Behalf of Personal Liberty. A Letter from Julian Hawthorne on the Heywood Case. Also a Statement by M. Harman in regard to the prosecutions against Lucifer in Kansas several years ago.

United States vs. Heywood. Why the defendant should be released. Ed. W. Chamberlain's Letter to President Harrison, written Feb. 14, 1901. Also Judge Carpenter's charge to the jury in the same case.

A Good Man Sent to Prison. A Powerful Protest and Plea by Hugh O. Pentecost. This was called forth by the sentence of Moses Harman to a long term in the penitentiary for publishing a plainly-worded denunciation of a case of outrage upon a wife by her husband—a crime legalized by conventional marriage. "Woman's fight for freedom is on," said Mr. Pentecost. "He who is not with her is against her, but until women themselves shall become more generally awakened to the situation, and brave enough to speak out on it, the man who values his comfort and freedom more than right and reform may more safely take the risks of a trial for a nameless assault than of exposing in print and by mail the outrage of it."

Oration Commemorating the 151st Anniversary of the Birth of Thomas Paine, Author-Hero of the Revolution, Delivered at the seventh celebration of the Chicago Secular Union, Jan. 30, 1888, by President E. A. Stevens. Of this oration S. P. Putman wrote: "It is one of the best ever penned. . . . It has historic imagination and what I call *juice*. . . . It gives the heart of the matter, is vigorous and to the point. It gives pictures of Paine and not merely a record."

An Appeal to the Women of America in Behalf of Liberty and Justice to and for the Prosecuted and Persecuted Defenders of the Wives and Mothers of our Land. By C. L. James.

The supply of some of these pamphlets is small. "First come, first served," remember.

## Need of Organization.

These are days of organized effort, and to effect anything permanent even we "individualists" must unite and associate. I believe that not only must we "agitate and educate," but we must bring children into the world to hand on the liberty and advantages we are gaining for them. Free children must be born of free mothers and the stigma attached to such ideas must be lived down and gradually subdued. But people have to get used to things and changed conditions. Solitary efforts of single couples, even if they have the moral courage of conviction and economic freedom to teach and act in accordance with such opinions, is extremely difficult. Lodges, clubs or churches, or whatever you like to call them, should be formed all over the country, regular meetings held, our literature circulated and occasional lectures or series of lectures should be given. A lecturer from a distance might be engaged and offered hospitality in the home of one of the members during his stay, and those interested in hearing him invited, while he discussed before the audience sexual and social problems and economic questions. After the meetings five-minute speeches might be encouraged. All this would help enlighten members who are very ignorant upon these topics and make for true freedom and improvement of life and higher ideals of living.

Banker Hill, Ill.

E. A.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

**LUCIFEROUS**—Giving light; affording light or the means of discovery.—*Same*.

**LUCIFIC**—Producing light.—*Same*.

**LUCIFORM**—Having the form of light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Restraint vs. Government—A Review.

"Free Society—a Periodical of Anarchist Thought, Work and Literature," published every Sunday in Chicago, is one of Lucifer's valued exchanges. Its issue for Feb. 21 is called Whole No. 402; consequently it is no ephemeral or "mushroom" enterprise. As it claims to be "Formerly the Firebrand," I infer that it numbers its issues from the first number of the paper of that name, which periodical was begun by Henry Addis and J. H. Morris, a dozen or more years ago, in Portland, Oregon, and who, as will be remembered by many of our readers, suffered persecution and prosecution for their championship of freedom of speech and of press.

My object in this notice is not to give a history of the evolution of "Free Society" from small beginnings, but chiefly to refer to the fact that a few weeks ago I asked for and was accorded space in the successor of "The Firebrand" for a short article on the subject of "Restraint vs. Government," which article reads as follows:

"The question as to what would or should follow the abolition of the present regime commonly called the State, or the capitalistic State, is one that is now engaging the attention of political reformers of all grades and shades of opinion. Some of these who call themselves 'Socialists,' 'Social Democrats' or 'State Socialists,' would, by voting, capture the present machinery of government, including what are called the 'trusts'—the railways, the telegraph lines, the telephones, mines of coal and other useful minerals; the factories, packing-houses, warehouses, banking institutions, farms, orchards, grazing lands, etc., etc., and have these all operated by 'the government' for the benefit of the whole people instead of the comparative few—as now.

"Another class of reformers equally honest and earnest, sometimes termed Anarchists, call the scheme thus briefly outlined 'paternal government,' and will have none of it, but advocate instead simply the removal of ALL government—all man-made laws that limit or control individual action, leaving it to the natural sense of justice and to the influence of human sympathy—that is, care for others, to keep people from robbing and murdering each other.

"To my thinking this latter plan is all right—in theory, and as between the two schemes I much prefer the second, but is there not a more practical way than either, and one that would appeal to the common sense of those who fear any and all radical changes in government affairs?

"We all admit that children and insane people should be cared for and restrained from injuring themselves and others until they have learned enough to govern their own acts and to respect the rights of others.

"If we were all born as sane, and as nearly perfect as to type, as are the beasts and birds in a state of nature, there would be little need of compulsory restraint upon the actions of any one; but unfortunately, as we all know, under the meddling interference of invasive government, government by priests and by political bosses called judges, legislators, etc., most of us have been deprived of our natural right to be well born, our right to be born sane, born with a sound mind in a sound body. Some of us, for instance, are born kleptomaniacs; some are born with homicidal proclivities so strong that we would rather fight and kill our fellow human beings, any day, than to sit down to the enjoyment of a good dinner. Few of us are born sufficiently sane, that at some period of our lives we do not need compulsory restraint to keep us from seriously hurting ourselves or our friends and neighbors.

"For these reasons, and to bridge over the *interregnum* that must necessarily follow the abolishment of outside government—government of man by man, on the one hand, and real self-government on the other—the period that will be needed by free motherhood, free and consciously responsible motherhood, in order to supply the world with a race of truly sane, really self-reliant and self-governing human beings, during this *interregnum* we shall need, as I very honestly think, co-operative associations of individuals, strictly voluntary associations, that would rightfully be called "the Restraint," or perhaps "Defendment," to take the place of our present plutocratic governments, our invasive and tyrannical monarchic, aristocratic, democratic-republican governments.

"In 'Free Society,' Dec. 28, 1902, appeared comments by C. L. James, upon an article of mine previously printed in Lucifer, which article was written in reply to Emma Goldman's strictures upon my advocacy of "Restraint" as a substitute for the thing now technically called the government. In that article I showed that both from etymology and from rational usage the two words were radically different, and should not be confounded one with the other. The comments of Mr. James were so unfair, his quotations so partial and unjust, that I hereby ask the readers of 'Free Society' to allow me to give them, in my own language, a fair statement of what I have been teaching for many years upon this very important question. Free of charge I will send to all applicants one or two copies of Lucifer containing replies to James and others on the question of what should follow the abolition of the State—big S—as we now have it, or as it has us!"

In the same issue of "Free Society," "Interloper"—who seems to be the editor—has this to say:

"Brother Harman's article, 'Restraint vs. Government,' shows that he has not read to advantage the discussion between Mr. Simpson and C. L. James: which puts the latter in the position of having to repeat all that has been said by him on the subject recently."

The next issue of "Free Society," under the head of "The Question of Restraint," tells its readers:

"Our readers undoubtedly look for a rejoinder from C. L. James, regarding the question of 'Restraint vs. Government,' which was broached by our friend M. Harman in 'Free Society' last week. But Comrade James refrains, and the following paragraph, quoted from a private letter, gives one of the reasons why he does not care to discuss the question at present:

"It will come out sufficiently during my Vindication (Ch. V.) that I believe restraint of abnormal individuals may be at once reduced to a minimum—and that this minimum would require no organization for the purpose, inasmuch as all the criminals whom there is any need to restrain are admitted by all—even themselves—to need it. On the other hand my whole treatise is to show (inductively) that such organizations are formed only to benefit the projectors. The *pons asinorum* of Anarchism is that people don't take the trouble to exercise authority for nothing, but always propose encroachment at the end; so that



authority is the only kind of "invasion" we all need to resist any more than all surely shall."

The reputation of C. L. James for historic knowledge and for logical clearness is considered first class by his many friends and admirers—of whom I desire to be reckoned as one—but even the "divine Homer nods" sometimes, as in the above quotation. To me at least it appears simply amazing that any one acquainted with the facts of history and of every-day life should say, "All the criminals whom there is any need to restrain are admitted by all—even themselves—to need it."

How is it with Pierpont Morgan, President Baer and the robber trusts generally. Do they admit themselves to be criminals, in need of restraint?

How about the invaders of personal right on all lines, governmental, moralistic, religious—the Roosevelts, the Judge Garys, the Comstocks, the Czars, the Kaisers, the Popes of Rome, and all who in the name of God, of government and of puritan morality would fine, imprison and kill their fellow human beings?

Then what of the born homicidal maniacs, like Jesse Pomeroy, and thousands like unto him? Also monomaniacs of all kinds? Do they admit they are insane and need to be restrained?

While it may be true that I am one of the "asses" of which Brother James so often speaks—one of those Anarchists who need the *pons asinorum* (bridge of asses) to help them to safely cross the river that divides government from the "land of freedom"—I confess myself so very stupid as not to be able to see the matter in that light. If I were contending for any kind of government except self-government by and of the individual woman and man, then the charge would be more reasonable. For more than twenty years I have taken ground against all governments of force and authority, contending for liberty with responsibility in all matters of religion, of politics and of sex ethics.

The next paragraph after the one just quoted, signed "Interloper," seems to be inserted to clinch the logic of Brother James. He says:

"Freethinkers who are so anxious to retain government for the prevention of crime do not seem to coincide with Ingersoll when he says: 'It is safe to say that governments have committed far more crimes than they have prevented.' Was Ingersoll wrong, friends?"

Does "Interloper" know the meaning of NON-SEQUITUR?—"It does not follow." Ingersoll was a consistent and life-long governmentalist on political lines. It was easy and logical in him to denounce RELIGIOUS government. He did not claim to be an Anarchist.

These two issues of "Free Society" from which I have quoted remind me forcibly of Goldsmith's pedant, who protested against being required to furnish "arguments and intellects" also for his opponents. It may be that I need to be told what the English language means; also what Anarchism or liberty means. But then again it may turn out that my opponents are quite as sophomoric in their methods of argument as I myself am. I claim not to know it all; but desire to be reckoned simply as a LEARNER, an investigator, an inquirer after truth. M. H.

#### T. U. A. Again.

In the article by our correspondent, T. U. A., printed a few weeks ago, I made a few changes of the text, in the interest of clearness as I thought, but which changes were not approved by the writer. Believing with Wendell Phillips that to get the whole of truth we must bear all sides of all questions, Brother T. U. A. is herewith given the use of Lucifer's platform to say his say in his own way. M. H.

#### THE FATHERHOOD QUESTION.

In response to your candid and generous admission that by the alterations you have made in a recent paper, printed over the initials T. U. A., you may have done it injustice; I will glad-

ly take advantage of your offer of space to make corrections and will begin by saying that I do not regret the incident, as it has given a clear indication of what points require more particular elucidation.

My object has been to demonstrate that by a rational interpretation of the phenomena of sexual reproduction, every prospective mother has the right, in the interest of her child, to demand the creative service of the most suitable man in the community, on certain conditions, the most important of which is, that by compliance the man shall make himself liable to no legal or social penalties. Nature, itself, imposes none.

The intention of my first paragraph was to define what conditions are essential to the personal fitness, that at any particular moment makes the personal claim of "any woman" valid. You have left out the "any" which limits the "discrimination" to the particular claim made.

This matter of physical fitness is the critical point on which the whole theory and practice of paternal selection rests. It is a point that every stripe of politician and moralist have done their utmost to confound by attaching to the duties of maternity the licentiousness of a prostitute. In fact, as far as it has been possible during the whole of the historic period, their sanction has been refused to any maternity unless the other function has been conceded as well. In this conspiracy the modern scientist has combined, by searching all nature with a microscope, to discover some sanction for placing this combination under the protection of the dictum, "What God has joined together let no man put asunder." No saying has done better service for the devil than "To the pure all things are pure." The truth is: To the ignorant, chastity and lewdness are alike; while to the "pure," i. e., the knowing, nothing is pure that does not respond to the one ideal.

There is an infallible test that will decide the status of any sexual action. What effect has it upon the interests of posterity and upon the social development of mankind? In this function no condition is neutral; all are either good or evil.

Under primordial conditions this "fitness" must have been a result equally of the natural development of the human species as of all others, with which it is a result of the disinclination of the female to submit to the embrace of the male, except at a time when conception is certain; and from the inability of the male to either suggest or compel an undesired service. Under absolutely natural conditions, the sexual jealousy of the males would prevent their toleration, far more their mutual assistance, of any attempted violation of a solitary female; while the natural gregariousness of the females would render them absolutely unassailable, even by seduction. The probabilities are far greater that the first conception of the virgin would result from a forcible holding to contact by a group of older matrons.

I did not wish to limit the application of my second paragraph to "the camp of the Israelites," but to extend it to "the whole world, the wilderness of sin." Perhaps my meaning would have been clearer if I had written "naked to their shame" in exposing the defective physical development resulting from the practice of "monogamic sodomy." The ordinary sense in which the word "monogamy" is used is to indicate one wife "only," but the root idea of the word is, to get a woman "alone," a necessary preliminary to monogamic uses. The word is vocal to the whole field of sexual prostitution. The historic testimony to the practice of the vice of pederasty should, in an unprejudiced mind, produce conviction that in the past the males had not, as at present, free access to the females.

It is this commerce "dishonoring their own bodies between themselves," to which St. Paul alludes as a vice more disastrous in its results than the other—in the obvious filth of which men receive "in themselves" that "recompense of their error that is meet," while by the other the evil results are inflicted upon the whole race. The "error" is one of ignorance, into which no races but the brutal or innately unobservant of Nature could have fallen. Beasts of prey, whose sole interest in herbivorous animals is to destroy them, might fail in the observance and imitation of vital actions that are necessary to the natural en-

joyment and perfect development of the organs of generation, in which conditions these species obviously excel. Failing this, nothing remains to the inhuman savage but sexual rivalry carried to the excess of murder. This is a development that must soon automatically correct itself by destroying the older and more vicious males and leaving their function to the immature, under the dominating control of a sex which, individually weak, is when united unassailable. Any race of savages must have made immense progress toward humanization before the males would even think of a loving contact with a fellow, that but for the dominance of monogamic ideals, might be the purest form of affection of which organic consciousness is capable.

If we make a study of the respective development of beasts of prey and herbivorous animals, we may observe that while the young of the former expend most energy in games that insure them the strength and agility to seize their prey; and refresh themselves by long intervals of profound slumber, the others give theirs to exercises by which they may escape, and a great part of their period of rest is devoted to the muscular development of the organs of generation; nor do they appear to require the profound unconsciousness of sleep that is so necessary to the carnivora.

T. U. A.

### Easy Divorce.

Judging from reading the comparatively few copies of the Chicago "Chronicle" seen at this office since the publication in that paper of Hulda Potter Loomis' article on Marriage and Divorce—reproduced this week in Lucifer—that article must have been a veritable bomb-shell in the camp of conventional moralists in regard to sex and marriage. Of the half-dozen or more replies to Hulda's exceptionally fine answer to L. Z.'s article in a previous issue of the "Chronicle," I select the following as a fair sample of the kind of argument used by her opponents:

"I hope and believe that the views expressed by Hulda L. Potter Loomis in defending divorce and attacking the Bible will find no indorsement among the serious-minded majority of the American people. The Bible, even if it be regarded only from a literary and philosophic point of view, is far greater than any human speck upon this horizon of eternity, and no scoffer can ever shatter the divine intuitions so beautifully expressed in that holy work. As for divorce, instead of extending its powers let the wretched couples who in this mercenary, godless age lightly approach the sacred rite of marriage without due consideration of its sanctity and responsibility be justly punished when they tire of each other, as they so often do, richly deserving the hell which their levity and thoughtlessness has brought upon them. To relax our divorce laws is to invite a return to savage polygamy; it is to bring a curse upon the helpless offspring of those divorced and to destroy that bedrock of a nation's morality—the home.

HERBERT O. HOLDERNESS.

The morality and logic of Herbert O. Holderness is in line with the teachings of the Christian and Jewish Bible. He wants hell, everlasting hell, for those who find that through no fault of their own they can no longer love a conjugal mate, and who wish to reorganize their home, their family relations, and who refuse to add imbeciles and criminals to the population.

"A return to savage polygamy" means return to the morality of David, "the man of God's own heart," the morality of Abraham "the father of the faithful," and of Solomon "the wisest of men." Bible morality gives man the right to divorce his wife without asking leave of any one, but the wife must not divorce her husband for any cause whatsoever, and if she deserts her husband for any cause and chooses another man she must be stoned to death.

Yes, the "home"—founded on Bible morality—is the bedrock of the nation's morality, which means plutocratic rule by the few and despotism, slavery and exploitation for the many. No wonder Roosevelt the patrician plutocrat wants the poor to marry and raise large families of children for the use of the rich. Without a perennial supply of half-starved, poorly-endowed and

criminally-inclined subjects the ruling classes would soon find their occupation gone.

Rationalists and libertarians are willing that both monogamists and polygamists should choose their mates and regulate their own lives in their own way, so long as they do not seek to compel others to adopt THEIR standards of what is pure, healthful and happy in the realm of sex and reproduction.

M. H.

### VARIOUS VOICES.

R. B. Kerr, Phoenix, B. C.—I am glad to see that the American Socialist movement is getting permeated with the right sort of people. Burgess of Tacoma ran for Congress in the recent election. Strout is business manager of the "New Time," Spokane. Mrs. Commander is a regular writer for the "Coming Nation." I am always coming across good Lucifer names in the Socialist press.

Ralph C. Clyde, Box 308, Portland, Ore.—Enclosed you will find a list of seven subscribers with money order to pay for same. Your bright little paper interested them very much and after I gave them sample copies they begged me to send for Lucifer. If all the other subscribers would send sample copies to their friends it would be but a short time until your subscription list would be tripled over and over again. We out here in Oregon consider you are doing noble work and we all want you to feel that your efforts to raise humanity are appreciated. Your every effort to overcome the various obstacles in the way of publishing a sincere publication as Lucifer has proved itself to be, earns our sincere admiration and respect. You may expect another list of subscribers shortly. Please send sample copies to the names enclosed.

Laura H. Earle, New York.—I am much interested in observing the difference of atmosphere here and in Philadelphia: among our own people, I mean. Much to my amazement, I find the women in New York less active—in speaking—than with us. Perle Falkenstein's home is becoming quite a headquarters for the "Philadelphia colony," as we call it; thanks to her truly Anarchistic hospitality. It is a home for us all. We have had two intensely interesting talks from E. C. Walker (at meetings of Manhattan Liberal Club) on Comstockism, with valuable discussion afterward. What a power of direct expression Walker has! How his absolute honesty impresses itself on its hearers!

A Philadelphian, accustomed to the rough parry and thrust controversies of the Ladies' Liberal League and the Fellowship for Ethical Research—both in their graves now—is struck by the grave dignity of discussion in the Manhattan Club. We wonder if the mild-mannered President of this Club could metaphorically wipe the floor up with a speaker whose spirit or logic displeased him—as our dear friend Traubel used to do when he was chairman of the Fellowship. Those were unruly, but breezy nights, dear to the memory.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 8. CHICAGO ILLINOIS, MARCH 4, E. M. 303. [C. E. 1903.]

WHOLE No. 959

### Entre Nous.

Men cherish kings and other things  
They have no earthly need for;  
They think it nice to pay the price;  
'Tis red tape that they bleed for.

Most men are fools, and many schools  
Of learning help them stay so;  
A little sense would save expense,  
But don't you dare to say so!

—Lucien V. Rule, in *The Comrade*.

### Jealousy and Violent Theorizing.

The place in animal evolution of sexual jealousy is called in question by Mr. Adolf G. Vogeler, in No. 956, as if it were a new theory. Yet Darwin's statement of it ("Origin of Species," Chapter IV., Natural Selection), has never been refuted, and I believe never controverted.

According to this accepted theory, the males who were willing and able to fight and overcome their rivals, that is, the jealously pugnacious, were most successful in leaving numerous offspring; and thus through countless generations in each successive type, from fishes and even lower animals up to anthropoid apes, the heredity of jealousy has been handed on.

Those apes who are man's nearest animal relations are found with fully developed family life, including the husband and wife, equipped with jealousy to defend his marital position; therefore, presumably man's ape-like ancestors had also developed the family. (See Darwin's "Descent of Man," Chapter XX.)

Now, if we accept the views of Bachofen, McLennan, Lubbock and Morgan, whose theories on early man Engels adopted, and who were generally accredited at the time Engels wrote, in 1894, we have to believe that at this stage, when man developed from his ape-like ancestors, the powerful instinct of jealousy was temporarily so much in abeyance, and also family life so entirely discontinued and superseded as to permit of a period of tribal promiscuity, though both jealousy and the family are found universal later on.

The more credible theory is that of Sir Henry Maine, and many more recent sociologists, that the family was the original unit of society, that the tribe developed as an agglomeration of families, and that there never was a time of general tribal promiscuity.

Of course we must all admit with Darwin that "the manner of development of the marriage tie is an obscure subject"; but it is certainly no violent assumption that marriage is fundamentally connected with jealousy.

Thus I must be exonerated from the charge of "violent theorizing." And I would like to pass that charge on to our friend "Lucy Redheffer" (or "Lucifer reader," is it? or "Lucifer fed her"?), who states the helter view of woman's position—but I read "he" in the signature, in spite of its feminine form.

Few movements for emancipation, perhaps none, have ever been so powerfully forwarded by members of the enslaved class themselves as that for the emancipation of women. And who ever knew a progressive woman who did not enjoy the friendship of many noble-minded men? As to the less than commonplace man who exercises his not very refined wit on the creature of his imagination whom he supposes he should name "the new woman," he will, judging by his present position, only be remembered in less than a century as a somewhat pathetic joke.

The concessions made to women in the last half century, and always being extended, are too numerous to describe. The right to education, to paid work, the right of married women to own property, to be the guardians of their own children, the right of political franchises, all these, and more, in America and in British countries are due to the generosity of intelligent men, but certainly most due to the initial demands of women. Does Mr. Redheffer doubt that women will obtain the right to her own person as she has obtained the right to think, work and vote? What place in his imaginative history does he give to the increasing demand for divorce, in which both the friends and the enemies of bond-marrriage alike see a loosening of the bonds? He ought to know that thousands of the best men and women in civilized countries hold with John Stuart Mill that "The law of servitude in marriage is a monstrous contradiction of all the principles of the modern world and to all the experience through which those principles have been slowly and painfully worked out."

DORA FORSTER.

### A Fable.

A Hermit lived in the forest, and the animals were not afraid of him. He and the wild animals used to talk together and they understood one another. Once the Hermit lay down under a tree, and a Raven, a Dove, a Stag and a Snake came to the same place to sleep. The animals began to reason why evil should exist in the world.

The Raven said: "It is all owing to hunger that there is evil in the world. When we have as much as we wish to eat, we sit ourselves on the bough and caw, and everything is good and gay and we are in every respect well off; but some other day we are famished and everything is quite the opposite, so that we cannot see the brightness in God's world and we feel full of unrest; we fly about from place to place, and there is no rest for us. And even if we see some meat afar off, then it becomes still worse, for if we fly down to get it, either sticks and stones are thrown at us or wolves and dogs chase us, and we are absolutely destroyed. How much trouble comes upon us from hunger! All evil is caused by it."

The Dove said: "In my opinion, evil does not arise from hunger, but it all comes from love. If we only lived alone we should have little trouble. Wretchedness shared makes one doubly wretched, and so we always live in pairs. And if we love our mates there is no peace for us at all. We are always thinking 'Has she had enough to eat?' 'Is she warm?' And

when our mate is away from us anywhere then we are wholly lost; we cannot help worrying all the time, 'If only the hawk does not carry her off, or men make away with her.' And we ourselves fly off in pursuit of her, and perhaps find the poor thing either in the hawk's claws or in the snare. And if our mate is lost, then there is no more comfort for us. We cannot eat, we cannot drink; we can only fly about and mourn. How many of us have perished in this way! No; evil comes not from hunger, but from love."

The Snake said: "No; evil arises neither from hunger nor from love, but from ill-temper. If we lived peacefully we should not do so much harm; everything would be delightful for us. But now if anything is done to us we fall into a rage, and then there is nothing gentle about us; we only think how we can avenge the wrong on some one. We lose control of ourselves and hiss, and try to bite some one. We would not have pity on any one; we would bite our own father and mother! It seems as if we would eat our own selves. The moment we begin to lose our temper we are undone. All the evil in the world arises from ill-temper."

The Stag said: "No; not from ill-temper, and not from love, and not from hunger arises all the evil that is in the world, but evil arises from fear. If it were possible for us to live without fear, all would be well with us. We are swift-footed and have great strength. With our antlers we can defend ourselves from little animals, and we can run from the large ones. But it is impossible to escape fear. If it is only the twigs creaking in the forest, or the leaves rustling, we are all of a tremble with fear, our heart beats, we instinctively start to run, and fly with all our might. Another time a hare runs by or a bird flutters or a dry twig crackles, and we think it is a wild beast, and in running away we really run into danger. And again, we are running from a dog and we come upon a man. Oftentimes we are frightened and start to flee, we don't know whither, and we fall over a precipice and perish. And we have to sleep with one eye open, with one ear alert, and we are always in alarm. There is no peace. All evil comes from fear."

Then the Hermit said: "Not from hunger, not from love, not from ill-temper, nor fear comes all our troubles; but all the evil that is in the world is due to our different natures. Hence come hunger, love, ill temper and fear."

—After Leo Tolstoy, by R. Goodheart.

#### All By Request.

What I have to say in reply to J. L. Hicks' inquiries about Anarchistic education, will be altogether from personal observation and experience. I was not what I now call an Anarchist, even when the youngest of my children was born. But I was moving in that direction. I was an Individualist, who believed in "restraint for the prevention of invasion alone," and was gradually getting on to the idea that the distinction between that and government is not definable. My eldest child is the only one (of three) whom I ever "corrected," ever compelled to learn a lesson, or ever "restrained" from anything not actually suicidal. And all I regret is that that one was not brought up exactly like the others. But I see no reason to regret the result with any of them; and, what is more, other people see none either. The world and his wife used to be perfectly agreed that my principles would spoil any other children. But they have got through referring to mine by way of illustration. It must by no means be inferred that I left my children to get their education as they could. Two maxims determined my conduct, both of which entirely reverse the world's and his wife's. The world and wife are, or were not long since, decided that a child owed everything to those who had given it existence. My first maxim is that those who take the responsibility of giving life to a child owe everything to it. And the other is like thereto—instead of making the child study you—as do all the world and his wife—you should study the child. You have there an original, an unique, a new character, genius, mission, which it is your business, and should be your pleasure and instruction, to aid in normally developing. This only is education—*educare*, to bring

forth, or, in modern phrase, evolve. To restrain is not to educate. There are some rare cases in which it may be necessary; but as a matter of system, it should be left to Flathead Indians, Chinese duennas and manufacturers of monsters for mendicancy. It is not evolving but disfiguring, to set up a lifeless model, and force a living growing organism into the likeness of this dead idol. Perhaps I show my Scotch descent again, by failing to see that J. L. Hicks was only poking fun at Sadie Magoon when he inquired how she proposed to restrain without punishing. If so, my obtuseness needs an apology for intruding on his wit. Herbert Spencer shows very well, in the passage cited from his Education, that the restraining instinct is the tyrannical instinct—the mischievous element in government. It is natural and proper that superior information, experience, etc., should guide. No man, said Socrates, disputes the authority of a doctor in sickness, or a captain at sea. It is true he was not acquainted with anti-vaccinators. But had they existed then, he could have added a simple amendment—"or, if any one thinks he can do better than the doctor, why, in the absence of restraint—be may try."

Much of Lucifer's space may perhaps be saved by inviting Tom Swinburn to ask himself how railroads have been constructed and are kept up and "run," across the continent of Europe, which is divided among several jealous and unfriendly governments. If such things can be done in spite of many governments, why not in absence of any?

"To create a creator"—that indeed should be the end of propagating and teaching. It by no means follows that love of the sexes has no other end. But if so, then to realize both, love and propagation must be severed formally.

If Henry Smith reads the Bible, he knows St. Paul said "Whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The sectarian spirit reverses this maxim, as it does the other (very numerous) good things in the Bible. In those from whom we differ, it exhorts us, if there be any sin, and if there be any shame, to think of that. And because its nature is to divide humanity into constantly diminishing aggregates of hostility, it becomes a carrion eater, finding (or making) filth wherever it turns its eyes. I do not like that way of contemplating human affairs so well as the one St. Paul recommended. It is too like the damned in Dante's "Malebolge"; who, though none of them could deny that he had hideous sores and deformities, could always boast of ability to make the other fellow's out uglier. Therefore I would remind Henry that the black ravers, and the negro-burners, and the Albany wick-beater and Whitecaps, and Grover the Gross, and Ted the Terrified, were all probably legitimate sons of Christian parents. They are "things to thank God on"—and to forget; however that was. But does he see nothing of good report in Voltairine's zeal to save poor foolish Helscher from the barbarous legal consequences of that degeneracy from which he was not preserved by the law, the gospel, the synagogue, or legitimacy? It would seem Mr. Smith does not see that. Poor devil!

Readers of Lucifer will remember that I have always counselled strongly against renewing those attempts at communistic life in a rural district whose abundant trial and failure during the forties may be read in Noyes' History of American Socialism. The city is the place for hopeful experiments in that direction—just because it is the place where you can have, not only "hot and cold water in the house, shopping in the department stores, and the theater," but Freedom. I hesitated to say anything during the last year, which could operate to discourage our comrades at Home. But since James Haworth refers to them, be surely should remember they have been persecuted, as I always foresaw such a colony would be as soon as it obtained a particle of success. In Chicago, the very existence and location of a community, as such, would be unknown; and if any of the



members attempted active propaganda, it is as individuals only they could get into trouble, while they would have all the advantage of community support.

Before begging any more for a little space to knock out my "Vindication of Anarchism," F. Cambersey is advised to wait until I get through setting it in. I dare say "Free Society" will give him a little space then; and I am quite sure I will not give him the amusement of a controversy before. My reason, familiar to the editor, and to readers of "Free Society" who have been such longer than since 1898, is that my "Vindication" has anticipated, and answered, every objection now known to me, which I strongly suspect includes all which can be made. Space would only be wasted in publishing before the "Vindication" appears, a criticism or a reply to a criticism, which begins by saying Anarchists reason from the assumption that man, if not governed, would be perfectly sinless. It is to be regretted Mr. Cambersey should be always telling Anarchists that. Because, of course, the Anarchists know he is mistaken.

When I can reply to critics without descending to the language of insult and abuse, I shall not call the other fellows asses, and then squeal at having the epithet neatly turned. When my style is respectful and tolerant of the honest opinions of others, I shall not say the whole medical profession, and the Census Bureau, are in a conspiracy to deceive the public. When I am less dogmatic, I will not appeal to statistics without having any; and, when less self-assertive, I will not practice medicine without a medical education. When I ask for no more space than is equitable and just to others, I will not think a square too much for a reply to three columns of personal inquiries. And then, it seems, my communications on any subject will be welcome. But then I never did any one of all those things, as it is. Does the editor perhaps know of any contributor who did?

C. L. JAMES.

#### A College of Sex.

It may seem bold to predict that before many years there will be in this country a College of Sex. However, we shall have such an institution from necessity. On the question of sex our doctors have been a parcel of superstitious incompetents, and most of them are so still. They know nearly nothing worth knowing about sexual hygiene, in man or woman, never having discovered that sex is above all other things fundamental and requires study. A few old books, filled with gossip and guesses, comprised their information until very recently, when some real study began abroad and has made itself slightly felt here.

But the majority of doctors are as ignorant about it as ever and the public is all in the dark. Consequently we have every kind of abuse. We have the unlimited propagation of idiocy. England begins to fear that the entire nation will become tainted with insanity because the restraints on procreation are so small. A writer states that in 1884 the registered number of lunatics in England was 36,763; in 1884 it was 76,765; in 1901 it was 110,713. Lunacy is there prolific at the rate of 5,000 increase annually. They are asking how long it will be before all will be lunatics.

Habitual drunkards, consumptives, syphilitics, and all types of degenerates are also permitted to bring their kind freely into the world, to suffer themselves and injure all. Such acts should be regarded as crimes, and be prevented. Society has a right to say that incapables shall not be spawned upon it. In a comparatively short time by strictness in this regard these types could be removed from the human breed, and be replaced by healthy individuals.

It will undoubtedly come to this, that if persons in this condition do not voluntarily abstain from giving life to children whom they are certain to curse with their blight, they will be forced by society to do so, even if it requires life confinement or isolation to a certain degree to accomplish it. Lunatics are of course incapable of self-control, and here all tainted persons should be strictly prevented. Consumptives shorten their lives,

neulabe tsyiacourse, which requires physical vigor that it may be performed without injury. If the preventive checks were taught to all so that those who ought not to have children might still have a proper degree of sexual life, a long step would be taken toward solving the problem of badly-born children. Women would protect themselves if they knew how and were taught that they should do so. This is one of the questions to be carefully considered by a sex college.

Another is, How much sexual intercourse should people indulge? There is the most fantastic uncertainty about this, the books, medical and pseudo-medical—and in fact they are about all pseudo—guess all sorts of guesses. Some say, only when children are wanted. Others declare that all sexual communion is a positive loss to the physical vitality, and that it shortens life. Still others reply that it is a necessity of the normal being, it should be regularly performed, and it lengthens life.

Who can tell us? Who has ever made a scientific, an intelligent study of it? It would require large data, and sometimes difficult to obtain. Nevertheless even the ordinary doctor's books are overloaded with relevant material, and it could be multiplied if the doctors were trained.

Look at the sexual quacks who batten on the ignorant because the sufferers do not know where to find the wise.

Into these and a multitude of related subjects a college of sex would make a deep and patient investigation, giving the sexual phenomena a place of at least as much importance in the world as a pain in the stomach. The neglect of this field will be considered by our descendants as one of our many titles to shame. We shall be dead, however, and only the suffering we have caused will live after us.

MORRISON I. SWIFT.

William E. Curtis continues to collect curious epitaphs. Among the number which a friend sent him is the following, which the friend found in a churchyard near Plymouth:

Here lies a poor woman  
Who always was tired;  
Who lived in a house  
Where help was not hired,  
Her last words on earth were:  
"Dear friends, I am going  
Where washing ain't done,  
Nor sweeping, nor sewing;  
But everything there is  
Exact to my wishes,  
For when they don't eat  
There's no washing the dishes.  
I'll be where loud anthems  
Will always be ringing;  
But, having no voice,  
I'll get clear of the singing.  
Don't mourn for me now,  
Don't mourn for me never;  
I'm going to do nothing  
For ever and ever.

—Troy Press.

#### Clubbing With the Arena.

For many years "The Arena" and Lucifer were sent to subscribers for the clubbing rate of five dollars, or the price of the "Arena" alone. Now they are offered for two dollars and fifty cents—the yearly price of the "Arena" alone. All who remember the place in journalism held by the "Arena" under the editorship of B. O. Flower, will be glad to know that he once more holds a chief place on its editorial staff, and that with him are associated Charles Brodie Patterson and John Emery McLean, both well known as leaders of advanced thought.

The March "Arena" contains many inviting articles, such as "The Passing of Church Influence," by Duane Mowry; "Law and Human Progress," by Chief Justice Walter Clark; "Giuseppe Mazzini," by B. O. Flower; "The Initiative and Referendum," by W. S. U'Ren; "Rights of Children," by Carrie L. Grout; "Topics of the Times" (editorial), B. O. Flower, etc.

There is only one thing worse than the desire to command, and that is the will to obey.—Professor Clifford.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Brief Mention.

Prominent among the articles that make this week's Lucifer an exceptionally good one is 'A College of Sex,' by Morrison Swift. How many thinkers have yet discovered that "sex is above all other things fundamental and requires study"? We have millions of money spent yearly on colleges that teach science and art, but none to teach how to be well born, by a proper understanding of the uses, the forces of sex.

Another very interesting article is that of Dora Forster in reply to Adolf G. Vogeler and Lucy Redbeffer. Dora is too keen-sighted to be imposed upon by masculine wit at the expense of the "new woman"—which of course means the *TRUE* woman.

C. L. James is *sui generis*—none like him—as he says of himself. His article for this week was in type and the proof not seen by me until too late for comment. Next week, the weather clerk and other overruling powers permitting, a few of his points will receive attention. M. H.

The following paragraphs from a letter written by James F. Morton, of Home, Wash., will be of interest to Lucifer's readers. We congratulate our friends on the revival of their paper, and heartily wish them success. It is to be hoped that there will be enough calls for Mr. Morton to enable him to make an eastern trip in the near future. He is a logical, forceful, earnest, and convincing speaker.

"Please announce in Lucifer that 'The Demonstrator,' as a successor to 'Discontent,' will appear regularly as a weekly paper, containing the news of Home, and discussion of social questions. The first issue will be out March 4. Kindly request any former subscribers to 'Discontent' to send immediate notice of any change of address.

I should make an eastern visit this summer, if I could find any way of meeting the expenses of the trip. There are many important reasons which make me wish to see Boston, New York and Chicago again, at as early an opportunity as possible. I like the Pacific Coast as a place of residence, but am anxious to revisit the east before long.

## A Question of Veracity.

Under date February 21, 1903, the "Truth Seeker," New York City, prints the following on its editorial page, first column:

"Mr. Moses Harman says that Colonel Ingersoll was once asked why he did not speak for 'the workers, for the ill-paid toilers, the wage-slaves, in field, factory, mine, and mill,' his answer was that 'the average wage worker deserves all the

ill-treatment he gets,' and that 'for the most part the wage-earners are willing slaves, ignorant and stupid, not worth saving.'

Mr. Harman does not say where or when Colonel Ingersoll said this, and that he ever said it, or used any language which can fairly be construed to mean it, we do not believe. In 1888, in his lay sermon before the Secular Union Congress in Chickering hall, this city, he said: 'There is something wrong in a government where those who do the most have the least. There is something wrong when honesty wears a rag and rascality a robe. I cannot do much, but I can at least sympathize with those who suffer. . . . Great wealth is the mother of crime. On the other hand are the abject poor. And let me ask tonight: Is the world to forever remain as it was when Lear made his prayer? Is it ever to remain as it is now? I hope not. Are there always to be millions whose lips are white with famine? Is the withered palm to be always extended, imploring from the heart of respectable charity, alms? . . . My sympathies are with the poor. My sympathies are with the workmen of the United States. . . . "But," some say, "those workmen are dangerous." I deny it. We are all in their power. They run all the cars. Our lives are in their hands almost every day. They are working in all our homes. They do the labor of this world. We are all at their mercy, and yet they do not commit more crimes, according to their number, than the rich. Remember that. . . . While I live I am going to do what little I can to help my fellow-men who have not been as fortunate as I have been. I shall talk on their side. I shall vote on their side. . . . I shall do what I can to hasten the day when this land shall be covered with homes, and when by countless firesides shall sit the happy and loving families of the world.'

"Colonel Ingersoll believed that no man should own land who did not use it, and he believed that if the workmen could be home owners they would be better off and more independent. He was not an Anarchist, nor a Socialist, nor a Communist, but an Individualist. He wanted every workman to own a home, and he thought such homes should be exempt from taxation, so that they could not be lost. That he ever thought or said that the wage-earner is so stupid that he is not worth saving we do not believe. It is up to Mr. Harman to prove what he writes.

## REPLY.

Once upon a time a certain American showman became so famous that foreigners were in the habit of addressing him simply as "Barnum, United States of America"—the inference being that everybody in the United States was supposed to know in what particular city or town he was to be found at any given time. Such is the legend.

Until seeing the editorial just quoted I was not aware that, in fame, I am a second Barnum! Nor that it is a matter of any particular concern to the friends and admirers of the late Robert G. Ingersoll whether the individual known in mortal life as Moses Harman speaks well or ill of the great Agnostic orator.

Since, however, my opinions and statements are considered of sufficient importance to cause a column of the presumably valuable space of the "Truth Seeker" to be devoted to refuting a brief statement of mine in regard to certain alleged utterances of Robert G. Ingersoll, I will try to explain and defend my act, premising, to begin, that it would have been much more satisfactory and, as I think, more manly, to come out from behind the breastworks and tell me plainly who my accuser is. The editorial "we," the impersonal we, may mean much or little. It would mean more if the paper would give the name of its responsible editor. The "Truth Seeker" was founded by D. M. Bennett, a man whose moral courage did not fail him when threatened by the agents of the American Inquisition. Why should his successors hide their identity behind a "company," or behind that company's agent? Would not the name of the responsible editor, or at least the name of each individual writer, be more in accord with the gospel of Individualism, as

the defense of which gospel, or cult, the "Truth Seeker" seems to be mainly devoted?

But whoever the writer of that particular editorial may be—whether man, woman or child—the challenge to furnish the proof of what I said in a recent *Lucifer* shall not go unheeded. On seeing the "Truth Seeker's" challenge, I wrote to a well known labor leader of this city, inclosing a copy of the article complained of, and this is his reply:

"In the fall of 1887, District Assembly 49, Knights of Labor, New York City, appointed a committee and authorized it to organize a delegation of representative men to go to Illinois and intercede with its governor for the lives of the condemned Anarchists. Two members of the committee waited on the Colonel and requested that he be one of the delegation. We went all over the situation and, as the conference was about to close, he turned to me and asked several pointed questions. I answered frankly. He then laid his hand on my shoulder and said: 'Quinn, the workingman may be worth living and dying for a couple of million years from now, but the dirty — are not worth it today.' It was said by way of advice to me, as for some time I was considered too rash, and he feared I should get into trouble.

"During President Cleveland's first administration I was on a committee to organize a public demonstration at Cooper Institute, to protest against the enactment of the Russian-American extradition treaty, and called upon the Colonel with a view of having him address the audience. We went into the matter and in the course of the conversation he said with his usual frankness to me: 'If I can drive a dagger into the heart of that old whore, the church, I shall have contributed my share to the liberty of men.'

"This was his exact language as near as I can recall.

"Fraternalty yours, T. P. QUINN.

"Chicago, Ill., Feb. 23, '03."

If our readers will compare what I said, not a partial extract from same, in No. 956, with the language of Col. Ingersoll himself, as reported by one of the committee appointed to wait upon him to solicit his powerful influence in behalf of the condemned champions of the Chicago workmen, they will see that I was much within bounds. While in that statement I professed only to give the substance of what the great orator was reported to have said, I really made the report much milder and far less harsh and offensive than the original utterance appears to have been.

It is easy, as we all know, to state a half-truth in such a way as to make it equivalent to a whole falsehood. Is not this a case of this kind? If the "Truth Seeker"—the man or the woman behind the pen—had reproduced as much of my editorial as I have done of his, his readers would have seen that I said much more in the great Agnostic's favor than I did in his reprobation. In this regard the "Truth Seeker" seems to follow the lines of policy adopted by the great partisan dailies. All the good concerning its own heroes and policies must be told and all the unfavorable facts denied or concealed.

For myself, I have no heroes to worship and no policies, as such, to defend. I try to speak the truth in regard to men and things, living or dead, without fear or favor, whenever I think it necessary to speak at all.

I have little use for the old Latin maxim, *De mortuis nil nisi bonum*—"say nothing of the dead except good." To me this is too near akin to Asiatic ancestor worship to be useful to the living or honorable, even, to the dead. The best use we can make of the departed is to study their lives in the light of truth and reason, avoiding their failures, their vices, their crimes, and emulating as far as possible their successes, their virtues, their goodness and greatness. To do this their frailties must be known, their mistakes, their vices and crimes, as well as their merits, their virtues, their excellencies.

Wonderful man as he was, Robert G. Ingersoll was no saint; did not profess to be such. He was philosopher enough to know

that he was just as good and as bad, as high and as low, as wise and as foolish, as small and as great, as his heredity and his environment permitted him to be, and hence both praise and blame should be eliminated from the equation.

When we remember that he was a lawyer by occupation and a politician by training and inclination—a politician with abilities and prospects of the very highest—the wonder is not that he was inconstant, illogical, inconsistent and fallible, but rather that he made as few mistakes as he did; the wonder is that the man was not completely sunk in the lawyer and the politician—as is so generally the case under like temptations.

To sum up this question of veracity in few words: I have not sought controversy with the people, the "we," who now conduct the "Truth Seeker"—have never sought controversy with them or with any other of my contemporaries. As a journalist it is my business to tell the truth, as before said, in regard to man and his work—using man in the generic sense,—extenuating nothing and setting nothing down in malice.

Robert Greene Ingersoll was eminently a public character. As a lecturer and writer for the public he had few equals. As a man, as an orator and as a writer he belongs to the public and is therefore a legitimate subject of criticism. His private life was not called in question by myself or Mr. Quinn, but rather his attitude towards one of the most vital of the public questions of the day and age. I had heard the story often, and knowing the history of Col. Ingersoll's connection with the Republican party I did not doubt its substantial truth, and therefore considered myself quite justified in using this episode in the way I did—to illustrate what I had reason to believe the evolution of this great man's mind and character.

Once more only: I look upon the memory of Robert G. Ingersoll as that of a brother, a brother beloved, a brother engaged in similar work to my own, and having a common aim. His specialty was the overthrow of ecclesiasticism; he doubtless believed it best to concentrate his forces upon that alone. Only in his last appearance before the public did he declare himself unequivocally in favor of free motherhood and self-ownership of woman, the most important of all reforms. While still in the vigor of manhood his attacks of apoplexy had probably warned him that it was time for him to come out plainly and tell what he believed to be the "solution of the whole matter." This declaration makes his memory doubly dear to me.

Yes, Robert G. Ingersoll was—is—my brother, my younger brother. In life he was two years my junior. At one of his later public appearances in Chicago I had the pleasure of taking him by the hand, having been introduced to him and his wife—my daughter and myself—by Captain Robert C. Adams. Now he is gone, while I still linger on the shores of mortality, and if when I shall have followed him those who remain behind shall treat my memory as kindly and tenderly and yet as justly and truthfully as I have tried to treat that of Robert Green Ingersoll I shall have no cause for complaint on that score. Emerson says, "A simple, manly character need never make an apology." I certainly have none to make in this instance.

M. HARMAN.

#### Mary Wollstonecraft.

I hope you will devote a number of *Lucifer*, in April, to Mary Wollstonecraft. The "Truth Seeker" has for years had a Paine number; the "Freethought Magazine" an Elizabeth Cady Stanton number. Flora Fox is right in requesting consideration of the claims of the author of the "Rights of Woman."

It was at my request that the address on Mary Wollstonecraft was delivered by Voltairine de Cleyre in Chicago, 1893, and it was a success; likewise the lecture by T. B. Wakeman on the same subject in 1896.

Since then nothing has been done to throw light upon the work of this marvelous woman.

I find the best work in any cause is done by volunteers; so I hope the liberal women will sharpen their pencils and get their



thinkers to work, and send their contributions in as soon as possible.

I am fortunate in having almost a complete collection of the writings of this famous woman, and am surprised that so little is known about her writings even among the liberals.

In every orthodox home you will find portraits of saints upon the walls of their rooms and I think in this artistic age the spirit of refinement should exist in the homes of the radicals, by having the best portraits of their reformers framed and hung in their studies.

Like Thomas Paine Mary Wollstonecraft has been maligned and misrepresented. Wampole called her a hyena in petticoats, and even worse names have been applied to her.

She and Thomas Paine lived in Paris during the Reign of Terror and I have very fine portraits of both painted at the time, of which I can have duplicates (with autographs) taken for those who want them. Mary Wollstonecraft's portrait is by Opie; Thomas Paine's by Daboz. Mounted. 15 cents each.

I intend to make a pilgrimage to the places made historic by Paine—White Plains where he wrote his "Crisis"; Bordentown where he lived and made the models of his bridge; Rocky Hill where he was entertained by General Washington; New Rochelle where he was buried in 1809.

I hope the writers will take up the different works of Mary Wollstonecraft, or the several phases of her life, so that we can have a general idea of her work.

Special numbers are a success when devoted to a special object. If Washington why not Wollstonecraft?

Enclosed is the almighty dollar, so that I may have the light of Lucifer another year. JAMES B. ELLIOTT.  
3515 Wallace St., Philadelphia, Pa.

#### VARIOUS VOICES.

A Subscriber, So. Dak.:—J. L. Hicks in No. 957 calls for more light upon the subject of child raising. Here are a few suggestions: Let child raising be recognized as a business by itself, conducted by experts, as Charlotte Perkins Stetson puts it in her book, "Woman and Economics." Here is the plan: As soon as the period of lactation is past, place the child in a kindergarten boarding school where it is kept and cared for day and night, giving it the advantages of child society and expert care and training away ahead of what parents are able to do, from lack of knowledge and experience in baby raising. From the time the child is able to work the earth, to plant a seed and cultivate the growing plant to maturity, it is kept busy at work, study and play; given the results of its labor and educated to buy its own clothes and other necessities, as well as to save and invest, and lay plans for after maturity.

Now comes the critic and says: "All very well, but this costs money. None but the rich could adopt this plan."

The fact is, this is far cheaper than the present plan of child rearing, provided woman's labor is recognized as of value. Figure this out for yourselves. Lucifer's space is precious, and this is enough.

Hortense M. Phelps, Lily Dale, N. Y.:—Brother Hicks thinks an exchange of ideas concerning the training of children would be good. I think children should be merely held in check. Have quite loose reins, but keep an eye on them constantly, so they will not get hurt or hurt others. I raised two boys and two girls. I trained them to be self-dependent while young, and all have done well for themselves. I never suggested to them the idea that I thought it possible they would tell me an untruth. They had my confidence and love.

A. J. Merakergaard, Sioux Falls, S. D.:—It is very sad that such a bright and noble woman as Ida Craddock was forced to die by her own hand, but the cause of her tragic death will open the eyes of thousands of ignorant people. She wrote to me from Denver a pathetic letter, in which she said it was her mission to

spread light on the sex life of men and women who groped in darkness. A young and loving woman confides in her sweet heart, a man in the prime of life, of whom she knows only that he loves her. Imagine her grief and horror when she finds, alas! too late, that she has married a man lower than a beast. No wonder that a noble woman like Ida Craddock gave her life to save her sisters from such a horrible fate. Her memory will glow like a star on a dark night for the coming generations in all parts of the world.

Mrs. Lucina Pool, Swanton, O.:—Enclosed find \$3—one for Lucifer, one for Abner Pope, and one for "Love's Coming of Age." Years ago I received a letter from Brother Pope stating that he would pass through Swanton on a certain day, but I did not see him and I have never heard from him since till I read in Lucifer that he is at Home, Washington. I will be 86 years of age next July.

Walter Breen, Omaha, Neb.:—I sent a small donation to Brother Hope when I saw your article in Lucifer on January 29. The future workings of this interesting colony at Home will be watched by all radicals. If we had one hundred colonies, even if they were theocracies like the Onondaga Community, we would have more independent thinking than we have at present.

Miss M. M., Mich.:—I am interested along this line, and from what I have read of your marriage theory it strikes me as the only sensible solution. I have taught in the public schools of Michigan for about ten years and have had abundant chances to judge of the present system of slavery in marriage. I am thankful I haven't experimented with it.

Miss M. S. J., Skowhegan, Me.:—I am very much interested in my first copy of Lucifer, received to-day. Find herewith an order for books and \$2 pay for the same. The thought is comparatively new to me, and I want to get all the light on it that I can. If you have any back numbers of Lucifer you send free, I would be pleased to receive them.

J. L. Hicks, Abilene, Tex.:—Clarence Barrow's "Resist Not Evil," which I ordered of you some time back, came all right. I have read it, and can hardly express my admiration of the sense and spirit evinced by the author. He puts the non-invasive, non-resistant doctrine of Jesus on a common-sense, rational basis.

Elisha Crawford, Orchard, Iowa:—I am growing old and am almost unable to see to read, but wish the good work to go on. Enclosed find \$1 to renew my subscription to Lucifer.

#### The Chicago Society of Anthropology

Meets every Sunday at 3:30 P. M., Hall 913, Masonic Temple. Seats and discussions free. On March 8 Tolstoy will be the subject and Dr. E. A. Fischkin the opening speaker.

#### The Chicago Philosophical Society

Meets at 72 Adams St., Sundays at 8 P. M. Seats and discussion free. On March 8 William Francis Barnard will deliver the opening address.

As many customs deemed right by our ancestors seem detestable to us, so many customs which we think proper for more civilized descendants may regard with aversion.—Spencer.

#### A Private Maternity Home

Or Lytle's Hospital for Women During Pregnancy and Confinement. Especially adapted to classes that wish to avoid publicity. We provide a nurse for the infant by adoption if desired. For particulars and terms give description of case, and address. Suite 55-119 LaSalle St., Chicago Ill. C. B. Wood, M. D.

Agents Wanted To sell the Tolstoi Dandruff Cure and the Tolstoi Hair Restorer. Liberal commissions. Write for circulars. Address: The Tolstoi Remedies Co., Box 1807 Denver Colo.

## REMOVAL NOTICE.

Facilities for properly conducting my ever increasing Mail-Order Department being inadequate in Denver I have permanently located in this suburb of Chicago, and trust my many friends and patrons will continue to favor me with their many kind orders.

Send for prices of Watches, Diamonds, Opals, Silver, Plated and Optical goods, Music boxes, Jewelry, Chains, Clocks, Free-thought and other badges, Ingersoll spoons, and my tract—"Theism in the Crucible"—free. OTTO WETTSTEIN, La Grange, Illinois.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to *Lucifer the Light Bearer*. M. HARMAN, 500 Fulton Street, Chicago, Ill.

## The Slavery of Our Times.

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# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 9. CHICAGO ILLINOIS, MARCH 12, E. M. 303. [C. E. 1903.]

WHOLE No. 960

### Child Labor.

Amid the ruins of empire o'er the seas  
Still stand the ancient Caryatides  
With stern brows fixed: unflinchingly they gaze  
On modern man and his degenerate ways;  
On shipping ports where ships pass to and fro,  
On railroads' blackened lines—the whirlwind show  
Our boasted, bloated progress makes; our loss  
Of sculptured art and beauty, as the course  
Of empire westward takes its lurid way  
And clouds the landscape with its smoky day.

The centuries pass. In later days than these  
What mean these ghastly Caryatides?  
What people wrote their crimes in savage art,  
That fashioned mills and factories for the part  
Their baser instincts played? New races gaze  
On all the ruined horrors of our days;  
They see our toppling roofs of commerce rest  
On little children's shoulders that are pressed  
Most cruelly down, until all out of shape  
They crouch and cower—miserably to ape  
The marble Caryatides of old!

What men were they who wrought their foul designs—  
Their tower of "business profits"—on the lines  
Of tender children's bodies? God! How old  
The babies look! Dehumanized and cold  
They seem, as with a hardness worse than stone  
They stare into our eyes! Without a moan  
They hide their grief from our strange adult eyes;  
They lift their tearless faces to the skies—  
Their baby forms to adamant are turned!

Ye coming race of men! When ye have learned  
What all our boasted "progress" means, then tell  
Our shame forever! Our commercial hell  
Paint ye in devils' hues—our gilded ease  
On starving children built—crushed to their knees!  
Let sculptors tell our shame in bronze and stone,  
To warn men of the crimes the race must own!  
Build high our monument between the seas!  
A pile of golden wealth—the child below;  
Its puny arms outstretched—its eyes of woe—  
This toiling child—our Caryatides!

—Caroline Pemberton, in *The Conservator*.

### Personal.

To my friends of the Lucifer family I wish to say I have changed my residence to 578 E. 60 St., (Paisance Bldg.) Chicago. I shall be glad to see my friends at any time. I am also open for lecture engagements on any of the reforms of the day or to officiate at funerals. Address as above.

JULIET H. SEVERANCE, M. D.

### Parry and Thrust.

Truth is unashamed.  
Right will yet be might.  
Liberty is the breath of life.  
Custom crowns bad and good.  
The general strike is a hard blow.  
Truth choked speaks louder than ever.  
Take: To the weak naught will be given.  
Law ordered love is a pruned and subdued tree.  
Condemnation of sex is not purity, but impurity.  
The worship of institutions is the abdication of self.  
Divorce is permitted by law as a refuge from law's injustice.

Government by injunction is the real thing, revealing the State.

Disorder, if it lasts long enough, gets the reputation of being order.

The free love ideal is an opening wedge of Anarchism. Free love; then free life.

Love is a flower that does not thrive vigorously in the baneful soil of hate.

The tragedy of foolishness is that the fools have not wisdom enough to know themselves.

Under the warm sun of freedom the tree of life will bear blossom and ripe fruit of love.

Sex slavery is one of the corner stones of "morality." Man must even question man's morality.

Arbitration is a farce if one of the arbitrators is chained down while a scourge is held above him.

Justice according to law, is merely injustice disguised. Its real name is action according to precedent.

Anti-Anarchy is a principle which, being interpreted, means anti-pathology to all attempts toward anti-monopoly.

Considering all sides of the Negro problem, there seems to be a black outlook for the south. Theodore is acting.

That unctuous and oily Christian, John D. Rockefeller, has got control of the petroleum market in France. Now for another bequest.

They are trying to beat the Dutch in Holland, but the Dutch are holding under the nose of the State the threat of a general strike.

A love which cannot endure the test of freedom is not worthy of its name. And the imitations of love are not worth the trouble of legalizing them.

Coercion is the only argument which the State has ever been known to advance in justification of coercion. Will this argument always be irresistible?

The Filipinos are to have a coinage of their own; but though the coins are made in the islands, and will bear unmistakably native emblems on their faces, they will speedily be owned by

the mortgagors of humanity living in civilized countries. Such is the irony of exploited nationality.

When men see the proof before them that we manage to live despite government, how can they doubt that we shall be able to live when government is abolished?

The injunction against the strike now rears its head; what will the people do? Such an injunction is nothing less than an injunction against free speech, the safeguard of all freedom.

The right to vote cannot be of the rights of women, for the right to vote, however we disguise it with words, is the right to enslave. Ballots are fired to kill the freedom of the minority.

The British want the Kaffirs to work, and it is proposed to force them by taxation into occupations where capital can utilize them. The South African exploiters have stolen the land, now they would enslave the people.

The anti-Anarchy bill provides that no Anarchist shall be naturalized. The joke becomes good when it is realized that it is at the expense of the anti-Anarchists. Anarchists will seek naturalization when cats go swimming.

The critics of Tolstoy are now attacking him on the score of inconsistency. His human weaknesses the Russian sage has admitted again and again; what do the spoilers want? Perhaps they themselves are not perfectly consistent.

Now that Professor Delitzsch has declared that the Bible had a Babylonian origin, and is not the "Word of God," kings and rulers will cast about for other support than the "will of God" according to the Bible. The Kaiser has begun.

An eastern critic says that Anarchists lack the "social consciousness" and are therefore insane. Anarchists do lack that kind of social consciousness which is expressed in the cherishing of social disease because it is social. If this be insanity what is sanity?

High Price Hughes, the Methodist supporter of the exterminators of the Boers, is dead in England. This man revelled in the shedding of blood by the "soldiers of the queen," and even justified the torture of non-combatants. He has gone to his god; that is to death, and as common earth he may at last merit respect.

Ironies.

### Our Children.

In reply to Comrade J. L. Hicks, if not taking too much of Lucifer's valuable space I will say that in past years I have had considerable experience with children, having from one to five in my home nearly always—orphans or half orphans, whom no one else seemed willing to take to their home or heart.

I took them from pure love, not for money, as I never wished for or received any. They remained with me from six months to two years. I never scolded or whipped them. I loved and taught them.

The first lesson was to always try to say or do something to make each other and everyone, including animals, happy instead of unhappy. In fact that was about all I did teach them.

One day little Scotty who had been with us but a few days, whipped the cat from the chair. I merely mildly observed:

"Scotty, you hurt that kitty where you struck her, and made her feel bad in her mind, just as you would if I should knock you from the chair."

I had occasion to leave the room soon after. Passing the door a little later I saw Scotty lift the cat to the chair, caressing and talking to her soothingly. I caught the words "sorry" and "poor kitty."

Now does Comrade Hicks believe that if I had whipped him it would have had the same, or a better, effect on the child? I do not pretend to be infallible, or to "know it all," but my candid opinion is it would not.

After his first whipping a little boy belonging to one of my neighbors went into the back yard and mauled the dog with a club, drove away the cat, trying to whip it with a stick, and fanned a chicken in the same manner. Previous to this he had ever treated them all with kindness and affection.

Another child, a baby of two years, when in the presence of other little ones would try to kiss or embrace them, until one day while dressing him for an outing, his mamma slapped his hands for some offense. On her return she told me that "Bertie acted awfully in the car and in the street, striking every little child in his reach. I actually had to hold his hands."

I never made a promise to my children without being sure I could fulfil it. I generally felt it safer to say: "If nothing happens more than I know of now." I never told them to do, or not to do anything and then allow them to persuade me to decide differently.

The Spring my little daughter was five years old she thought it would be funny to run through a puddle of water, caused by melting snow, in the dooryard. I soon saw her, called her in, and after bathing her feet in warm water, put them into dry stockings and shoes, telling her not to go out into the water any more.

A little later, however, she was again wading in the water, and again I called her in, treating her feet as before, and saying to her: "My little girl, you are all I have left now. Papa and little brother have gone over on the other side of life, and if you persist in running through that snow water you may catch cold and have long and rheumatic fever as you did once before, and may not recover this time. Then I would be alone, and very unhappy."

Notwithstanding, a little later she was again in the water. This time, after putting her feet into her last dry pair of shoes I tied her ankles together in such a manner that she could barely move around on the level floor. Looking into my face she said, "I never thought you would punish me in this way." I hastened to assure her I was not doing that to punish her, but to save her from illness, and possibly death.

In a short time as I was writing at my desk, I felt her little arms around my neck, and with her cheek against mine she said: "Mamma, I was naughty, but if you will untie my ankles I will not go into the water any more." I untied them, and she kept her promise that season at least.

A friend of mine in Los Angeles had two little boys who were inclined to run away and get into mischief. As talking seemed to do no good she removed their trousers, providing them with skirts and aprons instead, knowing they would not leave the dooryard thus dressed. These they wore until they promised to make no further trouble of this kind. They were not injured nor oppressed, for they played happily in the yard during the day.

A couple residing in this place are the parents of four daughters, ranging in age from seven to about sixteen. If these girls have faults I have as yet failed to discover them, and never heard them mentioned by others. At the first request to assist their mother in household or other duties, they are ready at once to respond. Such returns as "Oh, can't you wait a minute?" or "Why don't you have Gracie do it?" or "Why can't Lila this time?" are never heard from them.

They are not whipped nor scolded; simply taught. They are told that we all make work, therefore must do work, according to our age and ability. At the same time they are not overworked, but given every possible advantage for pleasure and improvement. They are good scholars, and fine musicians on both violin and piano. I think every colonist not only loves, but is proud of them.

I am aware that I have possibly digressed somewhat in relating experiences of myself and others. I could recount many more of both, but must not make my article too long.

In regard to law: there are laws of music, laws of vegetation and laws of all nature, without which there would be no order or harmony. Until our children are sufficiently progressed to "be a law unto themselves," must not the older or more mature minds of parents or guardians create it for them? Anarchy as I understand it does not at this stage deny the necessity, at times, of an educational restraint of the immature minds of offspring.

SADIE A. MAGOON.

Home, Wash.

## Books Received.

**SHROUDS WITH POCKETS**—A Life Sketch. By Henry E. Allen. J. A. Wayland, publisher: Girard, Kans., 1903.

In his summary the author says:

"In speaking of the great Russian artist, Verestchagin, Clarence Darrow uses these words:

"He painted war as war has ever been, and as war will ever be. He painted war so true to life that as we look upon the scene we long for peace."

"Fiction may be woven into pleasing forms, but realism has much to do with tears, suffering, greed and death. The reader may feel repugnance for the rough realism of this sketch from life. But not all the world is beautiful, and not all of life is good."

"I have simply taken the facts at hand and have tried to weave facts into a form of fiction. Life is too serious, too full of heartaches and bitter disappointments, to be gilded over merely to make 'a pleasing sketch.' I wish the true could all be beautiful, and all the real be our every-day ideal."

"There is hope in the thought, however, that men at last are coming to see and realize that the world without conscience is but a den of beasts."

"**Shrouds With Pockets**"—a crude, broken and fragmentary sketch as it is, is intended to mirror some phases of our present social and industrial life. Every incident here related finds a counterpart in every state, and in almost every county in the nation. In the broadest sense, it is not fiction, but fact."

This little book of 120 pages, written by an old-time friend and helper of *Lucifer*, seems to be the result of years of patient study and close and careful observations upon man and his institutions. Brother Allen is a member of the American Press Writers' Association and for many years has been a diligent and forceful writer on reform subjects in several journals of wide circulation and influence.

"**Shrouds With Pockets**" is illustrated with a number of engravings designed by the author of the book, designs that show artistic skill and talent of no mean order. There are also copies of the likenesses of George D. Herron, W. T. Brown, Franklin Wentworth, A. M. Simons, Leon Greenebaum, Lillie D. White, Eugene V. Debs, Clarence Darrow, Mary ("Mother") Jones, Eltweed Pomeroy, M. Harman, and some others.

The price of the book is not stated, but is probably not more than 50 cents. Address the publisher, or this office.

**HENRY ASHTON**—A Thrilling Story, and How the Famous Co-operative Commonwealth Was Established in Zanland. By R. A. Dague, author of the "Dague Tramp Law"; also author of several pamphlets on capital and labor problems, why the government should own and operate the railroads and all other public utilities, etc., etc. Published by the author, Alameda, Cal., 1903.

Beginning with the wreck of the steamer *Oseola* on the Pacific Ocean, March 28, '95, the writer traces the history of the survivors until they establish a co-operative commonwealth on the Island of Zanland. In his last chapter he gives an account of a visit made by himself and Rev. Mr. Fay to the island and the result of their observations while there. One of the paragraphs of that summary reads as follows:

"To briefly sum up the many good features of Socialism, as in practice in Zanland," remarked Mr. Ashton, "our day's labor is shorter than in other countries because we save millions where others waste; we co-operate for the good of all while they permit greedy, non-producing schemers to amass colossal riches by exploitation, while the wealth-creators struggle and perish; we produce for the use of all and distribute those productions to all according to their service, while in other countries the many produce and the few appropriate the production. Here every man reaps as he sows, and all are sowers. In other countries the sowers reap little, while those who do not sow harvest much. Here none are masters, none are slaves; elsewhere the few who produce nothing are masters and the workers are slaves, for if the few own the machinery and other means of pro-

duction and hire the many to serve, the employer is a master and his employe is a slave. He who owns the things necessary to sustain the life of his fellow-man owns that man as truly as did master ever own slave. The propertyless man can live only by selling his labor; that he cannot do without a buyer; the employer can therefore dictate to the worker the terms upon which he will permit him to live. Did master ever have greater power over slave? On this very day that we talk there comes information of great labor strikes in America and some portions of Europe. The wage worker in the coal mines, deep down in the earth, is struggling for an increase of a few cents in his wages that he may live and support his wife and children in a little better condition than does the ignorant savage who lives in a cave, but the same cablegram that informs us of the struggles of these exploited slaves also brings the information that the coal barons and trust magnates have called out the police and soldiery and the slaves are being clubbed and shot into subjection."

**WHY AM A SOCIALIST?**—Address at a mass meeting of the Social Democratic Party at Central Music Hall, Chicago, Sept. 29, 1900. By Prof. George D. Herron. Price 5 cents.

**THE POLLY OF BEING GOOD.**—By Charles H. Kerr. Price 5 cents. **WAS IT GRACIA'S FAULT?**—Price 10 cents.

These three small pamphlets are published and sold by Charles H. Kerr, at 56 Fifth avenue, this city. In his preface to the last named the publisher says:

**GRACIA: A Social Tragedy**, by Frank Everett Plummer, which had previously had an extensive circulation in manuscript copies, was published on the first day of the year 1900, and is causing many discussions of vital social problems. It is a handsome volume in blue and gold, with eight exquisite engravings, of one of which the picture on the last page of this booklet is an imperfect reproduction. The price is \$1.25 and it may be ordered of any bookseller, or will be mailed, on receipt of price, by the author or by our publishing company. The ideas presented in this booklet are closely connected with the thought of the poem, but it seems better to present them separately and let the book go out as a work of art simply. Do not hold the author responsible for my personal views in the last pages of this booklet. He has drawn a picture from life; we can each of us moralize over it in our own way. **CHARLES H. KERR.**

At one place in the story *Gracia* defends herself thus:

"My true affection strengthened into love,  
And earnest love became fierce passion's flame,  
Unconsciously and uncontrollably  
As holy thought becomes absorbing prayer.  
If love is holy, then the question holds—  
'Where, then, is blame? Where, where the wickedness?'"

I have not yet found time to read either of the three booklets or the book "*Gracia: a Social Tragedy*." Will try to do so soon and will then speak of them again. **M. H.**

## A Little, Just for Now.

I have about a hundred things laid aside to write about "when I get time." I never do get time; so I am going to say a few words in answer to Adeline Champney's calling down lest that, too, be laid aside and forgotten.

She says "The proposition was that free women, desiring to bear superior children, would choose different fathers for them." But why "different fathers?" Can a man beget only one "superior" child? Poor thing!

I can't begin, for lack of time, to say what I would on this subject but I do want to have it understood that a woman is something more than a cow or a mere procreating machine. Unless her whole being goes out to the man with whom she associates in the creative act it is unholy, "nasty"—to my mind—and I do not believe a woman can shift her whole mental and affectional attitude every two or three years.

If she could it would spoil her for being a good mother. It is a good thing to have superior children born but they need a great deal after that to develop them into superior men and women.

I have had in mind, for more than ten years, a book on the subject of sex relations. Shall write it "when I get time" but now I must wash my dishes. **CELIA B. WHITEHEAD.**



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same*.

**LUCIFIC**—Producing Light.—*Same*.

**LUCIFORM**—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Answers to Criticisms.

### THE ROMAN CATHOLIC VIEW.

The editor of "The New World, Official Organ of the Archdiocese of Chicago and Province of Illinois," of Feb. 28, has this to say under the heading, "A Journal of Death."

"Probably few readers of the 'New World' have seen Lucifer. We do not mean the fallen angel of that name, but a newspaper published here in Chicago. If it is the official organ of his Satanic Majesty it fails to declare so on its title page.

"Yet it pretends to have a mission. It is a ghastly one. All attempted reforms have failed, says this sheet, because 'woman is not the mistress of herself. Science, the only Savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother. This is the solution of the whole question.' A quotation from Igersoll to the effect that 'ignorance, poverty and vice must stop populating the world,' throws farther light on the journal's mission.

"It has other hooks on its line, queer and deathly fisher that it is. Here is another: 'Those who oppose sexual freedom oppose all freedom, because with sex-slavery triumphant the spirit of liberty receives daily a setback.' This is only one sample of fifty. The journal opposes marriage in every form. It advocates Socialism, Anarchy, Atheism, and heaven knows what else. The books advertised for sale by the publisher, if read, would corrupt any nation on earth. With few exceptions they are panders of the vilest description. The meaning of the philosophy they strive to popularize is that vice really is virtue.

"In explanation of its name the journal says that Lucifer, properly defined means a Light-Bearer. Unless our analysis be defective this Lucifer is a light-bearer from its Master in the Ninth Circle. Is there no law against the circulation of such literature of death?"

That an official organ of the Roman Catholic church should have little praise for Lucifer and its work is to be expected. The really significant and most important feature of the foregoing extract—which extract is given in its entirety, is its last question: "Is there no law against the circulation of such literature of death?" showing most conclusively that the animos that inspired the Romish church in the Fifteenth Century of the Christian era is still alive and is not ashamed to let the world know that the centuries have wrought no change in its real character and aims.

In the same issue, under the head "The Christian Democrat," Eneas B. Goodwin who seems to edit a department of the "New World," speaks of the abuse of words, especially of the word "Socialism," saying that "as commonly understood

it means Anarchism. Although theoretically distinct from the system of Proudhon, the acknowledged father of Anarchism, its tendencies are in the same direction. The earthly equality that it teaches reduces all mankind to the same level. No one has the right to coerce another; authority cannot exist for the reason that no one has an authoritative position; God himself is explicitly ruled out; right and wrong do not exist because every one may conscientiously do as he pleases. Evidently such teachings are Anarchistic. Moreover, they are destructive of the very thing that they aim to attain. They are destructive of liberty; for liberty necessarily implies inequality."

This is in line with the charge so often made, and so often denied, that the Roman Catholic Church is the avowed enemy of human liberty, whether religious, civil, or moralistic.

"Liberty necessarily implies inequality."

Just so the advocates of chattel slavery preached and practiced. Liberty for the white race necessarily implied slavery for negroes.

Unwittingly perhaps, but plainly and clearly enough it would seem, the objection of this "Christian Democrat" to the Anarchism of Proudhon and the Socialism of George D. Herron and others, is that these "isms" are ATHEISTIC, Godless, and would "reduce all mankind to the same level"—that is, of course, to the same level of equal opportunities. That there would then be no rulers nor ruled, because each would recognize the principle that to rule another is to forfeit one's own right to liberty; hence no longer any need of hierarchies, oligarchies, monarchies, plutocracies or aristocracies.

Following up the four or five columns devoted to showing what the words "Christian Democrat" mean it is made very plain that the writer does not want anything better than our present monopolistic systems. Evidently he recognizes the right of the few to own the earth and to govern the many. The only changes he would make are in the nature of palliations, and he wants these improvements to come through the agency of the Roman Catholic Church, which church he reminds his readers "is a tremendous power in this country. It has a force in it that no other Christian body in the world has. This force must be put in motion."

The way to put this force in motion the writer tells us is to follow the example of Jesus, whose "object was to guide men to the Father." To be guided to the Father means, of course, to submit to be ruled by an absolute monarch, whose arbitrary will is the only law. That law, to be of force, must have interpreters and executors; hence places must be provided for priests and civil rulers; hence the splendid equipages, the costly establishments, the rituals, the public parades, the coronations, installations, celebrations, the high salaries, the personages, the palaces furnished free of cost in gorgeous style, all, all designed and carefully planned to amuse the masses, the subject people, and make them content and satisfied with the "inequality,"—the unequal divide—which this Christian Democrat tells his readers, in so many words, is what "liberty necessarily implies."

The editor of the "New World" calls Lucifer's mission a "ghastly one." Yes, ghastly for the priesthood, doubtless, since it would, if practicalized, mean the death-blow to power of the priesthood. The enslavement of womanhood is absolutely necessary to the continuance of that "tremendous power" of the Roman Catholic Church of which the Christian Democrat speaks, hence to keep womanhood and motherhood "in obedience," as Paul commands, is the first and most important duty of the priesthood.

To do this it is necessary that woman be kept in ignorance. To keep woman in ignorance it is necessary that the press be muzzled, and hence very naturally Priest O'Malley inquires, "Is there no law against the circulation of such literature of death?"

Knowing that it would be hard to get a law that will suppress Lucifer and its literature the editor of the "New World" does the next best thing for his purpose; he tries his best to prejudice his readers against us by saying the books we advertise

would corrupt any nation on earth; that "they are panders of the vilest description," etc.

"Opposes marriage in every form."

Paul the Apostle to the Gentiles, the chief founder of the Christian cult, is reported to have said something like this: "For if the truth of God hath more abounded by my lie unto his glory, why yet am I judged a sinner?" If Mr. O'Malley had read Lucifer sufficiently to justify a critical opinion he knows that it does not oppose the VOLUNTARY sex mating of women and men,—when no coercion, or over-persuasion is used to bring them together or to hold them together when the union is no longer agreeable to both parties. He knows, or should know, that it is canon-law or statute-law marriage that we oppose, because such marriage denies self-ownership to woman and compels body prostitution of the very worst kind, whenever the parties are no longer held together by mutual love.

The attitude of the Roman hierarchy on the marriage and divorce question is most inconsistent, most invasive, tyrannical and cruel. The entire priesthood, from the Pope to lowest curate, oppose marriage for themselves and for the various orders of nuns, but assume the right to prescribe and regulate the sex relations of all others, and to deny divorce to the unhappily married. By what right, moral, civil, or religious, can or should a set of men who know ABSOLUTELY NOTHING by experience as to what marriage is, assume to dictate to others who HAVE had experience in this relation?

That women and men of sense and mental independence will submit to such tyranny is one of the most amazing of all the amazing features of our modern DIABOLISM miscalled civilization, and is perhaps the strongest proof of the saying that the masses of people are as yet UNFIT for freedom. If they were fit to be free they would rebel against the domination of the clergy in the relation that brings more of happiness or of misery than any other, to the parties immediately concerned and that is fraught with consequences more momentous than all others put together, to the oncoming generation of human beings.

#### SPENCER ON EDUCATION—REPLY TO JAMES.

In his article entitled "All By Request," printed in last week's Lucifer, C. L. James says: "Herbert Spencer shows very well that the restraining instinct is the tyrannical instinct—the mischievous element in government."

It may be obtuseness on my part, but I read the exact opposite in Spencer. While not agreeing with the great English teacher in everything, I certainly do agree that the parent should restrain by "seeing that the child always suffers the natural consequences of his actions." Instead of doing this, many if not most parents shield their children from the natural consequences of their acts, or their failure to act, and thus encourage them in the formation of habits that inevitably lead to trouble, for both parent and children.

With Spencer I agree that the parent should "command only in those cases in which other means are inapplicable or have failed. . . . But when you do command, command with decision and consistency. If the case is one that cannot be otherwise dealt with, then issue your fiat and, having issued it, never afterward swerve from it. Consider well before hand what you are going to do . . . and then, if you finally make the law, enforce it uniformly and at whatever cost. . . . When you find despotism really necessary, be despotic in good earnest."

Thus it is seen that Spencer tells the parent not only to restrain but to GOVERN, and to govern despotically, if necessary to secure obedience.

This advice to the parent, as I understand it, is in full accord with the basic principle of philosophic Anarchy. To restrain and govern the child is as necessary and proper as to restrain and govern one's self, since the child's personality is part of that of the parent (or guardian) until old enough and wise enough to be a law unto itself.

I quite agree that it will be wise to say no more on the subject of restraintment vs. government, so far as Bro. James is con-

cerned, until his series of articles in "Free Society" is finished. Then I will try to read the entire series, and MAY have something more to say to him from my point of view. Till then it will be the fair thing to give OTHERS the use of Lucifer's platform, on this question.

In his last paragraph Bro. James deals in enigmas to such an extent that it is mainly guesswork to attempt to answer him. If, however, he means to deny having been "abusive" and uncivil in his replies to critics, I will freely leave it to Lucifer's readers to decide. Many of them have already expressed their opinion—a few by refusing to take Lucifer because of the hospitality and apparent partiality shown to C. L. James. One, an editor of a reform journal and author of several books, lately expressed her opinion in these emphatic words: "I am glad to see your castigation of James. If I had him to deal with he would insult me in my own columns but once."

As to the vaccination controversy, if he means that I have "appealed to statistics without having any," I refer him to the following by a regularly graduated physician of this city, as a specimen of what many of our readers have told me in regard to the discussion a few months ago:

"I think you gave C. L. James a good sound vaccination thrashing in the last paper, but as the Irishman said about the turtle which had been decapitated for twenty-four hours when he said, 'the baste has been dead for nearly two days, but it hasn't sense enough to find it out yet.' I think the whole system of injecting poisons of any kind into the system—I mean infectious poisons—is incompatible with reason as well as experience."

The full name of this physician and also of the editor just quoted can be given if desired, though not intended for publication by the writers.

It is simply not true—as my accuser seems to assert—that I have said "The whole medical profession and the Census Bureau are in a conspiracy to deceive the public." The medical "trust" is NOT the whole medical profession. A very large proportion of the medical profession think as I do in regard to the "statistics" of the medical trust. They know that—to quote O. W. Holmes, himself a professor of medicine in Harvard University—"There never was a guild of craftsmen since the silversmiths made images of Diana for the Ephesians that did not need sharp looking after." "Know ye not, brethren," said Demetrius, "that it is by this craft we get our wealth?" The wealth of doctor-craft is derived from keeping the common people in ignorance of the real nature of poisons and making them believe that none but a graduate of a medical college belonging to a medical trust can safely practice medicine.

If it be "self-assertive" to practice the healing art without being a graduate of a medical trust college, then I plead guilty to the charge. Today I am in possession of my full complement of limbs, all sound and serviceable, because of the fact that I persisted in being my own doctor and refused to listen to a "regular" who called me a "fanatic" and said "rather than be bothered with such a leg" as mine he would "cut it off with a pocket knife."

Replying once more to the reiterated charge that I denied a "square" of space for 'a reply to three columns of personal inquiries,' I would say that if C. L. James were publishing a paper I would expect him to manage his columns to suit himself, unless indeed I had paid for space therein, in money or service of some sort. That Bro. James has been a helper in more ways than one I freely admit; once, for instance, by writing an "Appeal to the Women of America" in behalf of Lucifer and its editor, then under the harrow of the American Inquisition. But this service, it seems to me, has been co-operatively adjusted long ago, and certainly this service gives the donor no right to misrepresent the facts in the matter of the three columns of personal inquiries, as I have before shown, and do not care to take space again for details.

Believing that space can be better occupied than with these personal, or semi-personal, matters I close my "replies to crit-

ies" for this week by saying that until Brother James can comply with the conditions named in a recent issue I must decide that other contributors would better be heard. Whether the "Request," in answer to which he claimed our space last week, was by his own suggestion or inspiration or by that of a mutual friend I know not, but if, as he himself says, he asks for "no more space than is just and equitable to others" then he will not complain if others are given the floor for some weeks to come.

M. HARMAN.

### The Evolution of Competition.

If by "competitive system" Edwin C. Walker means a condition of society in which every person competes against every other person, then I agree with him that there probably never has been any such competitive system; and I furthermore maintain that there never will be. In the nature of things, it is an impossibility. Even if there was an approach to it among certain primitive peoples, the tribe and the family soon intervened, followed in due time by the partnership, the company, the corporation and the trust. Each of these was an effort at protection, through voluntary co-operation, against the ever-increasing severity of the competitive struggle. Each of these co-operative efforts was advantageous to the co-operators, but was necessarily accompanied by intensified competition among the groups thus formed. At length certain groups became so powerful that they practically "held up" all the other groups—competition had reached its logical outcome, which is monopoly.

This course of development was aided (but not caused) by law, which is another way of saying that certain voluntary groups were sufficiently intelligent and powerful to hoodwink and expropriate the rest of society in accordance with given formulae. These groups had two incentives—private profit, and the power over others that comes only through private profit.

Throughout the history of the world the voluntary group, with private profit for its incentive, has been the most serious menace to society. It has been the controlling force in war, religion, government and industrial expropriation. It will endeavor to control law so long as law shall exist, and in the absence of law will speedily find other means to perpetuate itself. Its blighting influence will survive till private profit is no more. No law can suppress the voluntary group and enforce the chimera of "free competition."

We call the system of today the competitive system, because competition is now more deadly than ever before in the world's history—it is the competition of organized voluntary groups struggling with each other for the final mastery. The next step must be absolute monopoly, which means the virtual ownership of society by voluntary groups; or else co-operation, which means the abolition of private profit, and therefore the destruction of the incentive which renders the voluntary group so dangerous. Only under Socialism will the voluntary group cease to be a menace to the well being of society at large. Its fangs will then be drawn, and it must turn from ways of war to paths of peace.

I am aware that there are some who seem to think that people cannot co-operate in the production of food, clothing and shelter without making slaves of each other. Such persons are apt to be interested in the amusing economics of C. J. James.

Wellesley Hills, Mass.

ALEX E. WIGHT.

### The Chicago Society of Anthropology

Meets every Sunday at 3:30 P. M., Hall 913, Masonic Temple. Seats and discussions free. On March 15 Law and Morals will be the subject, with Edward T. Lee the opening speaker.

### The Chicago Philosophical Society

Meets at 72 Adams St., Sundays at 8 P. M. Seats and discussion free.

Miss M. S. L., Box 3, Moorestown, N. J.—"The Love World, A Wheel of Life," by Alice B. Stockham, M. D., is introduced by the following lines: "Love is the supreme power of the universe. It is the attracting and impelling force that holds stars and constellations in orderly relation. Through love, atom is held to atom to produce stone and sparkling gem; through love in its dual expression plant and animal life are perpetuated. In all creation, in stone, plant and animal, love is the power, law is the process, and manifest life is the result."

In a most delicate way the author tells us of the sacredness of home making, almost every phase of making a home is treated of and the parents who follow the advice and live the principles of this book will, indeed, be blessed with joyous, happy homes full of the higher spiritual atmosphere which makes home a consecrated place. Every man and woman should read this book and learn to grow up to its high ideals, and then much of the misery of unhappy homes would pass away in the development of the true and ideal. Published by the Stockham Pub. Co., Chicago. Price \$1.50. For sale at Lucifer office.

Voltaire de Cleyre, Phila., Pa.—I see by Lucifer that a very foolish man has been writing to the Boston "Traveler" about myself and poor little Herman Helcher. The quantity of folly people will write is limitless, it seems. The trouble is they all write before they know any facts, and it sounds so comical to the one who does know the facts!

B. Hayes, Brooklyn, N. Y.—Kindly renew my subscription with enclosed dollar. It is a pleasure to read you, after the "tommy-rot" of the daily press; they are getting worse and worse. Don't be afraid of being too radical.

John Low, Nortonville, Kans.—Enclosed find \$1 which please credit on my subscription. Have been hard up, but will pay for Lucifer as long as I can read it. Hope you are doing well.

### "Out of Print" Pamphlets Free! Don't Overlook This.

One of Lucifer's friends has a small stock of "out of print" pamphlets which he wishes to give away. He also wants to aid Lucifer. He therefore offers to give, as long as the supply lasts, one each of the following named pamphlets to any one ordering books or subscriptions of us to the amount of fifty cents. That is, the purchaser gets what he orders, and in addition five pamphlets for which he is not asked to pay even the postage. This offer applies equally to old and new subscribers. These are the pamphlets:

In Behalf of Personal Liberty. A Letter from Julian Hawthorne on the Heywood Case. Also a Statement by M. Harman in regard to the prosecutions against Lucifer in Kansas several years ago.

United States vs. Heywood. Why the defendant should be released. Ed. W. Chamberlain's Letter to President Harrison, written Feb. 14, 1901. Also Judge Carpenter's charge to the jury in the same case.

A Good Man Sent to Prison. A Powerful Protest and Plea by Hugh O. Pentecost. This was called forth by the sentence of Moses Harman to a long term in the penitentiary for publishing a plainly-worded denunciation of a case of outrage upon a wife by her husband—a crime legalized by conventional marriage. "Woman's fight for freedom is on," said Mr. Pentecost. "He who is not with her is against her, but until women themselves shall become more generally awakened to the situation, and brave enough to speak out on it, the man who values his comfort and freedom more than right and reform may more safely take the risks of a trial for a nameless assault than of exposing in print and by mail the outrage of it."


Orator Commemorating the 151st Anniversary of the Birth of Thomas Paine, Author-Hero of the Revolution, Delivered at the seventh celebration of the Chicago Secular Union.







# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 10. CHICAGO ILLINOIS, MARCH 19, E. M. 303. [C. E. 1903.]

WHOLE No. 961

### Four Loves.

The King loved a Gipsy, but the Gipsy loathed the King;

Alas me, and well-a-day,

What of his jeweled crown's worth?

His land, his gold, his castles, his throne, his signet ring,

Number them over as oft as you may,

Are worth no more than her frown's worth.

The Gipsy love'd an Outlaw, but the Outlaw's hate was strong,

Heigh ho, and well-a-day,

What are all her wiles worth?

Sweet kerchiefed hair, round bangles arms, warm looks, and  
passioned song,

Sing to them, count them oft as you may,

Are less than his mocking smile's worth.

The Outlaw loved a Lady, but the Lady him abhorred;

Alas me, and well-a-day,

What are his daring deeds worth?

His bravery, his trophies, his figure and his sword,

Name them and weigh them as oft as you may,

Are less than her hateful beard's worth.

The Lady loved a King, who scorned her for a Gipsy love,

Heigh ho, and well-a-day,

What are all her powers worth?

Her sighs, her tears, her beauty, all things, to her scented glove,

Measure and sum them as oft as you may,

Are less than his wearied hour's worth.

WILLIAM FRANCIS BARNARD.

### Voltairine de Cleyre to Her Critics.

In last week's issue Voltairine de Cleyre enters a briefly worded protest against the many sensational stories that have been circulated concerning herself in connection with Herman Helcher, the insane man—or rather boy—who shot her in Philadelphia a few months ago. At the suggestion of friends, and in accord with what seems to me just and equitable, I herewith reproduce from "Free Society" of last week a somewhat extended defense by the subject of these misrepresentations herself.

M. H.

#### FACTS AND THEORIES.

If Comrade James will continue his unscientific habit of worded protest against the many sensational stories that have been circulated concerning herself in connection with Herman Helcher, the insane man—or rather boy—who shot her in Philadelphia a few months ago. At the suggestion of friends, and in accord with what seems to me just and equitable, I herewith reproduce from "Free Society" of last week a somewhat extended defense by the subject of these misrepresentations herself.

In the first place, he has an altogether mistaken idea of Herman Helcher and his act. That the mistake may be corrected, not only to him but to all who are interested, let me say that although through the decision of Helcher's mother, who had the

final legal right to determine the ground of his defense, and through the opinions of doctors concerning the relative effects of prisons and asylums on people suffering from his peculiar form of insanity, the evidence as to his mental condition was not allowed to go before the court, there is no doubt in the minds of his lawyers, his friends or the physicians who examined him that his is a case of paranoia, or progressive insanity, dating from his childhood. Dr. S. M. Dubin, graduate of the University of Zurich and practicing physician for some years in this city, in whose house Herman Helcher lived for a considerable time, was willing to go upon the witness stand and testify as to the specific nature of his malady. I have talked with Dr. Dubin and read the report of his opinion offered to Lawyer Amram; it gave the peculiar morbid physical tendencies of such cases, and described some of the different hallucinations to which Herman was subject. Among them was the singular fantasy that I was an especial hater and persecutor of Jews. Now, as every one at all acquainted with me knows, my best friends happen to be Jews, and as to persecution, only an insane man could invest me with power to persecute anyone. The opinion of Dr. Dubin was coincided in by the expert alienist taken to the prison to examine him, and Dr. Steinbach, having read the report, also concurred. But all agreed that in such cases, while recovery is at all times exceedingly doubtful, the effect of an insane asylum would be to make them hopeless. What little chance there is for recovery can be nourished better in the prison than in the asylum! Beautiful comment on State treatment of the insane!

This being the judgment of lawyers and doctors, our unfortunate comrade went before the court as a sane man, pleaded guilty and was sentenced to almost the limit of the law, though it must have been apparent to every one there that his mind was "queer." The detective (and I want to say that so far as I have any knowledge this detective is a gentleman and an honest and rather humane man within the limits of his calling, which are exceedingly straitened) testified that when arrested and questioned Herman declared he had loved me, that I had broken his heart, and he had made up his mind two months before that I deserved to die. I do not think Mr. Crawford lied. I presume their questions may have elicited answers like that; for the first presumption when a man shoots a woman is that he was in love with her. O essence of the grotesque! I know that Comrade Mary Hansen saw him in the station house an hour after the shooting and said: "Why, Herman, why ever did you do this?" he answered, "I don't know; I had to." "But if anything was the matter with you, why did you never come and tell us anything?" Miss de Cleyre did not even know you were in the city.—"Well, why didn't she know?" She ought to have known. Nobody cared about me. I had nothing to eat for three days, and fourteen cents in my pocket."

These were hallucinations; there was no necessity of his being without food; he had been working at Oppenheimer's cigar factory and had not been discharged.

But whether on that day or at any other time he fancied



himself in love with me, he certainly had never been my "suitor," never had said the word love to me and never did anything which any person of ordinary common sense could give a second thought to as love-making. If in the multiplicity of delusions which beset him the love delusion also took possession of him, I can no more account for it than for any other of his fantasies, such as, for instance, the fancy one day when he found his physician ill that it must be all due to worryment on account of him, or the fancy in the prison that he had given his lawyer a great deal of pain by his incivility. It is characteristic of such sufferers that they conceive the whole world to be turning about themselves, and every action of everybody has some reference to them.

When he spoke in his own defense in the court, he declared that he had been three times excluded from the Social Science Club; that as the result of that exclusion he was unable to get work in the cigar factories of Philadelphia, and that when he went to other cities he was still pursued by this exclusion. When the prosecutor asked him what that had to do with his shooting me, he said he thought I was responsible for his exclusion.

Now the facts are that he was invited to join the club at its present formation; that he came several times; agreed to do certain work distributing literature and afterwards concluded he would not do it; and after some weeks dropped out of the club, saying to me that he did not feel able to take any active part at present. From that time till two weeks before the shooting, I neither saw nor heard of him more than once or twice, and about two years had elapsed from the last time I had seen him when one day about the 5th of December, I received from him a letter which was both laughable and pitiful; laughable in its odd jumble of incoherencies, pitiful in its great pain and stress. One sentence showed the suspicion of his own condition, running thus: "It may be humor, but it isn't so to me." The burden of the letter was the exclusion fancy. I wrote him at once that he was entirely mistaken; that he would be welcome at the club any Monday evening; that he was morbid, and probably stayed alone too much, and would do well to get out in company more. I neither saw him nor heard another word until he shot me.

That he has today any serious realization of the nature of his act no one who has seen him can believe. When I saw him at the prison, immediately after his sentence, he shook hands with me and commenced to say how sorry he was that he had caused me so much suffering; I tried to put it out of his mind by saying: "Do not think of it any more; it is past; it was a misunderstanding, a mistake." "Yes," he answered, "I think, I feel sure, it was a mistake; it was foolish; it was boyish."

So much for the mental condition. As to the character of the boy, apart from his unsoundness of mind (and I have said any time during the last six years that he was "off"), there never lived a better intentioned, gentler, kinder, more generous soul. Large and beautiful aspirations tried to crowd their way through his poor, narrow, darkened intellect, and that is the great tragedy of it. And we must expect these things. The light of liberty must go straying through weary ways, through chinks and crevices and cavernous depths and dimmed windows that distort and discolor it; and the crippled life within will struggle feebly toward that one pale hope and break itself and others in its foredoomed hope to know and feel all.

I hope, therefore, that those of our comrades who judged matters in advance, those who allowed their reactionary sentiments to get the better of them (and there were quite a number who did) will now see the unwisdom of speaking too soon, and come out squarely and say: "I spoke foolishly, and I take it back."

I am about to do that myself concerning one foolish statement which Comrade James says I made. I do not remember saying: "Variety is prostitution." If I did, I spoke foolishly and I take it back. I will say, however, that very much of the variety that has been offered for my consideration is considerably worse than prostitution, which latter has at least a commercial excuse. And I think the reason I had, at one time, a

very erroneous idea of variety, was because I came in contact with persons who seemed to think it necessary to demonstrate their theory by "making love" to everything in sight; and they are not inconsiderable persons, either. I take pleasure in saying now, and for some years past, I have been convinced that variety is not necessarily any such slimy thing (a term I do not remember using) as I then thought it. And while I do not commit myself to any theory of sexual relations, I think it more than likely that quite as good racial results may flow from variety as monogamy, when once people have admitted the freedom of each to follow his own choice. Having thus said, I rise to inquire what in the name of sense all this had to do with Herman Helcher's revolver? and why Comrade James saw fit to introduce it at all? I do not know, and Comrade James does not, what the boy's opinions on sexual relations were; I certainly never discussed the subject with him, and I think I should not have had much edification therefrom, even were the case otherwise.

To attack the final point in this omnibus article—the question of vivisection. Comrade James is of the opinion that I must have reconsidered my attitude toward vivisection, because I had surgical treatment, and he assumes that my surgeon must have been a vivisector. Now, I had as much to do with the choice of my surgeon as Comrade James had; and if the police had chosen to take me to the dump of the city, or to shoot me again, as they do a wounded dog; or if the surgeons had chosen to lay me on the vivisector's table, I should have said and done as much about it as the poor dogs that are vivisectioned. And I assure Comrade James that had I to choose between being shot to death and vivisectioned, I should prefer the shooting. As to the pains inflicted upon others, I think I should have less aversion to shaking the hand of any murderer than that of a vivisector; I suppose I have not such a revulsion against murderers in general as against cold-blooded torturers.

Now, through no fault nor wisdom of mine I was taken to a homeopathic hospital, and my surgeon, I am told, is not a vivisectionist, and he did me the best service he could by ordering that the bullets be left alone, and no vivisectioning of me take place unless bad symptoms developed. That he may (I do not know that he does) make use of methods discovered by the vivisectors, is no matter to me. If a thing has been done, a very evil thing, and a certain knowledge has been attained thereby which may be of service, I opine it is only a fool who will refuse to use the knowledge because of the way it has been obtained. That does not justify nor excuse the original evil. That does not say that like experiments should continue. That simply says, make the best of the worst. Many things, I presume, have been found out through the hanging and the electrocuting of men; many bodies have been turned over for dissection, etc., that otherwise would not. Let the knowledge, if it can be of avail, be used, but let hanging and electrocution stop!

And let my admired comrade, and I am sure no one admires or appreciates or enjoys his energy, his learning and his mental courage more than I—let him stop making facts to fit theories.

VOLTAIRINE DE CLEYER.

### An Anarchist Replies to Queries.

The space devoted to "Various Voices" has often proved to be the pulse, so to speak, by which to judge the mental state of the correspondents. All the pranks, whims, sense and nonsense of your readers can be found under that caption.

In No. 957 two correspondents criticize and ask one or two questions; their names are Tom Swinburn and F. Cambersey. This is a hopeful sign. Inquiry and criticism lead to the road to knowledge.

Being a disciple of Anarchy, I have often been asked the same query Mr. Swinburn asks: "Who would run the railroads?" or who would do this and that? The query would be meaningless, if they do not thereby wish to say that the work is so miserable that in a free society you could compel no one to do it and would not find any one to do it. But it is evident that they thereby admit that people doing it now are compelled to

many instances to do it; hence they are slaves. And if any industry in itself (not the abuses, which can be eliminated) enslaves man it will naturally be eliminated, according to the lines of least resistance. And besides, man must needs supply all wants—material, ethical and mental—and as consumption follows or induces production, the latter will be undertaken when the necessity is recognized.

And now comes Mr. Cambersey. He says: "I am always telling the Anarchists that they reason from wrong premises, that is, from the assumption that man if not governed would be a perfectly sinless being," and I presume therefore not recognizing "human nature as it is."

I have yet failed to find among the many comrades I have met any who fail to see "human nature as it is." They always seek (much deeper than Mr. Cambersey) to see why human nature is as it is, and come to the conclusion that humanity in its evolution has been prevented and stifled proportionately as all necessary factors were withheld or denied to mankind by and through government.

The Anarchist studies man, individually and collectively, as a resultant of surrounding conditions, and comes to the conclusion that these conditions, together with government—the very organ and means of perpetuating these conditions—prevent humanity's progress and must therefore be abolished.

He also is aware of the effect of heredity or what science calls atavism, and in chorus with Elie Reclus he repeats: "It is not, however, owing to atavism, but to the mere continuance of an old order of things, that so many of our ill-educated classes, shepherds, agricultural laborers and even factory hands, are as little developed and live a life as little intellectual as savages."

The Anarchist does not see in freedom the end of progress; he sees in freedom but the means and clamors for the freedom to try.

A very plausible query, I think, is the following:

If mankind is so sinful (which I do not deny, but seek the causes), and if it "would rather fight than eat a good dinner" (I think people rather fight and kill in order to have a "good dinner," or any kind of a dinner), is not the rule or this "natural law" covering the whole of mankind? And if it is I rather think that the governing element, criminally inclined by nature, become more so under the baneful influence of power and authority with their temptations.

S. MINZ.

San Francisco, Cal.

### "The Majesty of Sex."

One of the notable books of the day is Nancy McKay Gordon's "Majesty of Sex." Eloquently yet temperately written by one whose breadth of vision is manifest in every page, and approaching the subject from that mystic side now so popular, this book ought to bring the truth that sex is one of the greatest of human moral forces home to thousands. The chief thesis of the book may be said to be that sex is potent for spiritual life and uses even more than for mere physical pleasure and reproduction. It is a brave book, as every work now seriously discussing sex must be, and the religious earnestness of the author is as apparent as her scholarly research. She wields a subtle and poetic pen and the literary qualities of the work are high.

That most ancient and interesting of all religions, the Phallic, is particularly treated of and, as it were, brought forward and adopted to modern life and thought.

"In the remote ages, when sex worship was incorporated into a religious ritual, the best and highest thoughts clustered around the subject of generation, elevating it to the pinnacle of holiness."

She insists that sun and sex worship existed together at the start: "These two religions were so interblended that it is impossible to separate them or give them a distinct definition," and that sun and sex worship ideas run all through the Bible narrative and the story of the Christ. "Jesus, the Christ," she says, "so entangled his teachings with those of the earlier sun gods—Apollo, Osiris and Thes— that even his birth has become

confused with the day of the sun's rebirth; further, he suffered himself to be crucified on the cross which, ages before, was held in reverence all over the world as a sex symbol."

"Sculptured over the temples of the Orient is the cross in its many forms, and it signifies the generative power. It was originally represented as a trinity, and for this reason a sacredness was attributed to the number three."

Here are some quotations which will give an idea of the significant scope and fine style of the work:

"The effectiveness of thought depends upon its wholeness, its wholeness upon its partaking of both a male and a female nature. . . . Therefore—the thought conceived while in sexual conjunction becomes an overwhelming thing in executive capability. . . . 'but now all deep thinkers, all those seeking the hidden meaning of things, all those longing for the innermost bent of life are looking for an understanding of sex relation, believing that such understanding will redeem the world.'"

"When once it is known that this vibration may be manipulated . . . and reorganized as the holiest activity, it will be used for the highest and most sacred purpose; to lift the body into perfect and continual health, harmony, youth and beauty; to so unfold the soul that every condition may be masterfully grasped." "For there is a faculty in man which, if intelligently exercised, will assure full and rightful control of the sexual function and of the secretions of the body." . . . "There is rhythm and power in the infinite expression of sexual interchange. Soul meets soul, and the touch of bodies proves of soulful profit. . . . Both perceive the process of regeneration, and embrace in the ecstasy of celestial knowledge, for Love only rules." . . . "It is well for the sexes to labor in company, for by so doing the positive and negative forces are exchanged in loving and healing vibrations." . . . "In Nature this nuptial ceremony is forever taking place." . . . "It is the perfect interaction of the two forces ever playing and sweetly interplaying through all the channels of Being."

In brief, the argument in the book is that the higher natures will use the sex embrace intelligently as a means of conceiving and begetting spiritual children—that is, great thoughts, true intuitions and perceptions, poetic and artistic inspirations, and in this I fully agree with her. Love will yet be consciously used as the great Physician, the Artist, the Inspiration—it will be used consciously for physical and spiritual culture.

I would not wish to be understood as indorsing every thought or illustration in the book, but on the whole I cordially approve of it as a deep, true and beautifully written exposition of a great subject. I am sorry Ida Craddock did not elect to give, in spite of Comstock, and join forces with this true sister of her thought.

J. WILLIAM LLOYD.

### Suspension of the Socialist Spirit.

The "Socialist Spirit" discontinued publication with the February number. It has been edited for a year and a half at Chicago by Franklin H. Wentworth, and general regret is expressed at its suspension. The final issue announced that although funds had been gratuitously offered for its continuance Mr. Wentworth did not feel justified in accepting them. He urges the comrades to support the weekly Socialist papers and says that whatever he may have to say in future will appear in the party press. The unexpired subscriptions to the "Socialist Spirit" will be filled out by "The Comrade" or refunded in cash to the subscriber at his option.

Few writers in the reform field have made a better record than Franklin H. Wentworth and his truly brave and clear-thinking companion, Marion Craig Wentworth. The monthly visits of their little journal will be missed by us, as doubtless they will be missed by many hundreds of those who labor and wait for better social conditions for the disinherited toilers in field and factory, mines and mills now owned and controlled by the monopolistic few who "neither toil nor spin," and yet who often spend in wasteful luxury more in one hour than would keep in comfort a family of workers for a whole year. M. H.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Here and There.

Equinox!

Now is the winter of Chicago's discontent thawed by the Sun of March.

This change of program naturally brings joy to the coal consumers and sorrow to the coal trust.

Mrs. John A. Logan urges the building of more war-ships as a means to keep the peace between the nations. In Chicago the police carry clubs and revolvers as a means of keeping the peace and yet we are told that more murders are committed each year in this city than in London whose police carry no arms except such as nature gave them—London with its five million people against less than two millions in Chicago; more homicides in fact in Chicago each year than in the whole of England with its thirty odd millions.

The Mississippi river is again overflowing its banks—because the levees are not high enough. Each year additions must be made to the levees simply because confining the volume of water causes a greater deposit of sediment within banks, hence the greater the levee the greater the need of levees.

Is not this a good illustration of the wisdom of increasing the American navy as a peace measure? The larger our navy the more ships of war will be built by foreign powers—also as a peace measure and BECAUSE of our increased armament!

## CIVIL OR RELIGIOUS GOVERNMENT—WHICH?

"Interloper" in "Free Society" of March 8, addresses me as "Brother" and "Friend." Much as I may wish to be brother and friend to all real human beings, in self-defense I must draw the line at "Interloper." I have faults enough of my own, as all my friends know, but MEDDLING INTERFERENCE in the affairs of others is not, as I verily believe, one of them. Hence I prefer not to be brother to such as do so. Webster defines interloper as "one who interlopes or runs into business to which he has no right; one who unlawfully intrudes upon a property, a station or an office; one who interferes wrongfully or officiously."

Whether the person who writes the editorial short shots for "Free Society" has assumed this nom de plume because he (or she) is by nature and habit an interloper, is of course matter of conjecture. If, however, he or she means naught but honesty, justice rectitude and fairness to all, then certainly a REAL name or a better pseudonym would be an improvement. "Suggestion," suggestive therapeutics, is now regarded as the greatest of all the means or methods of getting well and keeping well, if this be true as to health, why should not the principle hold good as to DISEASE—insanity—mental as well as physical? Suggest constantly to child or man that he is a rogue and he soon becomes one.

That there may be "something in a name"—something in the banner, flag or escutcheon under which a man or woman sails, perhaps our readers will be more ready to agree when they read the paragraphs to which reference has just been made.

The first reads thus:

"Bro. Harman, editor of Lucifer, takes me to task for quoting Robert Ingersoll as saying: 'It is safe to say that governments have committed far more crimes than they have prevented,' and retorts it was easy for Ingersoll to denounce religious government, yet he 'did not claim to be an Anarchist.' Who said that he did? But in his address 'Crimes Against Criminals' Robert Ingersoll does not refer to 'religious government,' but points to the degrading influences of punishment inflicted upon people by civil government, and says that crime has ever been on the increase where punishment was the severest. 'Crimes were committed to punish crimes' he says, 'and crimes were committed to prevent crimes.'"

Now let the reader turn to page 53 of this current volume of Lucifer, whole No. 958, Feb. 26, and compare what I really did say. One would naturally suppose from "Interloper's" garbled and twisted quotations that I had assailed both him and Ingersoll on the question of crime and government, while nothing is further from the truth. "Interloper" himself was the assailant; I merely defended. I thoroughly agree with Ingersoll that it is safe to say that "governments have committed more crimes than they have prevented." My object in referring to this statement of his was not to combat its truth, but to show that Ingersoll could say this as an opponent of RELIGIOUS government, but scarcely as an opponent of CIVIL or political government, since he was himself "a consistent and life-long governmentalist on political lines." I might have added, "consistent in his acts, but not always so in his words. To have been consistent with his 'Crimes Against Criminals' he would have been a philosophic Anarchist, which doctrine, as we all know, he never espoused."

While it is true that I might have worded my thought better, I had in mind that it was really RELIGIOUS rather than civil government that Ingersoll so persistently assailed. The greatest crimes of history have been either committed or instigated by religion. The greatest of all crimes are wars between nations races and tribes, and the worst of these have been, in whole or part, religious wars. The persecutions, the tortures and murders for opinion's sake, have been almost without exception of religious origin.

Again—to come down to the cold, hard, bedrock facts. ALL governments, national and state, of today and of all past history are

## RELIGIOUS GOVERNMENTS—

with very rare exceptions.

Take our own general, state, and even municipal governments, for example. What mean our Thanksgiving proclamations, our chaplaincies in Congress and state legislatures, our church exemption laws, our Sunday laws, our judicial oaths, our inauguration oaths, etc. etc.?

Do not all these mean that we as a people acknowledge allegiance to a religious government whose head-center is supposed to exist somewhere in the heavens? and before whom we all expect to appear?

The supreme court of the United States—to which all other branches of government submissively bow—has officially decided, so I am told, that "ours is a Christian nation," hence the government of this nation must necessarily be a Christian government. A Christian government means necessarily a religious government, for Christianity is one of the great religions of the world.

Therefore, it seems very clear to me that Ingersoll's lecture entitled "Crimes Against Criminals" is a lecture against religious government. As such it was logical and consistent. As a lecture against the crimes of civil government it was not logical, not consistent, since he himself was a staunch supporter of civil and political government. To advocate the abolition of crimes of civil government—"artificial government," to quote Burke—would be to advocate the ABOLITION of civil government. "The



thing, the thing itself," being the greatest of crimes—to advocate which abolition, as I said before, would have aligned Robert G. Ingersoll with the philosophy of Anarchism.

Great and good man as he undoubtedly was, Ingersoll had his limitations; one of which, as some of us think, was his inability to see whether his own logic would and did lead him.

#### MAN OR HIS INSTITUTIONS—WHICH?

While I may not have the skill necessary to utilize the advice of old Polonius in regard to the management of quarrels, I endorse that advice, and in accord therewith will answer one more quotation from "Interloper," namely:

"Friend Harman also takes issue with C. L. James in his contention that 'all the criminals whom there is any need to restrain are admitted by all—even themselves—to need it,' and he asks:

"How is it with Pierpont Morgan, President Baer and the robber trusts generally? Do they admit themselves to be criminals, in need of restraint? How about the invaders of personal right on all lines, governmental, moralistic, religious—the Roosevelts, the Judge Garys, the Comstocks, the czars, the kaisers, the popes of Rome, and all who in the name of God, of government, and of puritan morality would fine, imprison, and kill their fellow human beings?"

"Although it may appear 'sophomoric,' I venture to suggest to Brother Harman that all the 'criminals' he enumerates are the creation of government—restraint. In a free society the monopoly of natural resources is an impossibility, consequently the Morgans and Baers would be unknown quantities. Likewise the Garys, Comstocks, popes, et al., only thrive and tyrannize over people by virtue of the power to restrain. If these vermin were not backed by the police-club, army, and prison, they would quickly become a laughing stock to society—and 'proceed to mind their own business.'"

If "Interloper" had been anything but what his self-selected name indicates, he would have left C. L. James to answer the questions directed to himself, and if he had preferred fairness to unfairness he would not have left out one of the most important clauses in my questions to James, namely:

"Then what of the born homicidal maniacs, like Jesse Pomeroy and thousands like unto him? Also monomaniacs of all kinds? Do these admit that they are insane and need to be restrained?"

Yes, the suggestion that all the criminals I enumerated are the creation of government—restraint, DOES "appear sophomoric"; most decidedly so. If I understand the meaning of words then Interloper has well vindicated his claim to be reckoned a "Soph," or even a "Fresh!"

This dictum of his is in line with the old, old theologic doctrine that government, law, was before man and is superior to man. In short, that law, government, creates men—good and bad—not men create law—government.

All history, all the facts of human experience, give an emphatic denial to the dogmatic assertion, the sophomoric utterance, that in "a free society"—that is, in the absence of organized governments—"the monopoly of natural resources is an impossibility, consequently the Morgans and the Baers would be unknown quantities."

All history shows that the Morgans and the Baers—that is, the insanely greedy and unscrupulous—grab everything in sight, or try to do so. In the absence of law and government they do this as the beasts of prey do it—by force and cunning. When governments are organized they do the same thing in a slightly different way. They combine to secure laws favorable to themselves, and when they fail in this they combine to evade or defeat the laws; instances of which are seen every day. Notably in the combinations now engineered by the Morgans, Baers, Rockefeller, et al.

The feudal barons of ancient Europe and Asia kept bands of armed retainers, serfs, to collect, by sheer force of numbers and discipline, their annual tribute from the peaceful and unorganized peasants. Later these barons found it safer to themselves and less expensive to unite in petty kingdoms or dukedoms and

organize regular governments with a fixed rate of tribute which they have termed taxes, to be paid to sheriffs and other collectors for the feudal lords, to resist which was treason against government and punishable by death and confiscation of all past accumulations of the rebel.

Still later these petty kingdoms and dukedoms were united in larger kingdoms—empires—the better to defend them against the rapacity of each other, also the more readily and effectually to put down insurrections by arraying the majesty of a great earthly monarch, kaiser or emperor, as the representative of a universal monarch in the skies, against the puny will of the individual subject.

Recapitulating a little. Law, government, does not make MEN, whether "criminals" or saints. MEN make laws, and laws are often used as clubs and chains to dwarf, warp and pervert men, and cause them to commit acts that are called crimes—often unjustly so called.

Men make all laws, all governments, all gods, ghosts and devils.

NATURE makes men, and nature KNOWS NO LAW.

Nature is simply matter and force; which phrase is but another name for attraction and repulsion; for condensation and rarefaction; for gravitation and levitation; for cause and effect—each cause being an effect and each effect a cause.

Nature is LAWLESS, free, self-creating, self-existent; acknowledging no ruler, no monarch, no creator.

Man, the child of nature, the epitome of nature, the microcosm in the macrocosm, is, or should be, like his parent, lawless, free, self-creating, self-ruling.

Man, the microcosm, needs only liberty to grow; liberty to utilize the materials of the macrocosm, the materials that constitute his normal environment.

The monopoly of these materials by those who do not need them constitutes the defeat of nature, the defeat of liberty, the defeat of equity, of right, of justice.

Man's virtue (which is Latin for MANHOOD) consists in rebelling against law and compelling lawmakers—monopolists—to mind their own business and allow others to do the same.

This kind of compulsion is not government, but may rightly be called RESTRAINT. Restraint is derived from the Latin RESTRINGERE, and is thus defined: "To restrain; to bind; to stop; to stay; to loose; to unbind." (Dymock's Latin-English Dictionary.)

"Govern" is derived from GUBERNARE, and is defined: "To steer a ship; to order; to manage; to conduct; to govern." (Same authority.)

Webster puts "restraint" as the sixth meaning of "government," but Webster often follows popular ignorance and prejudice, as in the case of "skeptical," "infidel," and many other words.

I have now done with "Interloper." Hereafter I shall probably pay no attention to his thrusts, whether he writes as editor or not, and will close this long article by kindly and respectfully suggesting to Brother Isaac, the publisher of "Free Society," that while it is his undoubted right to manage his paper in his own way, to me it is much more satisfactory to know who it is that assails me by name, as the editor of Lucifer. For myself I prefer to "stand out in the open," and do not think it just the fair thing to be shot at by one who hides his identity behind a pseudonym, unless indeed there be an EDITOR named who is morally as well as legally responsible for all unsigned articles in his paper. Pseudonyms—false names—are practically no names at all, as we all know.

M. HARMAN.

#### Erratum.

Kindly let me correct the printer's error in No. 959, which gave the date of Engel's "Origin of the Family" as 1894. It should have been 1884.

DORA FORSTER.

#### The Chicago Philosophical Society

Meets at 72 Adams St., Sundays at 8 P. M. Seats and discussion free.

## Redheffer Some More.

Naturally there are numerous, diverse and various opinions on this many-sided question of woman's emancipation.

Mrs. Bruce is optimistic and looks for great returns from Lucifer's work. In some occult fashion not clearly defined she couples theology along with the labor of Lucifer, and hopes much therefrom.

Vain imagining! Superstition never did nor ever will liberate a single individual. Its trend and influence is all the other way.

To prove that women are satisfied with the sexual situation, note the shudder with which 90 per cent of them receive even a suggestion of something in place of conventional marriage. Observe the importance they attach to a swell wedding.

For sure, they look on our present marriage laws as their chiefest protection. Without such refuge life to them would be a barren ideal.

And now comes another critic, with a pretty name. Everyone will admit that Dora Forster is almost as euphonious as Lucy Redheffer. But Dora unkindly casts doubt on the individuality of Lucy—but let that pass. The subject under consideration is too important to divide on personalities. She calls attention to certain great concessions too numerous to describe granted women in late years—and here is her bill of items. (1) Education, (2) paid work, (3) to own property, (4) guardian of her own children, (5) political franchise (?). Here are great concessions.

Now, except the last, which has not been conceded and likely never will be, the list as given strikes one as most beggarly. Still, candor compels the admission that it is probably all she wants, and maybe more, and corroborates my first assertion that she is satisfied.

Woman can have all her rights as soon as she wishes and takes the trouble to get them. And be, indeed, master of herself.

Dora pushes a virile pen. Ye Editor, too, has his inning, and his criticism is an entire endorsement of Lucy's averments. Long experience with these questions convinces him of their irrefutable truth.

No one can say but he handles his momentous theme (the origin of man), so far as in him lies, with fulness, freedom and comprehensiveness, and right here, while he is coasting so near the danger line, it might not be out of place to sound a note of warning, for I have reason to know that the great church has her basilisk eye upon him and awaits only some unguarded expression for a chance to strike.

Instead of a paltry 1,000 readers he should have 10,000, but there are reasons why he has the smaller number. In the first place the paper is sorely hampered, hindered and handicapped by a most unfortunate name, one that at first sight repels; and first impressions are hard to eradicate; one that carries with it the flavor of brimstone wherever it goes.

It is never wise to lay additional burdens on an overloaded train.

In closing I offer the grandest sentiment: "Love your neighbor."

Lucy R.

[If Sister Redheffer (or "Brother," as some think) will reread my comment on her first article (No. 956) she will see that I did not say that Lucifer has now but 1000 readers. What I did say is that the "earnest approval and hearty co-operation of one thousand readers and the unrelenting opposition of all others would be reward enough for all we have suffered," etc. As to whether Lucifer is an "unfortunate" or a fortunate name, opinions differ. If Lucifer is unfortunate, then "Lucy" should also be so considered, for the two names mean substantially the same. Lucy means LIGHT, and Lucifer is that which BRINGS Lucy! If Lucy will read what Webster says, on pages 792 and 1621 of the Unabridged, date 1886, she will see that only ignorance and superstition give to Lucifer a sinister significance. Our mission is to destroy ignorance and superstition. M. H.]

## A Colony in the East.

Friend James Haworth suggests, in No. 957, the need of a colony in the East like that at Home, Washington. In order to get the "sense of the meeting," I suggest to every person at all interested in the matter, the following questions:

1. Would you like to see a colony similar to that at Home established in the Eastern United States?
2. If so, in what state, and in what part of the state?
3. If it should be located where you wish, would you join it at the start?
4. Would you prefer a location within twenty miles of a city or large town, or still further from any large community?
5. Would you contribute money toward the purchase of land and the erection or purchase of buildings?
6. What, in your opinion, is the best plan of operation for a colony of free people under present conditions?

With the editor's permission, I ask every liberal person who reads this to send me very brief replies to the above queries. The result of the symposium will be printed at an early date. Kindly do not exceed 200 words in your reply to the sixth question. Wellesley Hills, Mass. ALEX. E. WIGHT.

## A Suggestion.

Allow me to make a suggestion that may add to the pleasure of many liberals in 1904.

I suggest that some liberal in St. Louis open and conduct a liberal headquarters during the coming World's Fair. He should have an office and gentlemen's parlor, ladies' parlor, baggage room, where guests could leave their baggage at a reasonable rate, toilet rooms and, if possible, several private sitting rooms, where guests could rest and chat if they desired. He should keep a register of all who call upon him, and every liberal who visits the fair should call and register, not only their name but their location, so their friends could find them if desired. He should also keep a list of liberals in the city who have rooms to rent to Fair visitors, charging fees for registering and furnishing room lists. The fees from the baggage checking, registering and furnishing room lists ought to make it pay well.

Such a headquarters would give the liberals visiting the Fair—and there will be many thousands of them—a chance to meet, get acquainted, or renew old friendships formed before.

If it is undertaken it should be advertised in all the liberal papers in America at as early a date as possible, and those in charge should arrange to secure rooms in advance for those who may want them.

Will other liberal papers please copy? JOHN WIRT.

## Protest Against Compulsory Vaccination.

The following resolutions were adopted at the meeting of the Naturopathic Society of America, held February 13, in New York City:

WHEREAS, Senator Stewart has introduced in the New York Senate a bill (No. 265) to amend the public health law, in which appears a new provision by which local boards of health are empowered to "enforce general vaccination of all persons, when required to do so by the State Commissioner of Health, who is hereby authorized to make requirement when in his judgment such action is necessary for the protection of public health," etc.

Resolved, That we hereby utter our earnest protest against this worst of all compulsory vaccination laws, because: (1) The general public is opposed to and would in a referendum vote veto any compulsory law; (2) the proposal makes possible universal, unlimited and repeated vaccination, if the State Commissioner so decides; (3) the power is too excessive, dangerous and tyrannical to entrust to fallible human judgment; (4) and finally, we suspect this innovation is the nefarious work of virus companies who have an idea only to increasing output and dividends and no real regard for public health, and therefore we request our lawmakers to cut this out of the revision bill before making it a law.

Resolved further, That since eternal vigilance is the price of liberty, every opponent of such legislation is urged to make his opposition known to members of the Legislature and the press, promptly and repeatedly, so that the voice of the public may be heard and felt.

## The Chicago Society of Anthropology

Meets every Sunday at 3:30 P. M., Hall 913, Masonic Temple. Seats and discussions free. On March 22 Democratization of Art by Ruskin will be the subject, with W. Chas. Tanner the opening speaker.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., NO. 11. CHICAGO, ILLINOIS, MARCH 26, E. M. 303. [C. E. 1903.]

WHOLE NO. 962

### Love Thine Enemies.

'Tis easy to feel kindly toward my foes;  
They're such through my shortcomings, or are those  
Who know me little or who know me wrong.  
In either case it grieves me and I long  
To have it otherwise; their enmity  
Engenders none in me.

If there be others whom self-interest  
Impels to vilify me as the best  
Excuse for their offenses, why should I  
At their revilings in a passion fly?  
Nay, they amuse me, for such enmity  
Is subtlest flattery.

But there are others, whom to love would be  
Impossible and contradictory.  
They constitute a festering disease  
Which fouls the social body. These  
As He who did the Pharisees berate,  
I claim the right to hate.

That wretch is one who, when a maid confers  
On him her high and secret favors, stirs  
The tongue of scandal 'gainst her in return;  
And there are others who their offspring spurn  
When gotten out of wedlock and because  
Not theirs before the laws.

The rich who can contemplate, unconcerned,  
The sore distress of thousands who have earned  
The wealth they dominate; the politician  
Who sells the people's welfare for position;  
The priest who would the opening truth o'erthrow  
With what he does not know;

In short the monsters of whatever kind  
Who stay the evolution of mankind—  
He doth naught but righteousness who bans—  
Not them who are his enemies—but man's.  
These cancerous outgrowths of our social state  
'Tis privileged to hate.

—Miles Menander Dawson.

### It Can Not Be Done.

To those who, like myself, have been impressed by Morrison L. Swift's article on a "College of Sex" I would recommend the second of Herbert G. Wells' articles on "Mankind in the Making," to be found in the *Cosmopolitan* for October, 1902. This writer is fully alive to the wretched condition of our present birth-supply, and the whole purpose of his series of articles is summed up in this declaration—"We are here to get better births and a better result from those births."

He recognizes the two ways of improving the birth supply: increase of parentage among really superior men and women, and the elimination of the unfit. Moreover, he is one who thoroughly believes that progress can be accelerated by compulsion, that people can be legislated into hygiene, good sense, virtue and intelligence. Nevertheless he declares that, aside from what may be accomplished by individuals, acting as such, any direct attempt to control reproduction is impossible, "because of ignorance—not the ignorance of the majority, but an absolute

want of knowledge." He says much on this line, concluding—"This missing science of heredity, this unworked mine of knowledge on the borderland of biology and anthropology, which for all practical purposes is as unworked now as it was in the days of Plato, is, in simple truth, ten times more important to humanity than all the chemistry and physics, all the technical and industrial science that ever has been or ever will be discovered."

As to scientific breeding he says: "The first difficulty these theorists ignore is this: we are, as a matter of fact, not a bit clear what points to breed for and what points to breed out."

"The analogy with the breeder of cattle is a very misleading one. He has a very simple ideal to which he directs the entire pairing of his stock. He breeds for beef, he breeds for calves and milk, he breeds for a homogeneous, docile herd. Toward that ideal he goes simply and directly, slaughtering and sparing, regardless entirely of any divergent variation that may arise beneath his control. A young calf with an incipient sense of humor, with a bright and inquiring disposition, with a gift for athleticism or a quaintly marked hide, has no sort of chance with him at all on that account. He can throw these proffered gifts of Nature aside without hesitation. Which is just what our theoretical breeders of humanity cannot venture to do. They do not want a homogeneous race in the future at all. They want a rich interplay of free, strong and varied personalities, and that alters the nature of the problem absolutely."

Even such points as beauty, health, ability, genius, energy—qualities one might say universally to be bred for—cannot be assured, for we know nothing of the laws that govern them. "We do not know the elements of what we have, the human characteristics we are working upon to get that end. The sentimentalized affinities of young persons in their spring are just as likely to result in the improvement of the race in this respect as the whole science of anthropology in its present stage of evolution."

On the other hand, in "the elimination of the unfit" we are almost as much at sea. We do not know what qualities to breed out. Of course he says—"A criminal is no doubt of less personal value to the community than a law-abiding citizen of the same general calibre; but it does not follow for one moment that he is of less value as a parent. His personal disaster may be due to the possession of a bold and enterprising character, of pride and energy above the needs of the position his social surroundings force upon him. Another citizen may have all this man's desires and impulses, checked and sterilized by a lack of nervous energy, by an abject fear of the policeman and of the consequences of the disapproval of his more prosperous fellow-citizens."

"I will frankly confess that for my own part I prefer the wicked to the mean, and that I would rather trust the future to the former strain than to the latter. Whatever preference the reader may entertain, there remains this unmistakable objection to its application to breeding: that criminality is not a specific

simple quality, but a complex that may interfuse with other complexes to give quite incalculable results in the offspring it produces. So that here again, on the negative side, we find a general expression unserviceable for our use."

Alcoholism he regards as largely dependent upon temperament. "Until we possess a far more subtle and thorough analysis of the drunkard's physique and mind than we have at present we have no justification whatever in artificial intervention to increase whatever eliminatory process may at present be going on in this respect."

Of insanity he says: "The man in the street thinks madness is a fixed and definite thing, as distinct from sanity as black is from white. But a very little reading of alienists will dissolve this clear assurance. Here again it seems possible that we have a number of states that we are led to believe are simple because they are gathered together under the generic word madness, but which may represent a considerable variety of induced and curable and nonhereditary states on the one hand and of the innate and incurable and hereditary mental disproportions on the other."

He refers to Nordau's "Degeneration," which "did at least serve to show that if we can not call a man stupid we may almost invariably call him mad with some show of reason. . . . The public read the book for the sake of its abuse, applied the intended conclusion to every success that awakened its envy, and failed altogether to see how absolutely the definition of madness was destroyed. But if madness is indeed simply genius out of hand, and genius only madness under adequate control; if imagination is a snare only to the unreasonable, and a disordered mind only an excess of intellectual enterprise—and really none of these things can be positively disproved,—then just as reasonable as the idea of suppressing the reproduction of madness is the idea of breeding it! Let us take all these dull, stagnant, respectable people, one might say, who do nothing but conform to whatever rule is established about them and obstruct whatever change is proposed to them, whose chief quality is a sheer incapacity to imagine anything beyond their petty experiences, and let us tell them plainly: 'It is time a lunatic married into your family!' Let no man run away from this with the statement that I propose such a thing should be done, but it is, at any rate in the present state of our knowledge, as reasonable a proposal to make as its quite frequently reiterated converse."

I must refrain from further quotation. Read the article; it is worth while. All this emphasizes the need of knowledge and is in accord with Morrison I. Swift's strong article, but when the latter says, "Such acts should be regarded as crimes and be prevented," he assents to a principle which must be emphatically denied because of the danger of it. "Society has a right to say that incapables shall not be spawned upon it," on the surface seems to state a self-evident truth, but who can apply it? Who but individuals in the regulation of their own private conduct? This individual responsibility to society in the matter of reproduction can hardly be too strongly insisted upon, but it is a responsibility of the individual and must remain such. Whenever and wherever society usurps the responsibility of the individual the latter degenerates and the responsibility lapses. It is a common saying that "everybody's business is nobody's business," and institutional responsibility becomes null and void.

But this is not the worst danger, for this provision may be used as a means of persecution. Nay, I will go further and say it would be sure to be used for persecution. It is not so very difficult nor so very rare an occurrence for families to obtain incarceration in a madhouse of some member who is in the way or whose ideas are contrary to recognized opinions. Admit the principle that society may confine and isolate the insane to prevent reproduction and how easy it will be to incarcerate men and women whose ideas and actions are not of the established order of things!

We radicals should need no illustration of the danger of this principle. Who among us would object to the suppression of really obscene literature? Here is a similar principle, and how does it result in action? Honest effort toward education is hounded to death; a few miserable blackmailers gain a dishonor-

able living, and filthy literature abounds. It can not be done, save by individual responsibility in freedom.

I am confident Morrison I. Swift will recognize the pertinence of this criticism and admit that for once he allowed his "zeal to outrun discretion."

His suggestion as to preventive checks—but I have had space enough. If our editor will allow me I will permit myself the pleasure of dealing with that another time.

ADOLPH CHAMFREY.

### Moral Education of the Young.

Of errors in education one of the worst is that of inconsistency. As in a community crimes multiply when there is no certain administration of justice, so in a family an immense increase of transgressions results from a hesitating or irregular infliction of penalties. A weak mother, who perpetually threatens and rarely performs—who makes rules in haste and repents of them at leisure—who treats the same offense now with severity and now with leniency, according as the passing humor dictates, is laying up miseries both for herself and her children. She is making herself contemptible in their eyes; she is setting them an example of uncontrolled feelings; she is encouraging them to transgress by the prospect of probable immunity; she is entailing endless squabbles and accompanying damage to her own temper and the tempers of her little ones; she is reducing their minds to a moral chaos, which after years of bitter experience will with difficulty bring into order. Better even a barbarous form of domestic government carried out consistently, than a humane one inconsistently carried out. Again we say, avoid coercive measures whenever it is possible to do so; but when you find despotism really necessary, be despotic in good earnest.

Bear constantly in mind the truth that the aim of your discipline should be to produce a *self-governing* being, not to produce a being to be *governed by others*. Were your children fated to pass their lives as slaves, you could not too much accustom them to slavery during their childhood; but as they are by and by to be free men, with no one to control their daily conduct, you cannot too much accustom them to self-control while they are still under your eye. This it is which makes the system of discipline by natural consequences so especially appropriate to the social state which we in England have now reached. Under early, tyrannical forms of society, when one of the chief evils the citizen had to fear was the anger of his superiors, it was well that during childhood parental vengeance should be a predominant means of government. But now that the citizen has little to fear from any one—now that the good or evil which he experiences throughout life is mainly that which in the nature of things results from his own conduct, it is desirable that from his first years he should begin to learn, experimentally, the good or evil consequences which naturally follow this or that conduct. Aim, therefore, to diminish the amount of parental government as fast as you can substitute for it in your child's mind that self-government arising from a foresight of results. In infancy a considerable amount of absolutism is necessary. A three-year-old urebin playing with an open razor cannot be allowed to learn by this discipline of consequences, for the consequences may, in such case, be too serious. But as intelligence increases, the number of instances calling for peremptory interference may be and should be diminished, with the view of gradually ending them as maturity is approached. All periods of transition are dangerous, and the most dangerous is the transition from the restraint of the family circle to the nonrestraint of the world. Hence the importance of pursuing the policy we advocate, which, alike by cultivating a child's faculty of self-restraint, by continually increasing the degree in which it is left to its self-constraint, and by so bringing it, step by step, to a state of unaided self-restraint, obliterates the ordinary sudden and hazardous change from externally governed youth to internally governed maturity. . . .

Do not regret the exhibition of considerable self-will on the part of your children. It is the correlative of that diminished coerciveness so conspicuous in modern education. The greater



tendency to assert freedom of action on the one side corresponds to the smaller tendency to tyrannize on the other. They both indicate an approach to the system of discipline we contend for, under which children will be more and more led to rule themselves by the experience of natural consequences, and they are both the accompaniments of our more advanced social state. The independent English boy is the father of the independent English man, and you cannot have the last without the first. German teachers say that they had rather manage a dozen German boys than one English one. Shall we, therefore, wish that our boys had the manageableness of the German ones, and with it the submissiveness and political servitude of adult Germans? Or shall we not rather tolerate in our boys those feelings which make them free men, and modify our methods accordingly?—*Spencer's "Education: Intellectual, Moral and Physical."*

#### A Mistake Regarding Colonies.

In 957 of *Lucifer*, under the caption of "All by Request," Comrade C. L. James, amongst other things, contends that the place for communistic experiments is in the city, and uses the colonists of Home, Wash., as an example, claiming they have been persecuted there, but would not have been in Chicago.

This is a grotesque mistake. In the first place the life at Home is not communistic. In a city these comrades could not have established a community such as they have done; could not own the homes they live in; could not have gardens, chickens, cows, etc., and be their own employers, as they now largely are.

Had they been in Chicago at the time of the assassination of McKinley they would have been hustled off to the police station en masse, as the "Free Society" group was, and the daily papers would have had accounts of the "capture of over one hundred Anarchists who were probably connected with the conspiracy to kill the President." Let's use a little induction on this question.

Washington is full of intensely loyal old pensioners, and it was from them that the demand to persecute the Home comrades sprang. As it was, no children were dragged off to jail, and no women had their teeth knocked out, as was the case in Chicago.

Had Home been in Oregon the comrades would not have been molested. When the Tacoma papers were raving to have Home broken up, the Portland papers rebuked them, contending that a peaceful, self-supporting community whose members minded their own business was not "dangerous," and that the proposition to interfere with them was setting a dangerous example of lawlessness and violence.

A community, nowadays, in the country could have daily mail at the front gate, telephone service if desired, and good roads to nearest market. They would also be away from the sneaking city detective, the authority-displaying policeman, the sidewalk inspector, street inspector and "health officer."

In the country they do not have to hunt for a boss, but can be self-supporting by home production. They would not have to face a rent collector every month, nor have their water supply shut off if they did not call promptly at a water office.

Aside from these secondary considerations the fact remains that we depend, primarily, on production from the soil for our living. The further we get away from the soil the more dependent we become. With access to the soil we can become independent.

Tolstoi recommends a return to the soil. Kropotkin advocates communal experiments in the immediate vicinity of a large city. For those who are so enamored of city life that country life is unendurable proximity to a suburban car line is unquestionably the best, but to those who care more for liberty and wide opportunity to get close to nature, to co-operate freely and to live one's own life, than for window displays of merchandise, street pageants, prize fights and other allurements peculiar to the city, a "lodge in the wilderness" will do, if the conditions of soil, climate, water, etc., are there, and congenial companions unite their efforts to make life comfortable and joyous.

Crowding to the city and forming secret societies are to be deplored, while all efforts to co-operate one with another and with nature to supply our wants with the fewest possible transfers of products are to be commended and encouraged.

There are locations to be had in this state where a community as numerous as the one at Home could raise all the grain, stock, poultry, fruits and vegetables needed by them and have a surplus, and by utilizing a mountain stream make clothes, shoes and furniture and put electric lights in every house, and be unmolested by neighbors or officers.

W. H. ADDIS.

Mt. Tabor, Ore.

#### As to Primitive Marriage.

At a February meeting of the Boston Social Science Club a most interesting address on "The Relation of the Individual to Society" was given by George Willis Cooke, who is chiefly known as a literary lecturer and writer, but who is, as well, a student of sociology and ethnology.

The theme of his discourse was that the individual is essentially and altogether a product of society. Physical heredity and social heredity make him what he is. The lecturer expounded this idea very fully and forcibly and dwelt for some length upon the origin of the human race. He contended that the human species was not developed from a strong species, living isolated in pairs, but from a tribal species; and that through this very grouping, this necessity for social life, had arisen the conditions which made possible the development of the essentially human qualities. From a weak species, grouped together for defense and sustenance, man arose, a product of social conditions, and he has always been a social species.

This is the latest conclusion of ethnology, and the recent evidence, the lecturer claimed, is strongly in favor of the group-marriage as the earliest form of human marriage. His presentation of the subject seemed so strong and convincing to one of the audience that she questioned him after the lecture on this point, as her own opinion had been founded on Westermarck's "History of Marriage," and was very much that put forth by Dora Forster in *Lucifer* 959.

In reply to inquiries the speaker stated that Westermarck is still regarded as authority on the subject of marriage, but that recent ethnological research has indicated convincingly that he is in error as to the primitive marriage. Engel's work is founded chiefly on researches which are now nearly fifty years old, and the advance of science in this department has been so rapid during the past ten years that its conclusions have not got into books. One who would be really "up-to-date" on the matter must read, not books, but the printed reports of the various societies devoted to ethnological study—such as the British Society of Anthropology and others. I am sorry I am unable to recall the societies he mentioned, but I offer this suggestion to those who, like myself, have been interested in the issue raised by Dora Forster and Adolf Vogeler. ADELIN CHAMPNEY.

#### Clubbing With the Arena.

For many years the Arena and *Lucifer* were sent to subscribers for the clubbing rate of five dollars, or the price of the Arena alone. Now they are offered for two dollars and fifty cents—the yearly price of the Arena alone. All who remember the place in journalism held by the Arena under the editorship of B. O. Flower will be glad to know that he once more holds a chief place on its editorial staff, and that with him are associated Charles Brodie Patterson and John Emery McLean, both well known as leaders of advanced thought.

#### The Chicago Philosophical Society

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# Lucifer, the Lightbearer

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## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same*.

**LUCIFIC**—Producing Light.—*Same*.

**LUCIFORM**—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Current Notes.

With the Vernal Equinox comes Spring, thrice welcome Spring. Welcome at least to all who for many sad and dreary months have suffered from the effects of the artificial, the unprecedented, the greed-produced coal famine.

And now the word comes that those dealers who conspired to raise prices of coal during the Fall and Winter months are suffering serious loss on account of a general fall in price of this commodity. Is this an instance of cosmic justice?

If so, then it would be a welcome change if cosmic justice would get in a few blows at the heads of the men who have conspired to put up the prices of other necessary commodities, such as iron, steel, sugar, flour, meal, kerosene, salt, window glass, etc.

Great rejoicing seems the order of the day over the finding of the anthracite arbitration commission. As a factor in the social and industrial evolution this finding is doubtless an event of much importance, but until the system of private ownership of great natural deposits of coal, iron, salt, etc., is changed for one more rational, more humane, there will be little change in general results. So long as the earth and what it contains can be monopolized by the few—the cunning and avaricious few—the great masses will be at the mercy of whomever can corner the thing called "legal tender money." Hence the triumph of the coal miners may be of very short duration, and may, in the near future, prove "a delusion and a snare."

## SCIENTIFIC BREEDING.

While all the contributed and selected articles in this issue of Lucifer deserve perusal, that of Adeline Champney, entitled "It Can Not Be Done," seems to me worthy of special attention. Not because the subject discussed is treated thoroughly or exhaustively, but rather for the hints, the suggestions therein contained. Take, for instance, these lines quoted from Herbert G. Wells: "This missing science of heredity, this unworked mine of knowledge on the borderland of biology and anthropology . . . is, in simple truth, ten times more important to humanity than all the chemistry and physics, all the technical and industrial science that ever has been or ever will be discovered."

"True, O King." But why not say that the CHEMISTRY OF LIFE, THE PHYSICS OF REPRODUCTION, are "ten times more important to humanity than all the chemistry and physics" of inanimate nature to which so much time and attention is devoted in our schools and colleges?

While my experience with schools and colleges has not impressed me very favorably as to their utility, I second the motion of Morrison I. Swift in regard to a "College of Sex," which would include the study of "this missing science of heredity."

Most heartily do I agree with Adeline Champney in her argument in regard to "responsibility." "Whenever society usurps the responsibility of the individual the latter degenerates and the responsibility lapses." As against the individual, is this matter of heredity, of reproduction, "society," as such, has neither rights nor duties. Only individuals have rights in the realm of sex. The question as to who are individuals, who are persons capable of self-government, is one not easy to solve, and must be determined by the aggregation called the community—each autonomistic community for itself. M. H.

## Clashing Voices.

From Minneapolis comes a voice which says:

"I see by the number on my copy of Lucifer just at hand that my subscription expires with the next number, after which you may discontinue the same for a time at least. I am not interested in any matter with which it is filled except the sex problem. There has been so little of the latter in Lucifer for the past year and so much of other matters that I wish to have a little rest. Yours very truly, J. C. S."

The same day's mail brings a letter from a mother, fifty-five years old, living in South Dakota, complaining that Lucifer had failed to materialize in her home for some weeks, adding:

"I want to do all I can for my daughter, to start her on what I think is the right way. We are not church people; do not believe there is a god [such a god, I suppose she means, as that taught in the creeds of the orthodox churches], but believe there are he and she devils in human form."

From the entire letter I gather that after reading Lucifer several years this mother desires the continuance of its weekly visits to her home, as the best instructor to prepare her daughter to meet the dangers that beset the young and inexperienced in their journey through life.

Written on the same day with those just mentioned comes this voice from the "land of steady habits":

"I have received three Lucifers since I sent 10 cents. Am so grateful, and for fear you will stop sending them I herewith send 25 cents. Hoped soon to get some books, but bills to pay have taken the last dollar. Been sick all winter. Please do not discontinue. Am in a Catholic neighborhood, and Lucifer seems doubly welcome on that account.—C.A., East Cambridge, Mass."

And thus they come and thus they go. While a few, like J. C. S., get discouraged because Lucifer says so little on the sex question, we have good reason for believing that many more part company with us because of the prominence given to that subject. Of all subjects of human inquiry, that of sex, including reproduction of the race, is the most difficult to handle without giving offense, and, we may add, without making the acquaintance of jailers and wardens of penitentiaries. Hence the frequent warnings, such as that given by Lucy R. in last Lucifer, namely, "No one can say but he [the editor] handles his momentous theme (the origin of man), so far as in him lies, with fairness, freedom and comprehensiveness; and right here, while he is coasting so near the danger line, it might not be out of place to sound a note of warning, for I have reason to know that the great church has her basilisk eye upon him and awaits only some unguarded expression for a chance to strike."

That this and similar notes of warning are not without foundation I have the best of reasons for knowing. Only a few weeks ago the editor of the Roman Catholic New World of this city asked, in reference to Lucifer, "Is there no law against the circulation of such literature of death?"

Would Brother J. C. S. have Lucifer's editor to "coast still nearer to the danger line" by filling his paper still more completely with what the churches, Protestant as well as Catholic, call, by pre-eminence, the literature of death?

Perhaps J. C. S. and others of like opinion are in the right. Perhaps it would be better to fill Lucifer with the literature of

sex—the literature of LIFE, since all life, all organized life, manifests itself through sex. Better perhaps to tell the truth, the whole truth about sex, and take the consequences, whatever they may be. Better to speak out plainly so all can understand, and go to prison for so doing, than to purchase personal safety by consulting expediency and telling only part of the truth.

There is, however, still another consideration that deserves attention, namely, the question of readers or readers. To talk to empty pews or benches is not profitable, neither is it wise to run so far ahead of the procession that we cannot be seen or heard by those we are anxious to benefit.

So nearly universal is the prejudice against truth-telling in regard to sex that but few heads of families, especially women, are willing that a journal devoted mainly to this subject should come to their homes and be read by their children, their friends and visitors. Often and often we have been asked by a subscriber to send the paper to his place of business, not to his home address, saying that whenever it meets the eye of the wife, mother or daughter its fate is cremation!

Not—as some friendly critics seem to think—because of the NAME Lucifer is our paper rejected by the vast majority of women and men. Satan, Beelzebub, Apollyon and the other synonyms of the "Prince of Darkness" no longer frighten even the average of ignorant church-going people, much less the euphonious name Lucifer, which name holds a well-recognized place in astronomical science—"the planet Venus, so-called from its brightness"; also used in the arts, the "Lucifer match," because this chemical device brings light more speedily than any other means known to man.

No, no; other publishers besides ourselves have recognized the propriety, the fitness, the beauty of the name Lucifer as a title for a journal of human enlightenment. Madame Blavatsky, the founder and head of the Theosophic cult, named her large magazine Lucifer; also Michael Biron, publisher of a German monthly devoted to the "Reconciliation of Religion and Science," at Milwaukee, Wis., a widely circulated journal of modern advanced thought. I never heard that anyone objected to Biron's magazine because of its name.

That a very few of our readers agree with Lucy R. that the name of Lucifer is a "handicap" I am well aware, but on the other hand many have told us that no name could possibly be selected that would better typify the office, the mission of our little journal. A good helper in Texas once wrote us, before seeing the paper: "Send me your Lucifer. I like the name. It seems to say to old superstitions, 'I burn you all up!'"

While replying to queries and criticisms, I will try to answer one from a friend on the Pacific Coast. H. B. Stewart of Sunny-side, Wash., writes:

"In your New Humanity for December, 1895, in the article entitled 'The Ascent of Life—How Evolution Evolves,' you speak of the development of a sixth sense—telepathy. Is there anything in your statement? Is there such a thing as real foresight? If so, how and where may it be learned? I would also like to know where I may learn magnetism, hypnotism, or personal influence, as it is called."

In regard to telepathy I can only give the opinion of a layman, not an expert. That opinion is that telepathy, thought-transference, clairvoyance, clairaudience, foresight, psychometry, etc., are facts in nature, not simply the alleged facts of a distorted or diseased imagination, and that these facts or mental powers may rightly be said to constitute a "sixth sense"; or, as some would put it, a SEVENTH sense; reckoning the human or animal senses something after this fashion:

1, Touch; 2, taste; 3, smell; 4, hearing; 5, sight; 6, gender, or the sense which causes the animal organism to seek and enjoy sexual contact; 7, telepathy, that is, perception of material things, including coming events and past occurrences, without the aid of any of the five or six senses first enumerated.

Proof of the existence of such sixth or seventh sense will not

be attempted here, space forbidding. To do the matter justice would require volumes.

In regard to "magnetism, hypnotism, personal influence," etc., the books treating of these are many, all having their good and weak points, so that it would seem invidious in me to recommend any to the exclusion of others. I will say, however, that to my thinking the books published by Albert Chavannes of Knoxville, Tenn., are as good as any, including his "Vital Force, Magnetic Exchange and Magnetization," price 25 cents; also "Magnetization—Its Relation to Health and Character," by the same author, 25 cents.

M. HARMAN.

### The Editor and the Correspondent.

It appears to me that C. L. James has shown F. Cambersey to be in serious error. Mr. Cambersey somehow obtained the notion that Free Society offers a free platform for the discussion of Anarchy. Nothing of the sort. Free Society is strictly for propaganda work, and discussion is allowed only at the sweet will of the various editors and correspondents who are engaged in the propaganda. Certain kinds of propaganda work suffer very seriously from free discussion, and naturally in such instances the editorial right to shut off is freely and frequently exercised. I did not know that Mr. James was one of the editors of Free Society, but he seems to be in a position to say just what sort of arguments may be used in replying to him and also the time at which replies may appear. That it may please Mr. James to possess and exercise such a power I do not doubt, but I frankly say that I am glad I do not have a similar advantage in the presentation of any "vindications" I may choose to make. If Mr. James wishes to vindicate Anarchy for the next fifty-two weeks in Free Society and can shut off all debate till he has had his say, he certainly will succeed in vindicating his discretion, if nothing else. The principle is the same if but two weeks are involved instead of fifty-two. And if he can say what kind of articles may appear—that this is foolish and that is absurd, and only those must be printed that he does not consider foolish or absurd—then he vindicates something, and that something is simply unconscionable dogmatism. Do not misunderstand me. Free Society has a perfect right to follow its own course. Its editors are conducting the paper, and may conduct it in their own way. I am simply calling the attention of people (through Mr. James' remarks to Mr. Cambersey in No. 959 of Lucifer) to the manner in which they are doing their work.

It is no easy matter to edit a paper fairly, I am well aware, and it seems to me that Moses Harman has attained that ideal as nearly as it is possible for any person to do. His propaganda has nothing to fear from discussion. Within the limits of the Comstock laws he allows criticism of any nature and at any time. To illustrate how thoroughly I believe in his fairness, I will say that I have been a subscriber to Lucifer for several years (six or seven, at least), and in that time have not asked for space half a dozen times previous to February of this year, when I contributed an article on the rights of the individual under Socialism. My friend Edwin C. Walker at once commented upon this from his standpoint, and I immediately made reply in an article shorter than the original one, yet it was not printed and left me in the position of being silenced by Mr. Walker. In the meantime C. L. James is allowed full scope for his various comments, seemingly not thankful for the space allowed him, but apparently disgruntled because not allowed more. And there are few issues of Lucifer in which the name of C. L. James does not appear as a contributor. Which has the better ground for dissatisfaction, Mr. James or myself? Yet I know Mr. Harman's past record in the matter of fairness, and it has never occurred to me to blame him for something that I was sure was not meant with unjust intention.

I make one suggestion: When a reply comes that cannot be used, why not devote a couple of lines to the circumstance, stating from whom the reply came and to whom it referred? Would



## LUCIFER: CHICAGO, ILL.

not that be another step toward that perfect justice between contributors to which the editor has so nearly attained?

Wellesley Hills, Mass.

ALEX E. WIGHT.

### COMMENT.

Is not Brother Wight just a little hasty in his criticism of the editorial management? His reply to Edwin C. Walker appeared two weeks ago—in No. 960, March 12. There may have been a little delay, certainly not many weeks; and when it is remembered there are many hundreds of readers of Lucifer who have each as much right to be heard in its columns as has Brother Wight, it would seem that a little exercise of the "grace of patience" would not be amiss in such cases. When a reply cannot be used we always try to give a reason therefor. M.H.

### The Worst of All Tyrants.

It is undeniable that the essential condition of liberty is economic independence. The being who expects his [or her] maintenance from another is in servitude. But to gain one's livelihood or to have an income is not to be free. And, if a proof of this is necessary, is it not found in the current fact that women whose material fate is in their own hands, either by their dowry or by their earnings, abdicate their autonomy like the rest—without revolt? It does not mean anything to them to individualize themselves, or, rather, they do not make a serious effort to raise themselves to individuality.

Thus we end by recognizing that, if economic independence is indispensable to freedom, it is really useful in the accomplishment of this end only to the already awakened conscience.

Therefore not only is it necessary to claim economic emancipation; it is necessary to preach moral emancipation at the same time and with equal fervor. It must be said that the first without the second would be three-quarters barren, and that the decisive revolution is the inward revolution; that the freest mortal, in the deep meaning of the word, is he who belongs most to himself; and that true liberty is definitely measured by the degree of autonomy of the "ego." The worst tyrants are those we cherish or simply permit to exist in ourselves—our bad instincts, our thoughtless passions, our unreasonable temptations, and all other atavistic errors.—*The Education of the Female Will.*

### VARIOUS VOICES.

Lydia K. Todd, 1113 Powell St., San Francisco, Cal.:—I see so many good things in Lucifer this week. Among the best is the criticism of C. B. W. Three cheers for Adeline Champney. She has saved me the trouble, as I also was very much disgusted with the comparison of mother to toothbrush. To me the mingling of the sexes is beautiful, from mere acquaintanceship to ardent love. There can be nothing impure in the minds and bodies of pure people. Of course no man is obliged to accept parenthood; in that he is many miles ahead of his sister.

Brother Harman, I think that the "Redheffer" is a bull, and one that has had the bossing of some very stupid cows. He speaks truly when he says all sacred books and laws have at all times enslaved women, and if he had said men-made instead of man-made laws he would have been nearer the mark. Yes, Mr. Bull, Lucifer is here for a purpose; for one of the grandest, most glorious, most necessary purposes that ever entered the minds of men and women. All honor and prosperity to the editor and his good daughter, and to all the interested, broad-minded, noble men and women who are fortunate enough to see this bright and fearless star of progression. Enclosed find a little to help keep the star of progression flaming brightly.

Tom Swinburn, Charleston, W. Va.:—C. L. James' remarks in No. 959 about my railroad question put me in mind of the game in which A and B are to answer each other's question; but if the other cannot answer a question the propounder is to answer it himself. Under this agreement A says: "A gopher dug a hole in the ground and left no dirt on the outside." B says:

"How did he do it?" A replied: "He began at the other end." B says: "How did he get there?" A says: "That's your question; now answer it." If Bro. James will point out one single railroad in the world that is "kept up and run" in spite of one government, let alone several, I will agree to tell him how it's done. I am still awaiting an answer to my railroad question.

Hortense M. Phelps, Lily Dale, N. Y.:—Your editorial in Feb. 19, entitled Bible Morals vs. Freedom in Love is worth a year's subscription. You have come through the fire of affliction, and it is just such men—and women also, that I would like to correspond with; men and women that are radical in their views and not afraid to spread the light of truth as they see it. Bro. Harman, there are very few such now in the field. Thousands of workers are needed to shake the clergy out of their orthodox slumbers and expose the frauds that have misled us so long.

Albert Strout, Spokane, Wash.:—As a journalist I am somewhat egotistical, especially regarding the merits of The New Time, but I do confess that Lucifer is a paper that I could not be without. And no person who has the welfare of the race at heart should be without Lucifer. May greater success than ever be your lot is my earnest prayer. Enclosed find \$1 for renewal.

M. B. Jennings, Monroe Center, Mich.:—We take great pleasure in reading the good things in Lucifer. Reforms come slowly. The people do not reason out what they read, and read but scantily the real reform papers. In fact, some people will not tolerate such a paper as Lucifer in their homes. Enclosed find \$1 on subscription. Will send for some books before long.

Minnie M., Mich.:—I received the pamphlet Sexual Rationalism. It just suited me. Enclosed find ten cents for Love and the Law, and Sexual Enslavement of Woman, by E. C. Walker. I had no idea that others entertained such liberal views on the marriage question.

### "Out of Print" Pamphlets Free! Don't Overlook This.

One of Lucifer's friends has a small stock of "out of print" pamphlets which he wishes to give away. He also wants to aid Lucifer. He therefore offers to give, as long as the supply lasts, one each of the following named pamphlets to any one ordering books or subscriptions of us to the amount of fifty cents. That is, the purchaser gets what he orders, and in addition five pamphlets for which he is not asked to pay even the postage. This offer applies equally to old and new subscribers. These are the pamphlets:

In Behalf of Personal Liberty. A Letter from Julian Hawthorne on the Heywood Case. Also a Statement by M. Harman in regard to the prosecutions against Lucifer in Kansas several years ago.

United States vs. Heywood. Why the defendant should be released. Ed. W. Chamberlain's Letter to President Harrison, written Feb. 14, 1901. Also Judge Carpenter's charge to the jury in the same case.

A Good Man Sent to Prison. A Powerful Protest and Plea by Hugh O. Pentecost. This was called forth by the sentence of Moses Harman to a long term in the penitentiary for publishing a plainly worded denunciation of a case of outrage upon a wife by her husband—a crime legalized by conventional marriage. "Woman's fight for freedom is on," said Mr. Pentecost. "He who is not with her is against her, but until women themselves shall become more generally awakened to the situation, and brave enough to speak out on it, the man who values his comfort and freedom more than right and reform may more safely take the risks of a trial for a nameless assault than of exposing in print and by mail the outrage of it."

Oration Commemorating the 151st Anniversary of the Birth of Thomas Paine, Author-Hero of the Revolution, Delivered at the seventh celebration of the Chicago Secular Union, Jan. 30, 1888, by President E. A. Stevens. Of this oration

962.

S. P. Putnam writes: "It is one of the best ever penned. . . . It has historic imagination and what I call *face*. . . . It gives the heart of the matter, is vigorous and to the point. It gives pictures of Paine and not merely a record."

An Appeal to the Women of America in Behalf of Liberty and Justice to and for the Prosecuted and Persecuted Defenders of the Wives and Mothers of our Land. By C. L. James.

The supply of some of these pamphlets is small. "First come, first served," remember.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 12. CHICAGO, ILLINOIS, APRIL 2, E. M. 303. [C. E. 1903.]

WHOLE No. 93

### The Great and Small of the World.

The great and small of the world is the great and small of your own heart—it is nothing else.

The great and small of the world is not the life about which you build palaces, but the life which you surround with simple devices.

And nothing great and nothing small can by measure be accepted or refused.

Greatness is commonest in the every-day paths.

But you look to the starshine for greatness and greatness goes into eclipse.

And when the rat ran to his hole you did not say it is great. But when the sun dropped below the horizon west that you called great.

And when the general of an army recited his murderous records you called him great.

But when the man who cleaned your streets showed you that cleaning streets was his greatness you despised.

I did not say the great is or is not great or the small is or is not small.

I went among the stars trying to find the great star. But each star as I approached became as the star I had last left. And so I again departed into space looking for greatness.

This did not mean that I reduced everything to the insignificance of a miniature.

It meant that I found every one object as large as the largest object—

It meant not that the great was not great but that the small was not small.

For imaged in the tiniest life was the framework of all greatness.

Nothing is cheap in the world: there is no trifle quoted cheap in the cosmic assets.

And I see no design in the star that I do not see in the atom. For the atom is another star and humbles the pride of the star, Parading no premiated fame.

—Horace Traubel, in *The Conservator*.

### Parry and Thrust.

Individuality is life.

Love makes no contracts.

Tyrants flatter, and crush.

Is sex enslavement chastity?

A promise to love is perjury.

Liberty was not born in wedlock.

Wise men are familiar with doubt.

Scandal-mongers are always quite pure.

Submission is the happiness of all cowards.

A British general has suicided. Reformation.

Brann's Iconoclast has taken an idol: marriage.

Our navy is now to be increased that we may safely bluster. Florence Maybrick is to be released. There are others.

Voluntary motherhood is the only motherhood with honor in it.

The hounds of "virtue" are dogging the Princess Louise to her death.

Murders by husbands and wives show the horrors of love as property.

When liberty comes into its own it will make short work of jealousy.

A Roman Catholic editor has attacked Ironicus. Thank you for your folly.

Now and then strikers kill a man. "Outrage!" Capitalists kill ten at once. "Unfortunate."

Now Theodore is to have a man hunt; he will talk people to death throughout the west.

The meat trust is sadly showing a black eye; but it is whispered that black paint did it.

Free love finds its most strenuous opponents among those who are least capable of feeling love.

The asses that "ride on Christ," the clergy, are being accepted by the Hearst press as censors of scandal reports and divorce cases.

There is only one thing worse than dictating to another respecting that one's love, and that is letting another dictate to you.

Shakespeare says "Love is too young to know what conscience is," and love is likely to keep its youth.

The Irish are to be allowed to buy back the land which was stolen from them. Who says that there are no more reforms?

The coal miners are a pittance better off than as though they had lost everything, but it is a mockery to say that they now have their own.

Neo-Malthusianism is no solution of the social problem, but its apparent practice is frightening a few conspicuous American talking machines into frenzy.

Dowie is already deep in politics, and in answer to a question, "What would Jesus do?" he would probably unblushingly answer, "Run for sheriff if he knew a good thing."

An Illinois woman handed her husband a revolver with which to shoot himself, stipulating only that he leave the house to do it. The man wanted to die. This is the newest woman.

The strikers at Waterbury are learning, if anything can teach them, that authority is for the uses of the strong, and is invoked in vain by the people, except about election time.

The trusts are satisfied with the new anti-trust law, and what more could be desired? And the President is the sole arbiter in determining how much publicity is warranted in investigation. How nice!

In order to "succeed" to-day a young man should learn to steal smoothly and expeditiously. There are various ways of putting this truth, but the plainest way, the way without circumlocution, is the best.

The daily discovery of new cures of diseases by "great physicians" is pleasantly varied by the discovery on the part of other "great physicians" that the cures do not cure and that the remedies are merest quackery. Meanwhile, we die.

The education of the young proceeds as of old without any adequate instruction as to healthful living. The stomach is spoken of carefully, it is true; the brain is chatted about; hands and feet are described; but the organs of sex—Shhhhhh!

Only liberty is good as a basis of life. Let us be as free as we can, and let us learn to be freer in this freedom. The pessimist, let him be silent with his brother mourner, the optimist; and let the meliorist go forth with the joy of life in his eyes and effort in his heart.

IRONICUS.

### Control of Children.

I am glad Mr. Harman has invited discussion on child training. It is an important subject and one on which most of us have opinions. The selection from Herbert Spencer in No. 959 was the best thing that could be said on the subject. People who feel desperate and make a great fuss because children are sometimes bad, whatever the training, should be comforted by the article as the writer explains it (the badness) as belonging naturally to the evolutionary growth of children and they get over it as they grow larger and their noses get the right shape.

C. L. James gets a good deal of criticism but he is all right on this question, for he agrees with me. Children do not need so much forcing as most people think.

Sadie Magoon is a long way ahead of the average child trainer in kindness and good sense but she too makes mistakes, that is, from my standpoint.

She should have allowed her little girl to wade in that icy water all she wanted to. Children were never made sick by rain or snow or cold or wet or ice if they play in them as long as they enjoy it, and have a chance to get warm and dry when they are ready and want the dry clothes and warmth. Mrs. Magoon did not say her child was sick from going in the water three times. Why should she be made sick from the fourth or fifth, or if she had been in as much as the three times all at once? That plan would have saved two pairs of shoes and stockings. Why should the child be robbed of that much pleasure? Think what a rare chance she had to be insured against future wettings, accidental or otherwise. Now she is in danger of being made sick when she gets wet, which is very likely to happen occasionally. Few of us get through the world dry shod, and it is of no great advantage to us if we do.

It is an awful superstition mothers get, that wet and cold make children sick. They do get sick from them sometimes, it is true, but it is the superstition, not the wet and cold, makes them so. Girls are taught that it is particularly dangerous at certain times to be exposed to cold or wet or bad weather, and so, if they are obedient, they will be very careful, and when by accident they are so exposed they will be very sick, because that is the programme—and conventional lines must not be ignored.

I never did a thing in my life with the direct purpose of saving or improving my health. I never refrained from doing anything I wanted to do on account of a possible effect on my health. I am not too old to remember how I loved to wade in water and paddle around in a hard rain; in fact, I enjoy it yet, and I would not rob my children of the same pleasure. I remember rolling in snow with the other children when I was a child, and how we enjoyed it. We didn't spoil any clothes, either, nor have to change. We were never prevented from doing anything of that kind we wanted to do, and there was never a bunch of healthier "kids" raised than we were. We never had to be called in; we knew just when we had enough without any coercion or instruction.

I always felt the utmost assurance that my children knew enough to come in when it rained—that is, if they wanted to. If they didn't want to come in they were not forced to, and they enjoyed the same pleasures and benefits that plants and animals derive from rain. My children have better health than the average, and I have had none die. If we live and learn we will discover ghosts in our hygienic creed as well as in the religious. It will be better to banish them all.

Mrs. Magoon says: "I never told them to do or not to do anything and then allowed them to persuade me to decide differently."

I wonder why! We allow ourselves to be persuaded to decide differently on many ideas in religion, politics, love, business, etc. Why should we be creed-bound only to our children? A neighbor of mine who believed in this creed told me of an experience of her own. Her little girl in a pettish way threw a handful of beans on the floor. The mother told her to pick them up, and on the command being refused she proceeded to not be persuaded to decide differently. She had begun a washing, which she put away for the sake of inculcating a lesson of neatness and obedience—a worthy object, surely. She was kept busy until noon coaxing, scolding and spanking to get the beans picked up, but she "conquered." Glorious victory!

If it had been me who told my two-year-old baby to pick up some beans and she objected, the beans would have remained on the floor until this time, if they hadn't got swept out incidentally, before I would have spanked a single spank for the sake of beans or obedience.

I should consider it one of the greatest misfortunes of life to have a thoroughly obedient child. A clubfoot or cross-eyes or rickets would be a picnic in comparison. A little incident in real life to illustrate. Some little neighbor children came to visit mine one day, a long time ago. Their grandma proposed to take the whole gang to see a new building, a short block away. The oldest visitor said: "Oh, no; we can't go, for we didn't ask mamma."

I told my children then I hoped they would never be so dependent on my permission, or so devoid of judgment of their own that they would be afraid to step out of their tracks without my consent. I wanted them never to lose a little pleasure that came in their way through fear of what I would say or do.

Nothing is so destructive of the growth of judgment, of character, of individuality as a dependence on the will or judgment or authority of another. A willing dependence is more damaging than if forced. Unwilling obedience foretells a future rebellion. Willing, slavish obedience is hopeless.

We sometimes hear stories in which the moral is that prompt obedience saves a child from danger or death. But while teaching moral lessons of that kind, just think of the boy who stood on the burning deck. We all know what happened to him.

LILLIE D. WHITE.

Lake Charles, La.

### Nature, Law, Freedom.

The editor says: "Nature is lawless, free." Then Nature is a free, lawless tyrant. Nature deceives, tortures by fire, water, storm and quagmire, in places where human tyrant never reigned.

An edict of a human tyrant which provides certain results for certain acts may be called a law. Nature is full of such edicts and they never fail; there is no commutation. Nature is the original tyrant, planting in the human mind hate, envy, cunning, love of power, which are the causes of the tyranny we wish to oppose. If all adults should die, and existing children could somehow grow up, there would be no more freedom than before. The same faculties would engender combat, hate, war, slavery. Only by opposing nature, i. e., the phase of Nature that destroys can we be free, and then we are free to obey only those of Nature's laws which create. Yet some say only freedom is needed to cure all our ills, just as the Christian says "faith" will do the same. Freedom is of course indispensable, but it is only opportunity to act, not knowledge or power to act. Mr. Alex. I.

Wight asks for the "best plan of operation for a colony of free people." According to the Anarchists, no plan is needed; freedom is sufficient.

S. Mintz fails to see the scope of the question of his opponent: "Who would run the railroads?" The only difficulties he sees are repugnance to the work and consent to do it. He will find necessary, Authority, first of the engineer, to overcome Nature, and second, of a Manager, to overcome the ignorance of Nature of those who assist. Whether this authority is to be absolute or delegated is the only question that we have to solve. It is Nature, not a train dispatcher, that decrees that two trains cannot occupy a track at the same time, hence the natural necessity that the train dispatcher shall be absolute in his sphere.

C. F. H.

### Free Land and Free Motherhood.

EDITOR LUCIFER: Your article on "Concentration" in issue of Jan. 29 is good. In fact, all you write is good. I endorse nearly every word you write in your line. No one else can say and make as good arguments as you do in your special line.

But there are other lines of reform that I think equally fundamental. You would have an improved race of men and women if your ideas of freedom were acted upon generally. But what would an improved race do without homes—I mean somewhere to live? Is not the earth as fundamental as life? I say, given free land, other reforms will follow.

Of course, you are an Anarchist, and Anarchy embraces all there is of good; but the sex subject, like the single-tax subject *per se*, is only a part of freedom, however important it be.

Every organism, whether vegetable, animal or social, must be foundationed on or in the earth. The organism of society, with its differential organs and functions, like a great tree, has its tap root and its brace roots. Freedom is its tap root and free motherhood and free land are the brace roots of a symmetrical and vigorous society. As you work for one along with Anarchy, I work for the other along with Anarchy. Both are in harmony with Anarchy. As you promote Anarchy by eliminating marriage and other restrictive laws, I promote Anarchy by eliminating tariffs, income and other taxes by substituting what is termed, for want of a better name, the Single Tax—or taking of the economic rent of land for all the people. There is nothing unanarchistic in abolishing all taxes, any more than abolishing marriage laws. Both tend to freedom. Both are equally fundamental.

Let every one concentrate his energies on his hobby if in harmony with freedom, with Anarchy. We should not throw a straw in the way of any person or party that is going our way to Anarchy. All protests against laws are Anarchistic in degree. Free men, free trade, free land, and free motherhood are parts and parcels of Anarchy. Let us work to obtain them—one or all of them—and not take issue with any of them, as I have seen Anarchists and even Free Lovers do against Single Taxers.

I advocate the Single Tax for one of the same reasons that you advocate free motherhood—that it is one of the longest steps that can be taken toward ultimate freedom. It is an abolition of all taxes. It is not a tax at all in the sense that the dictionaries define tax. The Single Tax simply expresses the *modus operandi* of collecting the economic rent or annual value of land, that value given it by all the people, for a common fund, to be distributed to the people who produced the value, even if not needed for governmental purposes. Of course, no one would hold land out of use and pay as much economic rent to the public as another man owning an adjoining improved lot of the same value exclusive of improvements. Such vacant land would be free for homes or business purposes.

The term tax prejudices some Anarchists against the so-called Single Tax, preventing them from seeing that it would eliminate more laws than anything that can be done by votes. It can be brought about so peaceably, so few would be peculiarly injured and so many benefited, that it is the most plausible, just and available political measure ever proposed.

But Lucifer is not a Single Tax paper, and I will not make a lengthy argument for it, but only suggest that all reformers who are working to eliminate government work in harmony. You are engaged in a grand work and you are a master workman in it.

Hindsboro, Ill.

J. C. BARNES.

### Is Dora Absolved, or Involved?

Dora Forster thinks she should be exonerated from the charge of violent theorizing on the question of jealousy being fundamental with the monogamic union, because she has Darwin and several other noted ones as her supporters. Rather shaky supports, however, since it is evident that none of these wise ones really know anything about the matter they have sought to unravel, Darwin admitting that "the manner of development of the marriage tie is an obscure subject." How the citing of these "don't know" authorities absolves her from the charge in question I do not see. From my standpoint it looks as if Dora and the whole outfit might rightly be charged with violent theorizing.

At least to a simple mind it looks like unusual theorizing to assume that the base passion, jealousy, is fundamental with the divinest of human associations, namely, true marriage; that "the monogamic union is no doubt based on jealousy"—no other foundation for a monogamic union except jealousy. This is what Dora asserts, and what Darwin and others suggest.

If they had said that jealousy, like envy, hatred, anger and all the other evil passions that afflict humanity, is an accompaniment of and is fundamental with ignorance, they would have found none to dispute, for this is the truth, and it doesn't take a great mind to perceive it. However, it is usually the learned ones who overlook the simplest truths, and it is out of the mouths of babes and sucklings that praise will be perfected.

Jealousy is a transitory condition which the light of intelligence will eventually disintegrate and destroy, and to assume that this ephemeral nothing is the basis on which rests the eternal truth called marriage, a truth whose roots strike back to the very heart of the divine nature (this is why Darwin found it an obscure subject), is in my estimation a type of violent theorizing, to say the least. Such theorizing, I think, would not be so rampant had people learned to develop and trust their intuitions more, instead of depending wholly on sense impressions and "authorities" who usually are in the dark as much as others.

Sexual jealousy is a phase of fear, set in motion by a short-sighted intellect; or an intelligence that fails to compass the whole truth. Its mode of cure is not in the overthrow of the monogamic ideal—that would do no good—but rather in the enlightening of the individual mind to a broader expanse of truth. Enlighten the individual sufficiently and there will be no more jealousy, though I am inclined to think there would still be monogamy.

In closing, I wish to thank Celia B. Whitehead for speaking her true word for women. Yes, indeed, woman is something more than a species of live stock, and I do not imagine that the ideal race will be propagated by any live-stock method. That was a dear brother's suggestion, and I am sorry there was any woman to add her "amen." Humans may be animal in a sense, but they are vastly more, also—at least as regards the feminine half. I hope Mrs. Whitehead will write her book, for she is of the stamp that deserves a hearing.

CARRIE A.

Inspector: "Mention some of the by-products of petroleum."

Young Man: Baptist churches.

There are two subjects upon which men still consider it becoming and right to judge without evidence, and to condemn without examination. Those subjects are social science and theology.—John Stuart Mill.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Heart to Heart Talks.

(Not by the "Pastor to His Flock," but by a Brother Seeker after Truth—as it is in Nature.)

### CONCENTRATION.

A poet-prophet of the New Time has well said:

The age is too diffusive; time and force  
Are frittered out, and bring no satisfaction.

The way seems lost to straight, determined action.

Like shooting stars that zigzag from their course

We wander from our orbit's pathway, spoil

A role we're fitted for to fail in twenty;

Bring empty measures that were shaped for plenty.

At last, as guerdon of a life of toil.

"There's lack of greatness in this generation—

And why? Because no more man centers on one thought.

We know this truth and yet we heed it not—

The secret of success is CONCENTRATION!"

How many of us—us of the Lucifer household—are there to whom this reproof will not apply? Ella Wheeler Wilcox, the reputed author of the lines just quoted, seems to plead guilty to the charge of being a "shooting star," zigzagging from her orbit's pathway and spoiling a role she was "fitted for to fail in twenty."

But Ella has achieved a measure of success—if wealth and fame be such measures, far beyond the average achievement of her fellow mortals. How much of this success has been due to fortunate heredity and exceptionally good environment, and how much to patient, persevering industry, cannot perhaps be told, not even by herself. But it is safe to assume that neither native genius nor patient industry alone could have produced this prodigy among American authors.

It is often contended that industry is the main thing in the production of great poets, prose writers, sculptors, painters, etc., etc., but is it not fair to ask where the CAPACITY for and the INCLINATION toward industry comes from. Is not this capacity and this inclination a hereditary endowment?

The foregoing thoughts have been suggested, in part at least, by the article, printed elsewhere in this issue, entitled "Free Land and Free Motherhood." In that article Brother Barnes says, "Is not the earth as fundamental as life?"

To this I would reply, Assuredly YES! The earth is fundamental as life simply because without the earth there would be no human beings or other organized forms of life, so far as we know. But when it is added:

"Given free land, other reforms will follow," this is quite another proposition. The earth was once FREE—free to all men

who wanted to use it and who had strength and cunning enough to take and to hold it. But all men did not possess equal strength and equal cunning, and therefore a comparative few seized and monopolized the earth and the treasures it contained, and by means of this monopoly these few made slaves of the many.

The methods of enslaving the many for the benefit of the few have changed often as the years rolled on, but the most effective of all these methods has been, and is today, that of controlling SEX and REPRODUCTION; by which control the ruling classes—that is, the strong and cunning few—have been and now are enabled to prevent the birth of a strong, brave and self-reliant MAJORITY. Thus:

Men—and women, too—come into the world by the SEX-ROUTE—that is, through the union of the feminine and masculine elements or forces. Incomparably the more important of these two elements or factors is the feminine, the female sex, because of the simple fact that the feminine organism holds, encompasses, enshrines the CREATOR, the little chamber or workshop in which each human being is built by the parent organism, or—if you prefer—the chamber in which each human being builds and organizes ITSELF with, or out of, the materials furnished to it by the parent organism. (I accept BOTH of these apparently contradictory theories of child-building.)

Now then, my proposition is, that if the cunning and power-loving few can so control the mothers of the race as to prevent the free choice of fatherhood in the pivotal, the transcendently FATEFUL moment of conception; and if they can also control these mothers so that they will not be able to decide for themselves whether they will or will not become mothers; and also so control the financial and industrial environments that is the vast majority of cases of child building it will be a physical and moral impossibility for the young and growing organism to come into life dowered with the best that nature—normal nature—can give to it, then it will be a matter of indifference to the cunning and power-loving few as to what laws may or may not be enacted by legislatures in regard to land, money, transportation, trusts, etc., etc., knowing full well by all the lessons of the historic past that with an imbecile population, an easily managed majority—the children of mothers too ignorant to know their rights, too weak and too cowardly to assert and maintain their rights—there will never be lacking means to obtain their own selfish ends—either by changing the laws or by ignoring and defying the laws.

To the avaricious and power-loving, the cunning and capable few, it is always a matter of indifference as to what the form of political government may be—whether republican, democratic, aristocratic, monarchic or imperialistic; or what the religious creeds or forms of worship or method of hierarchic government may be; or yet what educational systems may prevail—the RESULT, under any and all these varying conditions will be substantially the same just so long as motherhood is not free to do the best possible for the endowment of the prospective child. The result will still be poverty and slavery for the many, with wealth, power, ease and luxury for the comparative few.

I mentioned three conditions, granting which these results would follow. As a matter of fact I need not have included the third, namely, the economic environment, since with the denial of freedom in the matter of choice of fatherhood, and denial of the casting vote as to whether the woman shall become a mother at all, these two being denied, the bad economic conditions follow with the certainty of natural causation.

It is commonly asserted, and believed by those who have taken pains to find out, that at least three-fourths of the children born are UNWELCOME to the mother, if not also to the father; that is, these children are compelled to FIGHT THEIR WAY into life handicapped with the load of an environment of repulsion, a conscious or unconscious feeling on the part of the mother which says night and day to the coming child:

"I don't want you! I don't want you! I hate you for coming! I hate you! I hate you! I hate the man who for his own sensuous gratification in a manner compels me to be a

mother against my will. I HATE MYSELF for being so weak as to yield against the dictates of my better judgment, and I would rather die than go through the ordeal of giving birth to an unwelcome child!"

To one who knows anything of embryology, of prenatal impression, the constant wonder is that nature does so well as she does, under such adverse conditions. The wonder is, not that so many children come into life deformed in body, in intellect or in their moral nature, but rather that a much larger proportion are not born malformed—congenital cripples, imbeciles, idiotic, epileptic, or with overpowering predisposition to some form of vice or crime.

These are some of the reasons that cause me to concentrate on the sex question, to give precedence to Freedom of Motherhood over all other questions that agitate the reformers of today. For more than twenty years I have advocated the central thought of the Single Taxers—the abolition of land monopoly by putting the burdens of government (so long as we must be taxed to support government) upon those who hold land on speculation and not for personal use for homes or farms.

But, with the author of the pamphlet, "Education of the Feminine Will," I see that economic emancipation would be "three-fourths barren without moral emancipation," and that "the decisive revolution is the inward revolution";—that so long as the "feminine will," the mother mind, is a slave to the old-time command, "Women, submit yourselves to your own husbands as unto the Lord," the exploiters of mankind, the tyrants of mankind, will never lack for obedient tools and slaves.

One of the saddest of the sad occurrences of the year 1902 was the untimely death of one who had given many years of her life to the study of sex—the study of the problem how to secure a better race by a better knowledge of the origin of life. Ida C. Craddock, a woman of exceptionally bright intellectual powers; one who had won the respect, the friendship and love of hundreds if not thousands of the noblest and best of this land and of England; a woman whose lectures had been listened to or read by many thousands without a thought that there was anything "obscene" or immoral in them, this woman was literally hounded to her grave by the agent of a society of meddlers in other people's business; a society of men who assume the right to do as did the Roman Catholic Inquisition in the prime of its power in Europe—the right to suppress such literature as is considered dangerous to public morals and religion, that is, dangerous to the perpetuation of its own power over mankind.

Our readers do not need that I should restate in detail the circumstances that led up to the death of Mrs. Craddock. Suffice it for the present to say that, having been "convicted" of the "crime" of publishing "obscene literature" by a jury instructed by a federal judge to bring in a verdict of conviction, and being threatened with a long term of imprisonment, she preferred death by her own hand rather than submit to the infliction of such penalty. Now, to show the horrible absurdity of such prosecution and conviction, Dr. E. B. Foote, Jr., of New York, sends us for publication an article clipped from the New York Evening Post, treating of the sexual and reproductive habits of fishes.

The moral to be drawn from the publication in the Post of this interesting lesson in natural history is so well pointed out by Dr. Foote that further comment seems needless at this time and place, and I close this part of my Heart to Heart Talk by asking, in all seriousness,

#### WHAT ARE WE DOING?

each and all of us, to arouse the dormant public conscience to see the enormity of the crimes committed by this New York Society for the Prevention of Vice—so-called? The crimes of these people against individuals—such as Ida C. Craddock, Ezra H. Heywood, D. M. Bennett and scores or hundreds more, great as are these crimes they are small when compared to the injury done to the race at large, and especially to coming generations,

by the suppression of the most needful of all knowledge—that of how to be born well; and therefore I would repeat with all the earnestness at my command, and urge upon all who believe in freedom and justice, all who feel an interest in human welfare, human progress, to agitate, agitate, agitate! for the abolition of the American Inquisition whose headquarters are in New York City, whose agents are to be found in every State in the American Union, and whose Inquisitor General is Anthony Comstock, the man, if it be proper to call him a man, upon whom rests the chief responsibility of the organization and of the crimes committed by the Inquisition aforesaid.

M. H.

#### A Wollstonecraft Number.

April is the anniversary month of the birth of Mary Wollstonecraft, one of the most heroic, most clear-seeing and most self-sacrificing of all the names in the ranks of historic human emancipators. Born in 1759, she died at the early age of 38, more than one hundred years ago, all too soon to see the fruition of the pioneer work done by herself, Shelley, Godwin and the small band of revolutionists with which she was associated. In Putnam's "Four Hundred Years of Freethought" appears this meager mention of one whose name deserves to stand at the very head, perhaps, of the long line of "Heroines of Freethought" commemorated in that volume:

"Mary Wollstonecraft! What a name that is to conjure with, if one wishes to behold the brightest and noblest pages of human history; a name immortal with the 'Vindication of the Rights of Woman.' She stands like a radiant prophetess at the opening of woman's new career. The darkness of the past falls upon her, its oppression and sorrow, but in her beautiful face shines the dawning of that day which, both for man and woman, shall be the most splendid of all the ages."

Though late, it is not perhaps too late to ask of our readers and contributors, Shall we have a Wollstonecraft number? A number of *Lucifer* filled almost exclusively with matter, original and selected, pertaining to the life and work of the author of "Vindication of the Rights of Woman"—a book that deserves quite as wide circulation as does Thomas Paine's "Rights of Man" or "Age of Reason."

Please send in your answers AT ONCE, as there is no time to lose if we are to get out a Wollstonecraft memorial number this year.

M. HARMAN.

#### A Study in Natural History.

EDITOR LUCIFER: I am sending a clipping from the New York Evening Post—a very select, particular and proper (non-yellow) journal—and you will perhaps feel safe to reprint the article in *Lucifer*, although it parallels the writings of Ida C. Craddock, for which she was murdered by due process of law.

This interesting, and no doubt very scientific and true, description of the courtship, mating and propagation of fishes appears to be regarded as proper reading by the Post, and far be it from me to suggest that it is not so, but I cannot be blind to the remarkable similarity of this description to that which rendered Ida Craddock's pamphlets subject to indictment. Why should the amorous capers of black bass be good reading and a similar instruction for man as to "right marital living" be iniquitous? That's what puzzles this unsophisticated head I carry.

Would it not be well to bring this to the attention of all the overpunctilious officials who took part in the many persecutions of Ida Craddock and ask them to give man a chance?

The publication of "how fishes propagate" cannot be of any use to fishes and is only a matter of curious interest to man, but all facts in sexual physiology are likely to be of use to mankind, and no branch of that noblest study of mankind—man—is more backward and needed than just this.

If we may be permitted to study and describe fishes in all their functions, permit us also to make a scientific study of our own sexual relations, with a view to instructing every one in what constitutes "right marital living." Permit us also to find

out what has been the error of our ways, and what we may or can do to render them more natural, for the increase of our own happiness and for the improvement of the race.

There are more ways than one leading to "race suicide," but the enforcement of ignorance by the jailing or killing off of our teachers of sexual science is the chief of them all.

Long ago Uncle Sam himself gave us a complete, unemasculated book on the horse, from the Department of Agriculture, which enables stock raisers to care for this "noble beast" in a way to save him the sorrows of too reckless an impetuosity when inspired with the "divine passion," and the official book presents very plain talk and no doubt very useful and necessary information for the breeder of horses, but is the man who steers and controls the stallion less important than his charge?

Can the beast have the benefit of instruction and publicity as to his propagative proceedings while man is debarred the opportunity for self study and a chance to increase his knowledge by comparison of facts and experiences in stirpiculture?

Woe to that land, to hastening ill a prey,  
Where pisciculture thrives and men decay.

New York, March 19.

E. B. FOOTE, JR.

In a paper read by Dwight Lydell before the American Fisheries Society, and published by the United States Commission of Fish and Fisheries, is the following interesting account of the breeding habits of the black bass:

"The nests of the black bass are built by the male fish working alone. The small-mouthed bass prefers a bottom of mixed sand and gravel, in which the stone ranges from about the size of a pea to that of one's fist. As the spawning season approaches, the males are seen moving about in water of two or three feet depth, seeking a suitable resting place. Each male tests the bottom in several places by rooting into it with his snout and fanning away the overlying mud or sand with his tail. If he does not find gravel after going down three or four inches, he seeks another place. Having found a suitable place, he cleans the sand and mud from the gravel by sweeping it with his tail. He then turns over the stones with his snout and continues sweeping until the gravel over a circular spot some two feet in diameter is clean. The sand is swept toward the edge of the nest and there forms a few inches high, leaving the center of the nest concave like a saucer. The nest is usually located near a log or large rock, so as to be shielded from one side. If the bank is sheer and the water deep enough the nest may be built directly against the bank. If possible, it is placed so that the fish can reach deep water quickly at any time.

"During nest building no females are in sight, but when the nest is done—and this takes from four to forty-eight hours—the male goes out into deep water and soon returns with a female. Then for a time—it may be for several hours—the male exerts himself to get the female into the nest and to bring her into that state of excitement in which she will lay her eggs. If she lies quiet he turns on his side and passes beneath her in such a way as to stroke her belly in passing. If she delays too long he urges her ahead by biting her on the head or near the vent. If she attempts to escape he heads her off and turns her back toward the nest. If, after all, she will not stay in the nest he drives her roughly away and brings another female.

"Some fifteen to thirty minutes before the female is ready to enter the nest and spawn, her excitement is made evident by a change of color. Ordinarily she appears to be of a uniform dark olive or brown above, changing to a light green below. The only markings readily seen are four stripes on each cheek, but in reality the sides of the fish are mottled with still darker spots on the dark olive background. The spots are arranged so as to form irregular, vertical bands like those on the perch, but these are not usually visible. Now, as the excitement of the female increases, the background becomes paler and finally changes to a light green or yellowish hue, so that the spots and bands stand out in strong relief. The whole surface of the fish becomes thus strongly mottled. This is a visible sign that the female will soon

spawn. The male undergoes a similar but less pronounced change of color.

"Soon after this the female enters the nest and the male continues to circle about her, glide beneath her, and to bite her gently on the head and sides. At times he seizes her vent in his mouth and shakes it. When this has continued for a timespawning takes place. The two fish turn so as to lie partly on their sides, with their vents together, and undergo a convulsive fluttering movement lasting three to five seconds. During this time the eggs and milt are extruded. The circling movements are then resumed, to be interrupted after a few seconds by spawning. This alternate circling and spawning continue for about ten minutes. The male then drives the female away, biting her and showing great ferocity. She does not return. The male, and the male only, now continues to guard the nest, fanning sediment from the eggs and repelling enemies. At 66 degrees Fahrenheit the eggs hatch in five days, and the young fish swarm up from the bottom in twelve to thirteen days from the time of hatching."

#### VARIOUS VOICES.

Alex. E. Wight, Wellesley Hills, Mass.:—My request that all interested in the matter of a colony in the East like that at Home write me their views has resulted in a number of letters, but I want to hear from a great many more. No matter if you could not join such a colony—just write your ideas about it, so we can see what the sentiment is. All letters thus far received are favorable. Don't delay, but write now, so that the result may be placed before the readers of *Lucifer* at an early date.

In regard to railroads under Anarchy—we know that now they are run through and between various unfriendly nations "in spite of government," and most of us believe them so necessary to the public that they would be run somehow under Anarchy or any other condition of society that may exist in the future; but what we are trying to get at is how they would be run: by capitalists, by voluntary co-operative organizations, by voluntary associations lacking organization, by the whole people, or is it expected they would run themselves? These are certainly fair questions, and deserve intelligent reply.

Jay Fox, New York:—Although not a subscriber to *Lucifer* I have been a constant reader of your bright little paper since I came to New York. I am a regular attendant of the Manhattan Liberal Club, where E. C. Walker has all the radical journals for sale. Here, as elsewhere I have been, I find the *Luciferian* philosophy sadly lacking among the commonality of radicals. I say "sadly," for it is pitiable to hear Socialists and Anarchists taboos the sex question. The "bread and butter question" is all well enough in itself, but my experience has taught me we cannot become real Socialists and Anarchists until we have solved the question of sex relationship.

M. C. Shay, Box 212, Tampa, Fla.:—I see in *Lucifer* of March 19 questions about a colony, the best plan, etc. Here is my view: Give of our means to make a pleasant home; appoint a person of prudence and courage for a limited time as manager; let helpers be appointed by the members or contributors. The land should be held and divided as freeholds not transferable by occupant, no personal rights to be meddled with, no fee for admission, but once a member all should be property of the colony. If this is approved I will give land in Florida and all the help I can.


James B. Elliott, 3515 Wallace St., Philadelphia, Pa.:—I should like a few more orders for the Paine and Wollstonecraft portraits, to get at least part of the cost of the plate. The price, 30 cents for both, was made low enough to allow as many as possible to have one. The price they ask in New York printshops for them is 75 cents each. So far I have only received two orders, and hope you will again call attention to the fact and price, so that I may order the plate at once and have them ready for delivery.







# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 13. CHICAGO ILLINOIS, APRIL 9, E. M. 303. [C. E. 1903.]

WHOLE No. 964.

### The Tao of Lao-Tze—A Review.

A most interesting and valuable little book is "The Planless or Intuitive Life," by Dr. L. Miller, and this in spite of poor type, poor paper, poor printing, and in every way unattractive external presentation. It is in substance a commentary on *Taoism* or the religion founded by Lao-Tze the ancient Chinese philosopher. It is somewhat startling in reading such a book to find that thoughts which have so recently come to one, as out of one's inner consciousness, were clearly expressed by a slit-eyed Chinaman 500 years before Christ. A great many Dawn-Thought ideas and a great many Christian ideas, too, were in the doctrine of this serene old Mongol.

The doctrine of Lao-Tze seems to have been a sort of quietism. It was the *Tao* (the Way). Life was One, expressed in paradoxes of separateness which were illusive. To take any extreme view, to have any extreme desire, was to increase the mistake of separateness, which mistake could only be corrected by breaking it by the emphasis of the opposite extreme, which breaking must cause suffering in proportion to the intensity of the misconception or attachment which it destroyed. The Way was to rest serenely between extremes without intense desires, attachments, ambitions, realizing ever the illusion of self and the perfect sufficiency of the All-Inclusive. The life of the sage was to be simply that of a witness of the divine order and perfect procedure.

Such a doctrine holds great truth if not carried too far. But even Lao-Tze had to go to an extreme in affirming his Golden Mean. All will, purpose, desire and action of the intellect were to be repressed as enemies, and the ideal life was consciousness without action—stillness, peace and a thoughtless contemplation and meditation on the Infinite.

"When the eating and drinking have been arranged, let one sit straight with his mouth shut and not allow a single thought to arise in his mind. Let him forget everything and keep his spirit with a settled purpose. Let his lips be glued together and his teeth be firmly pressed against one another. Let him not look at anything with his eyes, nor listen to a single sound. Let him with all his mind watch over his inward feelings. Let him draw long breaths and gradually emit them, without a break, now seeming to breathe and now not. . . . During the twelve hours of the day let one's thoughts be constantly fixed on absolute purity. . . . You must . . . purge your mind, wash your spirit white as snow and sternly repress your knowledge. . . . "Vacancy, placidity, tastefulness, quietude, silence and non-action—this is the perfection of the Tao and its characteristics."

This is the ideal, and sufficiently absurd, but when true to its own deepest logic and not carried to such an extreme there is wonderful truth and beauty in the Tao, with its peace, gentleness, calmness, spontaneity and absence of all affectation and pretence—it must lead inevitably to an honest, temperate, kindly, simple and contented life. The Tao in its reasonable and unreasonable forms is like a key to the strength and weak-

ness of the Orient. There is much internal evidence, too, that in practice its reasonable form prevailed. The placid, conciliatory countenance of some mild-eyed Celestial seems always looking at me from these sentences. Consider these bits: "To him who holds in his hand the Great Image the whole world repairs. Men resort to him and receive no hurt, but rest, peace and the feeling of ease."

"Remember it, my disciples, act virtuously and put away the practice of priding yourselves on your virtue. If you do this, where can you go that you will not be loved?"

"The greatest politeness is to show no special respect for others; the greatest righteousness is to take no account of things; the greatest wisdom is to lay no plans; the greatest benevolence is to make no demonstration of affection; the greatest good faith is to give no pledge of sincerity."

"The great man exhibits the common sentiments of humanity by the union in himself of all its individualities. Hence when ideas come to him from without, though he has his own decided view, he does not hold it with bigotry. When he gives out his decisions which are correct the views of others do not oppose them."

"Put away your small wisdom and then your great wisdom will be bright."

"Look at the spring, the water of which rises and overflows; it does nothing, but it naturally acts so. So with the perfect man and his virtue. He does not cultivate it and nothing evades its influence. He is like the heaven which is high of itself, like the earth which is solid of itself, like the sun and moon which shine of themselves. What need is there to cultivate it? The most virtuous seems to feel himself defective. The most virtuous does not pride himself on his virtue."

"There are three precious things which I prize and hold: the first is gentleness; the second is economy; the third is humility—not daring to take precedence of others. With gentleness I can be brave. With economy I can be liberal. Not presuming to take precedence of others, I can make myself a vessel or means of the most distinguished services."

"The ideas of controversialists seem as if bound fast with cords, showing that the mind is almost dead."

"If I look at a thing from another's point of view I do not see it; only as I know it myself do I know it."

"But that view involves both a right and a wrong; and this view involves also a right and a wrong: Are there indeed or are there not two views, this and that? They have not found their point of correspondence, which is the pivot of the Tao. As soon as one finds this pivot, he stands in the center of the ring, where he can respond without end to the changing views. . . . to those affirming. . . . to those denying."

"It is only the far-reaching in thought who know how to comprehend widely different things in their original unity. . . ."

"Both sides of the question are admissible. . . . "All things and I are one. . . ."

"Seek what you want in yourself. . . . "Let a man under-



stand this . . . then he will do what is good in the solitude of himself. . . . He whose rule of life is in himself does not act for the sake of a name."

"If one who has not this entire sincerity in himself make any outward demonstration, every such demonstration will be incorrect. The thing will enter into him and will not let go its hold."

"The spirit-like man . . . warmly nourishes harmony so as to be in accordance with all men. In his inquiries he must not set to himself any limits."

"The Heaven-honored one says, Sincerity is the first step toward the Tao." . . . "Sincere words are not fine; fine words are not sincere."

"The sage does not accumulate. The more he expends for others, the more does he possess of his own. The more he gives to others, the more does he have for himself."

"The sage is free from all self-display and therefore he shines; from self-assertion, and therefore he is distinguished; from self-boasting, and therefore his merit is acknowledged; from self-complacency, and therefore he acquires superiority. It is because he is thus free from striving that therefore no one in the world is able to strive with him."

How broad, sweet, free and natural it all was. To lay aside greed, interference, fear and hate, to drop all pretences, lovingly surrender one's being to the currents of the Great Life and let the spontaneous goodness of the inner nature flow to the surface like a spring—that was all. Truly this man was a divine teacher and his book a bible. Here were Pantheism ages before Spinoza, gentleness and humility centuries before Jesus, the spirit of liberty, freethought and the law of the inner life thousands of years before the Anarchists.

Dr. Miller has done a good act to bring this work before us, but sometimes I find his commentaries harder to understand than the original. I cannot resist the suspicion that much of the doctrine he expounds is Millerism and not Taoism. Thus he calls this state of quietude to which the old sage would bring us "Cosmic Consciousness." This is perhaps right as applied to the quest of Lao-Tze when he advises the seance of rigidity and inaction, but much of the time he advises his disciples to strive to be like animals and pure infants, and the state of these, if we are to follow Bucke, is not that of Cosmic Consciousness but simple consciousness. And on the whole I think this was what Lao-Tze really wanted—to lose self-consciousness entirely and revert to instinct as the perfect guide and law. But Cosmic Consciousness as expounded by Bucke is not loss of self-consciousness but such an enlargement of self-consciousness that in its perfect form one attains universal consciousness. Of course there is a sense in which these are the same, just as in a sense the flower and the root are one and the same, but to advise a branch to go back to the root-stage instead of looking forward to the flower-stage would be a paralyzing doctrine. And here is where Taoism and all Orientalism is wrong. It is unprogressive. Its reverence is all for antiquity. Its golden age is all behind and the soul must go back to attain. It makes a fool of the intellect and casts obloquy on the senses and the flesh. Its vice is indolence and its motto What's the use. The true doctrine appears rather to be that nothing is evil or inimical, but that every part, faculty, force is to be enlarged and encouraged to do its best, in harmony with all the others. And I predict that the West will assimilate this stagnant wisdom of the East and set it to blooming and fruiting again in glowing and vital forms.

Again Miller seems to be a monogamist and he tries to make Taoism inculcate that. Perhaps it does, but in the extracts he gives I fail to find any such teaching. On the contrary its deepest logic seems opposed. "Hwang-Ti ruled the world so as to make the minds of the common people all conformed to the One. Tao ruled it so as to cause the hearts of the people to cherish relative affection. . . . Then it was that men began to die prematurely." Again, "The Great Tao embraces all things,

but it does not discriminate. . . . If you select you do not reach all. . . . but the Tao neglects none."

Now all this favors the Larger Love, but flatly opposes monogamy, which is "relative affection," discrimination and selection in sex carried to their highest terms. The Tao says be calm, poised, passionless, all embracing, all appreciating, but without intense attachments, gently loving all, neglecting none, but monogamy says neglect all for one, and love that one with passionate intensity, jealousy and clinging attachment. Monogamy says love one another that you two may be one, but the Tao says love all that you and all others may be One. In fact I know of nothing in human life that so clearly proves the truth of the wise old Chinaman's main thesis, that all the pangs of life come from partial attachments, as monogamy. In its happiest form it ever thrills with fear, disappointment and pain, and in its jealousies and bereavements the agony is tragic. On the other hand, where loves are large, gentle, generous, hospitable, sympathetic, equally ready to take hold or in go, as wisdom and kindness dictate, life is sweet, normal and sane and sharp pains are far off.

J. WM. LLOYD

### Monogamy and Heredity.

In No. 960 *Celia B. Whitehead* says: "I do want to have it understood that a woman is something more than a cow or a mere procreative machine. Unless her whole being goes out to the man with whom she associates in the creative act it is unholy, 'nasty' to my mind—and I do not believe a woman can shift her whole mental and affectional attitude every two or three years. If she could it would spoil her for being a good mother."

Certainly, a woman is more than a cow or mere procreating machine. Yet when she does assume the procreative function, her first duty is to take every precaution that her child shall be born well. She should even be ready to set aside some of her own whims and inclinations, in order to attain that end.

I am not quite sure what Mrs. Whitehead means by "her whole being," but I suppose she means that the woman should not only feel physically attracted by the man; but should also have more affection for him than for any other man. In short, Mrs. Whitehead seems to think that a woman should only cohabit with the man she would like to spend her life with. Presumably Mrs. Whitehead would apply the same rule to men as to women. And, as she very truly says, "a woman cannot shift her whole mental and affectional attitude every two or three years." From all which I conclude that Mrs. Whitehead strongly believes in monogamy.

Now, is monogamy favorable to the production of the best children? Mrs. Whitehead dislikes books and science; I will therefore meet her on the ground of everyday facts. What do the breeders say? As they devote their lives to the business, their opinion should be worth a good deal. If monogamy is the best way to breed men, it must also be the best way to breed dogs and horses; for I presume Mrs. Whitehead will not allege that the laws of animal heredity differ from those of human heredity.

Now, no breeder of dogs, horses, cattle, sheep, or any other kind of animal, would ever dream of breeding on monogamous principles. The very essence of successful breeding is the careful selection of a very few animals to be fathers, and the rigorous rejection of the great majority. Indeed, among many kinds of domestic animals, most of the males are emasculated, in order to make sure that they do not breed.

Monogamy is the very reverse of all this. Its principle is that every woman should have her children by a different father from every other woman. Scientific breeding demands that very few shall be fathers; monogamy demands that all shall be fathers and shall have an equal chance of leaving many offspring. Monogamy is the absolute negation of all scientific breeding.

By following the method of selection and rejection for sperm breeders have worked miracles. Consider the varieties of dogs—the greyhound, the bloodhound, the bulldog, the collie, the spaniel

iel. All are as different from each other as possible, and yet each is perfectly fitted for its intended function. Yet all have been developed by selection and rejection from common species of wild dogs, very like the wolf.

Breeders have wonderfully changed the mental and moral, as well as the physical, qualities of animals. The very words "tame" and "wild" at once indicate the difference, for the change from wildness to tameness is nothing but mental and moral change. Savage as the wolf is, man has, by selection alone, evolved the St. Bernard and the spaniel from a wolf-like progenitor. Indeed the average dog, in spite of his ferocious ancestry, is morally superior to the average man. Moreover, breeders have evolved many special mental qualities in animals for certain purposes. The essential characteristics of the pointer and the turnspit dog are certain mental qualities.

The eminent agriculturist Youatt describes selection as "that which enables the agriculturist not only to modify the character of his flock, but to change it altogether. It is the magician's wand, by means of which he may summon into life whatever form and mold he pleases." Lord Somerville, speaking of sheep breeders, says: "It would seem as if they had chalked out upon a wall a form perfect in itself, and then had given it existence."

As the laws of heredity are the same for man as for other animals, we may accomplish equally great miracles by following the same methods. Of course I do not suggest the coercive methods of breeders of animals; all that is necessary is to make each woman free to do what she pleases with her own person, and then to educate her in the wise choice of a father for her child.

Some people, including the editor, believe that this can be left to instinct alone. There I differ from them. I consider human instinct very unreliable, because our environment has lately undergone a complete revolution, and most of our instincts are still suited to an older environment. Most women like men who are suited to the fighting and hunting stage of human progress, but are now out of date. That is very natural, because women and their children depended, probably for hundreds of thousands of years, on having a strong man to protect them. Now we are out of that stage, and fighting and hunting men are of little use even under our competitive commercial system, while they will be worse than useless under the co-operative commonwealth. Such men may very properly be chosen as lovers, but on no account as fathers.

We can now form an idea of the relations of the sexes in the future. All will have a chance to be lovers, the consumptive, the crippled, the mentally and morally obsolete. But parenthood will be the function of only a few men, and will also be confined to sound women.

Will it be any hardship for men and women to adapt themselves to these principles of procreation? Certainly not for men. In the first place it is not a physiological necessity for a man to be a father, as it often is for a woman to be a mother. Male instincts can be satisfied without paternity actually resulting. The average man is fond of children, but somebody else's children will do well enough. Neither would it be any hardship for a man to have children by several women. All men are varietists by instinct. To a healthy man all women are charming, albeit some are more so than others.

But how about women? Would it be hard for a woman to forego being a mother by a physically diseased or morally obsolete man to whom her "whole being" went out, and to become one by a man to whom her whole being did not go out? It is difficult to say for certain. Until we have more of the new men, we shall not know what the natural inclinations of women really are. In the past women have doubtless been repelled by the treachery and cruelty of men. They have felt with Lillie D. White that "the bosom of humanity is such a cold place to rest on," and their instinct has been to stick to a good man once obtained, like grim death, and drive off all other women. I think, however, that the sex movement has revealed the fact

that a great many women are as fond of variety as any man, and the love of change and variety is in all other matters so universal that I cannot doubt it exists here also. One cannot suppose that many women will be so unfortunately constituted as to feel a repugnance to intercourse with every man capable of making a good father.

Mrs. Whitehead reminds us that children must be brought up well in addition to being born well. But that is quite compatible with variety. Some years ago I met with a little girl who struck me as being the best behaved child I had ever seen. The lady I was with entirely agreed with me. The mother of the child was a great varietist. From all I can ascertain about the children of varietists, they are at least as well behaved as other children.

R. B. KERR.

### Concessions to Women.

Discussing the progress of women in the Nineteenth Century (Lucifer No. 959), I instanced five significant concessions that had been made. These were: Education, salaried work, wife allowed to own property, mother guardian of her children, and the political franchises.

None of these has been everywhere conceded, even in civilized countries, nor did I claim that they had been, but the principle has in each case practically won in English-speaking countries. Lucy R. (in No. 961) admits that the first four have been obtained, but she calls them a beggarly list; as to the last, the political franchises, she exempts it from being placed in the "beggarly list," but claims that it has not been conceded.

I cannot in a few words attempt to show the practical value and historical importance of each of these, but I claim that the fact of their having been all obtained in one generation is an overwhelming proof of the advance of women in that time. History has never rushed on at a more rapid pace than that, nor should any student of past history expect it. Such an advance usually means a pause after it. Yet women are pushing the right to divorce without pause.

I placed the most important of the list first: Education.

I have owned the name that Lucy R. is so good as to call euphonious for so many years that I can remember the last fights in the struggle for the higher education of women in England; indeed I was myself a humble combatant in these. The battle may now be forgotten, but no observer of social progress can doubt the value of its effects.

It is an astounding assertion that the political franchises are more important than education. Nevertheless, they have their value. Lucy R. says that women's suffrage "has not been conceded and likely never will be." The Parliamentary franchise has been conceded throughout the whole continent of Australia; also in New Zealand; also in four of the American States—Wyoming, Colorado, Utah, and Idaho. The women's municipal franchise is almost universal in all English-speaking countries outside of the United States.

As one proof that women appreciate the franchise, I may add that in the recent election for the Federal Parliament of Australia, the votes of men numbered 970,000 and those of women 856,000. When it is remembered that there are more men than women in Australia, this shows that women are thoroughly alive.

DORA FORSTER.

### Clubbing With the Arena.

For many years the Arena and Lucifer were sent to subscribers for the clubbing rate of five dollars, or the price of the Arena alone. Now they are offered for two dollars and fifty cents—the yearly price of the Arena alone. All who remember the place in journalism held by the Arena under the editorship of B. O. Flower will be glad to know that he once more holds a chief place on its editorial staff, and that with him are associated Charles Brodie Patterson and John Emery McLean, both well known as leaders of advanced thought.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—

**Webster's Dictionary.**

**LUCIFEROUS**—Giving Light; affording light or the means of

discovery.—Same.

**LUCIFIC**—Producing Light.—Same.

**LUCIFORM**—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## The Wollstonecraft Number.

A few favorable answers have been received in response to the inquiry made last week under this title—enough to make it reasonably certain that the plan will be a success. The 27th of April is the anniversary of the birth of Mary Wollstonecraft. In order that the memorial number may be dated on Thursday following this date it will be necessary that the contributed matter for that issue reach us soon—if possible, not later than the 23d of this month.

**LUCIFER's** editorial pages for this week are occupied mainly by a selection from the New York Sun, written by Ida Husted Harper, with comments by Edwin C. Walker, on a subject that is now receiving much attention by thinkers everywhere. It is sincerely hoped that the length of this article will not deter any reader from giving it a thorough perusal. Likewise it is hoped that the contributions of J. Wm. Lloyd on Taoism and of R. B. Kerr on "Monogamy and Heredity" will not be slighted on account of their length. There are subjects that cannot be fairly and lucidly presented in the space of a few short paragraphs, and these are of that class or number.

In Free Society of last week C. L. James, whose article "Concerning Jealousy" appears in this issue, makes certain statements in regard to Lucifer and its editor which I unhesitatingly pronounce FALSE as to fact or inference. Having yielded my share of space this week to others, vindication of Lucifer's methods against the charges and insinuations of a man who seems to have little regard for equity, for fairness, for justice and for accuracy of statement, must be postponed.

## Thoughts on Race Suicide.

President Roosevelt builded better than he knew when he issued his views concerning what he called "race-suicide." His utterances have given an impetus to the discussion of the marriage and population questions that has not been imparted by any other force for a long time. As an example of recent radical expressions in the popular press, there is nothing much better than the article of Ida Husted Harper in the New York Sun of March 22, which article reads as follows except the sub-heads:

WOMEN WHO MARRY AND WOMEN WHO WON'T MARRY.

One is at a loss to decide which is richer in humorous features of the two discussions now gayly pursuing their way in the daily press—one on the growing disinclination of women to marry, the other on their failure, when they do marry, to produce a large number of children. More or less learned editorials are being written on these two subjects, and the readers of both genders are carding the papers with overflowing and unabating zeal. Women in

general are pursuing the even tenor of their way, sustained by the consoling thought—"I don't have to." In the good old times the woman who did not marry was unanimously declared to have made a failure of life and was regarded with pity not unmixed with contempt. The airs assumed by her married sisters, no matter what sort of husband they had drawn in the matrimonial lottery, were galling in the extreme, while the "old maid" was the favorite subject of the masculine gibe and jeer and the most fruitful topic for the paragrapher's wit. Now it is very often the unmarried sister who puts on the airs and is an object of envy to the wife tied down with family cares and financially an absolute dependent on the husband's bounty, while the clever sayings and smart doings of the "bachelor girl" are the delight of the space writers on the daily papers.

## A CRY OF DISTRESS.

With what joyful amazement would the women of even a generation ago have opened their eyes could they have foreseen the present day, when from press and platform, from pulpit and legislative halls, comes a cry of distress because women will not marry. In at least a dozen Legislatures bills have been introduced to impose a tax on bachelors, in the hope that to escape its provisions, they would coerce the maids into marrying them. As in no case, however, did the proposed annual tax equal the expense for one month of the average household, it was scarcely calculated to cause a stampede to the marriage altar. But such a bill can never pass, for men, as a rule, are magnanimous to their sex and most of the legislators are themselves married. Now such papers as the Chicago Tribune and the Washington Post are urging that the shoe be tried on the other foot and that the spinsters be taxed. "Are they not encouraging the bachelors to live unto themselves?" asks the Tribune. "If so ought they not to be taxed, too? If they are to enjoy celibacy, why should the bachelor not be allowed to enjoy it also?" "Let us give the bachelors a rest," says the P. st., "and try the effect of a threat, at least, on the fair ones."

## THE GIST OF THE MATTER.

The gist of the whole matter is that for the first time in the history of mankind woman is in a position to exercise a choice as to marriage. So long as she was confronted with three alternatives—to marry, to starve, or to live in endless dependence on relatives—she took the one that promised at least a chance of happiness. Men being then an absolute necessity it is not surprising that they raised themselves away above par, lords of creation, summum bonum, sine qua non and various other choice things in Greek, Hebrew and Sanskrit. In their hearts, however, they had always a doubt—almost a certainty—that there would be a very big slump of their stock if women outside of marriage were not practically helpless. And so at their very first move toward independence—the attempt to secure an education—they raised the cry "If you educate women they will not marry."

What is all this but a confession by men that ignorance and dependence on the part of women are essential to marriage? Does any self-respecting man want a wife on these terms? On this point United States Labor Commissioner Carroll D. Wright said in an address last week:

"As the woman has power given to her to support herself she will be less inclined to seek marriage relations simply for the purpose of securing what may seem to be a home and protection."

"The necessity under which many young women live of looking to marriage as a freedom from the bondage of some kinds of labor tends, in my mind, to the worst form of prostitution that exists. I cannot see much difference, except in degree, between a woman who sells her whole freedom and her soul to a man for life because he furnishes her certain conveniences and one who sells her temporary freedom and her soul for a temporary remuneration."

"To my own mind one of the greatest boons, and one of the sorest prophecies I can offer as to the industrial emancipation of woman, will be the frank admission on the part of chivalry



men that she is the sole, rightful owner of her own being in every respect, and that whatever companionship may exist between her and the man shall be as thoroughly honorable to her as to him."

If a man wishes to be married for commercial purposes he should uphold the old regime. If he prefers to be married because he is loved, respected and his companionship is desired for life, let him exert his influence to have women educated, self-reliant, free and independent in every regard. Then, if they wish to marry, as the vast majority will to the end of time, the relation will be one of honor to both parties. If the agitation for "woman's rights" during the past fifty years had had no other result than to bring about a recognition of this ideal and an approximation toward it, it would be fully worth all it has cost.

#### WOMEN REPUDIATE THE DIVINE COMMANDS.

Next to the alleged divine command that all women must marry has come the other one that, having done so, their chief occupation henceforth should be multiplying and replenishing the earth. As a matter of fact, the latter decree should come first, for in the Old Testament, which contains our only accepted record of direct revelation—at a time when the law givers had personal communication with Jehovah—marriage was by no means a prerequisite of multiplying and replenishing. In the evolution of civilized life, however, the religious statutes which sanctioned polygamy gave way to those requiring monogamy, but as the one commanding women to increase and multiply was not repealed, it has been pretty hard on the wives to carry its provisions to the limit. As women are slowly slipping off the bonds of superstition they are discovering that this law has the remarkable peculiarity of providing greater penalties for obedience than for disobedience, and the more skeptical among them decided some time ago the author of it has been masquerading under an alias for the past 6,000 years.

Having lost their fear of being arraigned before the high Court of Heaven for failure to devote all the available portion of their lives to increasing and multiplying, and not recognizing the jurisdiction of any lower tribunal, the wiser among them now manage these matters according to the judgment of the family council. And in the decision—let this fact not be lost sight of—the husband has the same share as the wife. In the determination to limit the number of the offspring the two are equally responsible. There are probably several reasons why the men stand back and let the women take all the blame—one, because it is a delicate subject to discuss; another, because men still presumably have a traditional pride in the achievements of a numerous progeny—although as this usually grows larger the lower one goes in the scale of intelligence and thrift, there seems to be no cause for pride—and, third, because the custom began with Adam of putting the blame on woman. The truth is that, in this day of strenuous demand on time, labor and purse, neither husbands nor wives feel equal to the burden of a large number of children and they do not intend to assume it. The editors may lecture, the preachers may preach, the Presidents may issue pronouncements, but they will not change the situation in the smallest degree. Intelligent people have learned that it is entirely possible to regulate the size of the family without injury to health or morals, and they will regulate it.

#### THE G OF BLESSINGS TO WOMEN.

This knowledge has proved the greatest of blessings to woman. It is often said that motherhood is essential to the fullest development of her character. Generally speaking, this is true; but it by no means follows that it is developed in direct ratio to the number of children. While a few children may, and usually do, bring out the beautiful qualities of the mother instinct, they often multiply so rapidly that health is impaired, the nervous system broken down, the patience worn threadbare and the pleasure of maternity is swallowed up in its pains and vexations. The delights of reading, writing, society, travel, must be largely given up and the precious companionship between husband and wife must be sacrificed to the demands of the nursery, the growing children and the constantly increasing cares

of the household. Disappointment, irritation, discontent and depression are apt to result, and the nature which might have been sweet, strong and lovable under favoring circumstances often becomes sour, weakened and calloused. Hard conditions do not always prove the highest agent for perfecting character.

#### NEED NOT DOOM HERSELF TO CELIBACY.

If a husband is unfaithful, drunken or abusive the wife with a large brood of children is completely at his mercy, while if they are but few the door of escape is open and she can hope herself to provide for their wants. If there is a physical, mental or moral taint from past generations she need not suffer the agony of being the means of perpetuating it. If the woman have a talent which she can utilize for the good of humanity, if she has spent years preparing herself for some special work, she need not necessarily doom herself to celibacy. Now that an immense family is no longer the inevitable result of marriage, the wife may have the desired quota of welcome children in its early years and still possess the heyday of her life to devote to whatever line of work or pleasure she desires. But so long as she was held under the ban of the alleged divine decree, "Thy desire shall be to thy husband and he shall rule thee," reiterated by St. Paul, "Let the wife be in subjection to her husband," and this desire, rule and subjection meant continuous child-bearing; so long as the chief value placed on woman was as a breeder; so long as generation after generation were kept in a helpless and dependent position because of their many children, and motherhood was used as a blockade for every advanced step they tried to take—so long as these conditions universally prevailed, there was no hope that the stream of their life could broaden beyond the narrow channel of domestic routine. The passing of the large family is, therefore, the most important factor in the development of woman as an individual, an entity, a complete and equal half of the human race.

#### COMMENTS BY E. C. WALKER.

In the Westminster Review (London) for March appears a paper by an Irish physician of the North of Ireland. The author is W. R. MacDermott, M. B., and the article is entitled "Insanity and Morality." Taking a rural area with which he was familiar, he listed the families in which insanity had appeared, once or oftener. He finds three causes for the prevalence of mental disorders (more than 50 per cent of the families in the district investigated are infected): 1. The intermarriage of predisposed persons. 2. The postponement of marriage to an age at which the sexual function is enfeebled. 3. Marriage where children are produced as fast and as long as the natural process allows.

Dr. MacDermott's concluding sentences are: "The physiological licentiousness represented by elderly worn-out women in feeble health, bearing children when past their ability, was a common feature of the family life. This, call it anything we like, is fraught with consequences far more serious than anything the conventionalist limits his terms of condemnation to."

"I have said enough to indicate that physiological law and our conventional code of morality are visibly and plainly at issue. I am convinced that until this view is acted on there is nothing for it but to build asylums for an ever-increasing crowd of lunatics."

The American publishers of the Westminster Review are the Leonard Scott Publication Co., 7 and 9 Warren street, New York City, and the price of the Review is 40 cents. I presume the publishers would mail it for that sum. Or, I would do so. The article occupies a little more than six pages of the Review and is well worth a careful perusal and study, especially in view of its source.

#### Concerning Jealousy.

If the matter were one of mere polemics, it would clearly be unjustifiable for me to interfere between Adolf G. Vogeler and Dora Forster. But I suppose we are all seekers for truth; and I do not exactly agree with either of them. That the anthropomorphoid apes (some of them) are monogamous, only raises a

presumption that primitive man was. It does not at all relate the overwhelming proofs collected by Bachofen, McLennan, Lubbock, et al., that his social state was promiscuity. For the anthropomorphoid ape is not "Darwin's grandpapa," as the Mustang Liniment advertisement would have him, but a collateral branch—a sort of poor cousin—whose family arrangements are quite independent of the other's. The immense diffusion of the negrito race—from Fiji to Central Africa, where it put forth the negro branch,—together with the recent discoveries of dwarf skeletons in Europe, Central America, near the poles, etc., indicate that the simia who became our ancestors were little fellows, not at all able to compete with anthropomorphoid apes, for sex or anything else, in the arena of individual physical force; but only by virtue of great ferocity, superior smartness, and, last not least, extreme gregariousness. As regards sex, and everything else, the institutions of their descendants give unmistakable marks of primitive communism. Sir Henry Maine was too early to know this, and Westermarck is merely an apologist for existing customs. Moreover, the question whether these customs should now be considered good or bad, is just as much beside the facts of their evolution as whether they are like those of the anthropomorphoid apes. The first use our dwarf ancestor made of his brains was to discover that the females, to whom all other animals are courteous, could be rendered very useful as slaves. Like all the rest of his little property, he held them in common—as his descendants still do those who admit a male without securing "a protector." This intimate union of the whole tribe was a chief secret of man's triumph over stronger animals. When, however, different tribes fought, the best warriors claimed and eventually got their own captives for themselves; thus setting up marriage beside the older institution of prostitution, without which, as an outlet to varietistic desire, it has repeatedly proved incapable of existing, because it is far less congenial to men and women than to the truly monogamous animals which never have more than one mate.

In very similar ways, other kinds of private property encroached on primitive communism—the chief was the natural owner of the bow no one else could bend; the maker of weapons had to be paid for making them by those who wanted them good. The best warriors at first took all the captives they could get; and polygamy accordingly prevails in most countries. But in Europe, where land became private property, concentrating possession also became a great object to the dominant class, hence monogamy and primogeniture.

In the United States, where there is no primogeniture or entail, we have seen polygamy revive. Times have changed. Prostitution, in its day a result of gregariousness, which gregariousness gave us victory over the polygamous and monogamous animals, has long been considered an unfortunate inheritance, because it deteriorates the race. It is kept alive by its essentialness to the offshoot of marriage, which, in time, is prized by rulers, because it makes food for powder.

When we conclude that we can put our bodies to other uses than manuring others' land; that for this reason we must cease to breed like pigs; that marriage, consequently, "must go," and that prostitution, the older form of female slavery, may go with it, selective variety being substituted, we shall live up to the evident needs of our time. But State Socialism does not lie along that road. The first step is to realize that we want no rulers. If these views are correct, jealousy will not be so difficult to conquer as Dora Forster fears. Its prevalence, among human beings, is mainly factitious. And solidarity of pecuniary interest will come, not through arbitrary revival of primitive communism, but through that "over-production" which our Napoleons of finance dread. But how are we to take the first step? Exclusive devotees of free love say, we must have free mothers. Socialists reply, we cannot have them in economic slavery. A vicious circle evidently! I say, a few Anarchists have been born already, unfavorable as the conditions are; and their doctrine, in spite of persecution, is rapidly increasing, because it suits the needs of an industrial age. As it spreads, it

will bring in both free women and an environment to suit them. Otherwise, I should see no hope.

It is true that women have taken a somewhat active part in the recent movement for their own emancipation. But they have never been so free since the fall of the Roman Empire as they were under its laws; and they were the chief zealots of the superstition which took that freedom from them. I am afraid women's zeal for their right to their own persons cannot be trusted. Their besetting sin is masochism, or sexual servility, as man's is sadism, (sexual tyranny)—very naturally, considering their ancestry. What can be trusted is the increase of knowledge, through inductive inquiry, by means of those industrial arts which are rendering obsolete old conditions, and will destroy institutions suited only to the past. That is why every mask under which the Movement in Favor of Ignorance may hide its hideous visage should be so unsparingly and indiscriminately pulled off by whoever would prevent our civilization from reaching a lapse into the new Dark Ages of "Eddypus."

C. L. JAMES.

### What Will Become of the Children of Free Mothers?

The following question appeared in the Boston Traveller Feb. 4, 1903:

"What will become of the poor children under free love? I should like the disciples of Tom Paine to answer.—Henry Smith."

As one of the disciples of Thomas Paine I would say to the questioner:

Infidels and Free Lovers do not have more children than they can support, and that their parents take care of them. I never heard of one being deserted or neglected by both parents. They require no asylums. Mr. Smith adds:

"Voltaireine de Cleve lectured on Thomas Paine and Free Love; likewise Emma Goldman."

It is also true that when Voltaireine de Cleve was in the hospital Emma Goldman offered her services as a trained nurse to take care of her, and that her friends contributed all the money required for her expenses while at the hospital. This, too, is in accordance with their principles of mutual aid. This was true in regard to both individuals. Even the local press, which is not favorable to their teachings, complimented them.

I know that the Girard College, of Philadelphia, founded by Stephen Girard, an Infidel, whom Daniel Webster declared to be a disciple of Thomas Paine, has no restrictions as to religious belief, and that it today maintains and educates 1500 children of Christian parents. The board of directors is composed entirely of Christians. The president, I believe, has just celebrated the twenty-fifth anniversary of his Bible class, and, notwithstanding the restrictions against religious teaching, the directors have erected a church at the cost of \$20,000, in which Protestant religious services are held daily. The Girard College has tarsed out six ministers of the gospel who now have regular churches. I do not know of a copy of Paine's works in the library of the college.

I know farther that Christians permitted the Rev. Edward Dunbar to die in prison, where he was serving a term for bigamy, and to be buried in a pauper's grave in Minnesota. He was the author of the hymn, "There is a light in the window for thee."

To do good was the religion of Paine. I will cite one of many instances where it was put into practice: About fifteen years ago a young person who had loved unwisely had been deserted and was on the verge of suicide, but was saved by the timely financial aid of Thomas Paine's disciples. Today she is considered one of Lucifer's best contributors on social subjects.

Think of what the world has gained by the pen of Mary Wollstonecraft. What would we have known of her had it not been for William Godwin?

One of the ablest writers for the Paine Memorial Association, now past three-score years of age, who lives in a cabin and who gains a living by cutting trees for firewood, has taken charge of a boy of twelve years, deserted by his Christian parents, who found it easier to give the boy a bad name than to help him to

an education. The boy has attached himself to his protector, is quite bright, and goes to the public school. In this case a little financial help is needed, and needed now.

This is not a free-love child, but one born in lawful wedlock and of God-fearing Christians. It is not a theory that confronts us, but a fact.

Remember, Thomas Paine saved the American Republic by his timely subscription of \$500 in 1780.

Can the Luciferites do anything in this case? I shall send a V from the friends in this city.

Keep the Wollstonecraft matter before your readers. Special numbers are now the order of the day with the great dailies—Lincoln, Washington, Easter, St. Patrick, etc.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 14.

CHICAGO, ILLINOIS, APRIL 16, E. M. 303. [C. E. 1903.]

WHOLE No. 965.

### "The Awful Fate of Erring Women."

[Under this title an article was written by Dr. Edwards, editor of the Mental Science Advocate of this city, and published in that magazine. One of Lucifer's faithful and earnest helpers wrote the following reply and asked that it be published in the Mental Science Advocate. In his reply, declining to comply with said request, Dr. Edwards said her language was "too harsh." Thereupon the article was sent to Lucifer for publication. Believing with W. L. Garrison that it is right to be "harsh as truth," we give place to our friend's article and ask for it a patient and careful perusal.—M. H.]

DR. EDWARDS: I think your article headed "The Awful Fate of Erring Women" the most hypocritical, cowardly, insulting and contemptible portrayal of the woes and wretchedness of an innocent, helpless and defenseless class of God's children that was ever published.

My assertions are made from the following observations from your portrait on the front page of the Mental Advocate. I learn that you are not a youth or even a middle-aged man, so you have had years in which to learn; from your home being in Chicago you cannot plead a narrow field for observation; your being an editor shows you to be an educated man and a reader of the doings of the day; the "Doctor" before your name shows that, if you have been a practicing physician, you have had the opportunity to be what most, if not all, other doctors are, almost a priest to most of your women patients, so you know the beginning of the cause for their needing your services.

You say in the article: "I have often thought that if the awful torture of these women were better known among virtuous people fewer women would choose such a life," as if you did not know that not more than one out of every thousand of the women who are living the life you describe "chooses" it. You know that women live in a country that is governed by man-made laws, and that on the sex question man is not as consciously developed as most of the brute creation, and the laws he has made are not above his own ideas on this subject.

Man's laws make a married woman the most abject slave on the face of the earth. Creatures may use their legs and wings to escape undesired attentions from the male, but the man-made laws have left no way of escape for the married woman. Her master may claim his "rights" no matter where she may be. The same lawmakers imprison and bound to death people who try to give instruction to unmarried girls so that they may know that the word "love" when used by man who is wooing, means unrestrained passion after marriage. It is no wonder that the disappointed and heart-sick wife is an easy prey to the winning words of some other man, for she thinks he is different and she married the wrong one. She soon learns that his words of love mean the same as those of her husband, and now, according to man's decree, she is an "erring woman," and from then on their lawful prey. She does not "choose" this way, she abhors the whole thing, but man says, "It is not possi-

ble to retrace your steps." No, but she has had to learn her lesson by her own experience and is just as honorable a member of society as she ever was; a much wiser one, therefore a much better one.

You say the incident you mention of the woman leaving her husband "is only one out of all the countless thousands that are daily occurring." Tell us who is to blame for these countless thousands of daily occurrences? There must be a man in every one of them. Think of it! Countless thousands of men daily enticing women from their homes. What a monstrous army daily starting out for Hades. They must be going there, for you say that a man who misleads a confiding woman destroys himself, his future prospects of happiness, his morality and manhood.

I should think that the borders of that place would need to be enlarged unless the architect and builder of it planned for most all of the men. You see that countless thousands of them daily must take about all of them, at last. From Christ's teachings I take it that the women don't go there, for when men of this kind brought a woman to him to condemn he turned the searchlight into their minds and had them look through it, and they all skipped out, leaving the woman, and he said: "Hast no man condemned thee?" and she said, "No man, Lord." He said, "Neither do I condemn thee." Just in strict confidence, Doctor, I will tell you report says the last revisers of the Bible made a desperate attempt to have that part of Christ's teachings revised out, but failed.

If her husband was her "protector" why did he not protect her from his own lust, which drove the fond love for him out of her heart and turned her maidenhood ideal of home into a hell of lust such as Swedenborg describes? No wonder she was ready to flee from him when some other man held out the hope that she might yet realize her ideal home.

You call men who entice women from their unhappy homes the "woman's destroyer." I do not see (using my reason) that she is half as much destroyed when she is a willing companion in the sex relation as is the wife who is compelled to be partner of such a relation; that destroys all the love, harmony, sweetness and purity in her thought, and bitterness, hatred and disgust come in its place. It looks to me as if the husband is the destroyer.

These are not the only ones who did not choose the life you speak of. You know all about the power of one thought over another thought; you know all about the power of suggestion; you know all about telepathy, and you know that when a man sets his mind to work on an unsuspecting girl's there is but one mind acting, and the consequences are the girl has what you call a "misguided infatuation for a man." We know her thought has nothing to do with it, and when the man chooses to drop her he and the rest cry "erring woman," and consign her to the life you write of, while there is not one thought of error in her mind. The man with the erring thought deliberately sets his thought to work again on some other innocent and help less girl!

and in that way thousands and thousands are thrown into the life you write of, and man decrees them there.

Those are not all. Thousands more are stolen from their homes; thousands more caught by promises of employment. Nearly all office girls, clerks, bookkeepers and factory girls are worked upon by their male employers in every way that their slimy, snakey thoughts can devise, and in that way many an unsuspecting one is cast into that life without one error thought of her own. You call them "soul-destroyed creatures." If there is such a thing as a "soul-destroyed creature" it is the man whose thought had deluded, deserted and then decreed an innocent girl into the "chaos and glare of an abandoned life."

Still those are not all. Man's law says a child born out of wedlock is a bastard and illegitimate. As if it were possible for a child to be anything but LEGITIMATE! I can see how there can be bastard and illegitimate parents, and these lawmakers have this way of covering their own tracks by laying the blame on the innocent and helpless ones, but they cannot cover them from the Lord, for Christ said harlots were gathered into the kingdom of heaven before such as they. If so-called legitimate girls find it hard to escape the life you write of, what of the so-called illegitimate girls? Men consider them their rightful prey from the start.

Then there are others who did not choose this way. Girls are born and brought up in homes where the man's passions make the place a hotbed of sensuality, and if one of them follow in his footsteps and manifest his thoughts (you claim to know all about thought transference) how quickly, in spite of the mother's entreaties, does the father drive her from home, claiming that she is a disgrace to him. If man will not protect his own production, do you think, knowing men as well as you do, that other men are going to protect her? No, and so the daughter goes to the only life that men allow her to live.

Now listen to your pathetic "last words to womanhood: Be good, be virtuous, be true to the womanhood and modesty of your conscience." Doctor, how many of these cast-out girls have you taken into your home and helped to be good, to be virtuous, to be true to the womanhood and modesty of your conscience? Did you ever see a child, whom the mother had washed and dressed all sweet and clean, after it had accidentally tumbled into a pool of dirty water? Why is a girl sweet, clean, pure and lovable till she associates with men, and then a "soul-destroyed creature living in the glare of sin"? Don't you think the dirty pools had better be cleaned out?

Why have men lawmakers gone contrary to all we see in nature and made the law so that children born in wedlock belong to the man, if it is not that they know a woman will in most cases stay in the hell they have made rather than desert her child? And then, Doctor, don't you think it a dirty, cowardly law for man, "woman's protector," to make, that all bastards belong to the mother?

Tell me why men are at present rushing around trying to get more stringent divorce laws passed if it is not that they find that their slaves are eluding them through the divorce courts, praying for escape from "their protectors."

Now, Doctor, I have not told you one thought that you do not already know, and do you wonder that I say your article headed "The Awful Fate of Erring Women" is the most hypocritical, cowardly and insulting to an innocent, helpless and defenseless class of God's children that was ever published.

If you will act from your true manhood you will print this letter in the Mental Advocate and beg the forgiveness of every woman who is living the life that you speak of who was compelled to live it instead of "choosing it." MRS. M. BARKER.

"Do you admire large families?" asked the courtly Virginia dame.

"Not too large, madam," replied George Washington.

It was shortly after this that the immortal George married a widow with two children.

But some years later, as the historian is compelled to add, he became the father of an entire country.—Chicago Tribune.

### The Transportation Question.

After reading the Replies to Queries in No. 961 of *Lucifer* as given by Comrade Mintz I find myself as much in the dark as ever as to "who would run the railroads." To any way of thinking there will be no lack of people to run the railroads, for that kind of work under proper conditions will be as safe and pleasant as almost any other kind of work. The real question is how will the railroads be run? Or how will they be managed? With nearly 200,000 miles of road in operation in this country under a score or more of systems or combinations, nearly all of them transcontinental and interstate lines, we surely have a condition confronting us and not a theory. The question I would like to have answered first of all is: Will the railroads remain the property of the companies claiming them, or do the Anarchists propose to expropriate them and make them public property? These questions may all have been answered in anarchist literature, but if so I have not run across it.

Under Anarchist-Communism there would be no doubt be a great falling off of the transportation business, for the reason that each community would be as near self-sustaining as possible. The raw material would not be shipped from the West to Massachusetts, New York and Pennsylvania, and the finished product returned to the very points supplying the material, as is now the case with wool, hides, horns, hops and barley, as well as many of the metals. Under present conditions it is the interest of the railroad managers to kill all local enterprise if possible, so as to make dividends on watered stock by carrying raw materials as far as possible and returning the finished product to the same point.

Colorado, New Mexico and Wyoming wool is carried to New England and is returned to us in the form of cloth, finished wearing apparel and blankets. It is the same with hides, horns, hoofs and bones. Hops and barley are shipped to St. Louis and Milwaukee from Washington and Oregon and there mixed with a large quantity of water, brewed into beer, and then this water with the slight addition of hops and barley is carried by cars and ships to many parts of the world as well as the points that supplied such hops and barley. All this could and would be changed under a proper system of production and distribution. But in spite of all these facts it is doubtful whether the enormous railroad mileage, originally caused by competition, can be materially reduced, as no doubt the passenger traffic would be greatly increased under genuine Socialism.

If real Socialism or Anarchism is practicable, there ought to be some among its advocates who can tell us in what manner commerce will be carried on and what sort of an organization it will require to keep it in good running order. Also how balances will be settled between different nations and the communities of the same nation.

Ouray, Colo.

C. H. WHEELER.

### City Life Not Social.

By today's mail I send you two pamphlets on Cremation gotten out by the Cremation Society here in New York. I procured these pamphlets on purpose to send them to you some time ago, but one thing or another has prevented me from forwarding them. Some time when the spirit moves you to do so wish you would write an article on this subject. I have been much surprised to find but few radical people taking any active interest in this matter. What are so-called radical people generally interested in?

In *Lucifer*, No. 961, Alex. E. Wight asks some questions in regard to a "Colony in the East." One would think that for sociability alone many small colonies would spring up here and there. Many persons with very advanced ideas prefer to live in large cities. That is all right. Then again there are many persons equally advanced in thought who prefer to live outside of these great human hives. That is all right also. Is it impossible for a few persons of progressive ideas to join together, and on which they can build homes to suit themselves, and in this way not be so isolated one from another? In many ways it seems to me not advisable to locate too far away from cities.



or towns, under existing conditions. Taxation cannot at present be avoided even if one located a thousand miles from a town. In these large cities social life is not very easily attainable. It takes too much time and money to meet together frequently. I was born and brought up in New York City and I find that, notwithstanding its great population, there is to an extent a certain amount of provincialism to be found here. There are cliques, and each member of a clique knows all about the other members of the clique. Of course it is beyond us to keep a record of everybody in a large city as one can do in a village, but somebody keeps a record of you and your doings. It seems to me that human nature is very much the same in large cities, small cities or villages.

I lived for many years in the West, but while there was never overpowered by the number of very advanced persons that I met with. So it is everywhere. One finds gentle, kindly, good persons in traveling about, you also meet with persons with the opposite characteristics, but I can assure you that the gentle, kindly inclined persons have but a very poor show in rush hours at the Brooklyn Bridge.

Brooklyn, N. Y.

CORNELIA BOECKLIN.

### Children's Unions.

An article on the "Children of the Coal Shadow," by Francis H. Nichols, in McClure's Magazine, tells of the pitiful efforts made by the child workers for their own protection. The writer says in part: Paucity, and almost amusing, as are children's unions, they have in some instances met with success in advancing wages and in shortening hours of labor. The secretary of a knitting union told me that during the three years of its existence the organization had by a series of demands and strikes obtained an advance of 15 per cent. for every one of the 300 employees. The girls who work in a squib factory were receiving 70 cents per day. They asked their employer for an increase of 5 cents in their daily wage. His refusal was prompt and indignant.

"Then," said the president of the union, a girl aged 16, "we served notice upon him that unless he gave us the raise within 24 hours we would strike. We knew he had lots of orders to fill, and he couldn't afford to shut down. The next day he posted up a notice that hereafter we would be paid 75 cents a day, and we're getting it yet. That's what the union does."

It is, however, a peculiarity of children's unions that they not infrequently declare a strike because of a grievance that has nothing directly to do with hours or wages. The child of the Coal Shadow submits uncomplainingly to an habitual treatment which in a country like China would be considered cruel and intolerable. But when extra pressure is so brought to bear upon the little human machine that it is strained to the breaking point; when the child's very life is threatened; then, as a last resort, he turns for protection to the union, composed of children like himself, who share his sorrows and who can appreciate his sufferings. The 17-year-old president of a union told me this story of the latest victory of her district local:

In the performance of certain work in the factory a little girl was employed to operate a treadle.

"She had to work all day long, and as she was growing pretty fast she began to get kind of crippled-like. She was lame in one leg, and she was lop-sided, one shoulder being higher than the other. By-and-by she got so bad that she had to lay off for a week and go to bed. While she was away the boss hired a big boy to work the treadle, and paid him, of course, considerably more than she was getting. But when she came back to work, he fired the boy and put her on the treadle again. Our grievance committee waited on the boss, and asked him polite, as a favor, to give her an easier job, because she was getting deformed. But he said that he wouldn't have no interference with his business. He was an American citizen, and no one could dictate to him. Then I called a meeting of our local.

"Girls," says I, addressing them from the chair, "shall we stand for it—we, that believes in the rights of man? Shall we

stand for seeing her growing up a cripple, and the union not doing nothing nor reaching out no hand for to help? I know that it's tough to strike now, because some of us is supporting our families, whose fathers is striking. Shall we stand for it? They voted unanimous to strike if she wasn't took off the treadle. We had the resolution wrote out nice on a typewriter. He thought it over for two days, and then he give in. The boy is working the treadle yet, and the girl is at the bench."

### Vrilia Heights School.

To those of our city friends who may contemplate getting away from the city for part of the summer months the following notice may be of interest: "Vrilia Heights Metaphysical School (sixth session) will open June 15. Improvements are being made on the grounds to suit the plans for a larger work than hitherto. The school will still be under the direction of Dr. Alice B. Stockham, by whose wise management it has reached its present high standard. She will be assisted by a number of experienced helpers and teachers, and every effort will be made to make it the very best means for spiritual unfoldment. The recreating power of Vrilia is evinced in the daily doings—in class work, in meditations, in camp amusements, in the care for the comfort of guests. Vrilia Heights (Williams Bay P. O.) is situated on the north shore of Lake Geneva, Wis., 75 miles from Chicago. 'The most delightful place in the world,' say its friends. In tents or cottages in the woods, in boating or swimming on the lake, the inspiration and freedom of camp life, one can have every condition for real re-creation and soul growth." Dr. Stockham's address is 56 Fifth Avenue, this city.

### It Can Be Done.

After giving to your correspondent Adeline Champney all the credit due to her lucid and brilliant way of putting things, I do insist that law and the state can do something, though not everything that is necessary, to improve the quality of the race. For instance:

Inasmuch as it has been proved that the college education of men tends to race suicide, and that the cradle would absolutely cease to rock if all women had the higher education of normal schools and colleges, how easy it would be for the state to prohibit such education except to persons who are defective physically to such a degree as to be undesirable for fathers and mothers.

The state can refuse to tolerate the celibate priest, or communities of monks or nuns, except upon the condition that none but physically or otherwise defective persons shall enter such orders or professions.

The state can recruit its army, not from the best of mankind, but from the mental misfits and moral perverts who have barely enough of bodily health and strength for the business of warfare.

For the benefit of the gifted and the admirable of mankind who would be the most desirable as fathers and mothers, the state might repeal all its sexual prohibitions, still leaving them in force as to other persons; and again for the benefit of its defectives and undesirables it could repeal all its laws about preventive checks and other methods of race suicide, leaving them in force as to other persons.

Though this may look like a double standard of morality it is founded on the sane and right principle that increase and multiplication is a virtue with the sound and the fit; and that race suicide is a virtue with the unfit and degenerate. The general rule that like produces like is safe enough for either state regulation or private initiative to follow.

Recognizing the imperfection of all things governmental, we will admit that it is little that the state alone can do. For the direction of private enterprise we need a cult or religion of race improvement which will lend all sexual effort not to a single standard but to varied forms of human excellence, but the state is fully justified in putting a stop to the multiplication of criminals, diseased, insane and hopelessly incapable persons; and to protect its best manhood from destruction in warfare and in death-dealing industrial employments, and from the education and superstition that would divert it to a monastic or sterile life.

Boston, Mass.

N. E. GREEN.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same*.

**LUCIFIC**—Producing Light.—*Same*.

**LUCIFORM**—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Heart to Heart Talks.

(Not by the "Shepherd of his Flock," but by a Brother Seeker after Truth—as it is in Nature.)

### A DANGEROUS PUBLICATION.

First I wish to say a word or two to Brother Edward Stern, and to all who, like him, appear by their language to consider themselves Freethinkers par excellence—a sort of Freethought Aristocracy, so to speak. In his article entitled "Hear the Other Side" (this article was headless when it came to us, so we were compelled to invent one) he takes the attitude of all believers in the necessity of "law"—for the other fellow!

While for Edward Stern there is no danger in reading Lucifer; while for him it is "a valued journal"; for the "average adult" it is a dangerous publication, as dangerous as a "keen razor" would be in the custody of an inquisitive infant. For this reason Brother Stern would join with the "publishers of the new Roman Catholic paper" and with "sundry other right-minded citizens" in an effort to have Lucifer "suppressed, were that legal fiction possible."

Thank you, Brother Stern, and with you I thank the great majority of Freethinkers, rationalists, libertarians, as you very honestly no doubt believe yourselves to be. You have the advantage of numbers on your side. You have the support of several widely supported and prosperous "Freethought" journals, one of which is so pure and holy that it will not exchange with Lucifer—whereas Lucifer stands ALONE—alone in maintaining that by far the most important of all liberties, most vital of all rights and privileges, is the liberty or the right to be BORN WELL if born at all, the journal that stands alone in advocating "Freedom for Mothers" as the incomparably most necessary of all freedoms, since it needs no argument to prove that

"No nation, wise, noble and brave,  
Ever sprang, though the father had freedom,  
From the mother a slave."

No journal besides Lucifer, so far as I know, attempts to show that the bed-rock reform is that which will free woman, morally, intellectually and physically, from bondage to sex—superstition, from slavery to priest-made and politician-made laws subordinating woman to man in the most tremendously important as to consequences of all human occupations, that of CHILD-BEARING—a work which no man can do if he would, and which it is safe to say very few men would do if they could.

Yes, truly, Lucifer is a dangerous publication; dangerous to the slaveholding class or classes; the class that wants INEQUALITY, the class that wants privileges for the few, for the elect and select few, and the bondage of ceaseless, unrequited toil for the many. The selfish and the cunning know full well that so long as the mothers of the race are content to be the sex-slaves of

their lords; so long as mothers are not free to choose the best possible fatherhood for their sons, those sons will continue to be the industrial slaves, the political slaves, the military slaves of the cunning and capable, of the egoistic and the narrowly selfish few.

This seems to be the true inwardness of the demand for the suppression of Lucifer as a dangerous publication. Nothing is so dangerous to the slaveholding classes as the spread of knowledge among the masses, the ignorant, the enslaved classes. So long as the slaves are content to be slaves their masters feel safe; hence their opposition to "incendiary literature," such as Lucifer and its pamphlet publications, whose main purpose is to rouse a spirit of discontent, of unrest, of intelligent REBELLION among the slaves.

### PEARLS BEFORE SWINE—PROMISCUITY.

I have often thought that if the Galilean reformer ever uttered this saying, "Cast not your pearls," etc., he dishonored himself thereby, and allied himself with the "pharisees" whom he so constantly held up for reprobation. To compare those who can not see things as we do to "swine," is the quintessence of arrogance, of bigotry—of pharisaism. Am glad to know that Celia B. Whitehead does not feel that she is throwing her pearls before swine when she writes for Lucifer's readers, and that she does not look upon its contributors as "promiscuity crazy."

One of the best answers to this kind of mud-throwing was given, a few years ago, by Dr. Juliette H. Severance to one who asked, at the close of her lecture on marriage:

"Are we to understand the lady lecturer to advocate promiscuity?"

"Assuredly yes," was the prompt reply. "I advocate freedom of choice in all matters of sex. We all know that domestic swine, barnyard fowls and some other quadrupeds and feathered bipeds practice what is called promiscuity in sex relations, and I certainly should oppose any law that would prevent them from following their natural inclinations in this regard, and if you, sir, are on the same plane of development with domestic swine and barnyard fowls I should likewise oppose any legal enactment which would prevent your living that kind of life, provided always that you can find women who will voluntarily meet you on that plane. But as one who believes in evolutionary progress I would very seriously advise you to come up HIGHER."

These are the exact words of the distinguished lecturer, as nearly as I can now recall them, as given by herself at a recent meeting of the Chicago Society of Anthropology.

It has often been said by thinkers and observers that the best way to find out what a man really is, is to get him to talking of his fellow-men. As a man thinketh of others so he is himself. "Charity [love] thinketh no evil." If Brother Stern had not (momentarily, let us hope) forgotten these wise and true maxims he would not have laid such a serious indictment at his own door as to call Lucifer's contributors "promiscuity crazy." In all sincerity, I venture to say that very few of our readers, even of the most conservative and conventional, agree with Brother Stern in this vituperative accusation.

And now while the question is "upon the carpet," as the Frenchman would say, I wish to add that most people use the words promiscuity and promiscuous entirely too PROMISCUOUSLY; that is with too little discrimination, too little regard for the true meaning of words. Webster thus defines "promiscuous":

"Mingled; confused; undistinguished; indiscriminate; united in a mass without order."

Thus defined, the words would apply properly to those afflicted with the diseases known as nymphomania and satyriasis, also to those rendered INSANE by sexual starvation, just as a man perishing from lack of food may become so insane as to put into his stomach—promiscuously—bones, stones, clay, chalk, old shoes, carrion flesh, ANYTHING that he may fancy will give him relief from the gnawings of hunger.

When not under the dominion of man's selfishly arbitrary

will, the lower orders of animated nature are not sexually promiscuous, and very rarely are they known to be afflicted with any of the forms of sexual insanity, such as afflict the so-called superior race. As Darwin has so clearly shown in his "Descent of Man" and "Origin of Species," beasts and birds in a state of nature are selective, not promiscuous; that is to say, the female selects the male with which she desires to associate in the relation that produces offspring. In this way, without the aid of human intelligence—which aid should certainly be of great value in human evolution—and without the interposition of the "supernatural," so called, the almost infinite varieties of animal forms have been originated and developed to their present marvelous state of perfection.

That the human species has not yet reached a similar state or degree of perfection of type to that attained by many species of birds and quadrupeds—except perhaps in rare instances—is believed by many investigators to be owing chiefly to masculine man's mania for power and pelf, which mania leads him to deny to his feminine counterpart the right of self-ownership, the right of unrestricted selection, or choice, of sex-partners; also denial of right of choice as to times, places and general conditions under which she shall (or shall not) assume the office—the responsibilities, the labors and perils—of maternity.

#### LAW, LAWLESS, SELF-EXISTENT, ETC.

Edward Stern and C. F. H. take exception to the view expressed by me in a recent issue of *Lucifer*, regarding the right use and the abuse of the term law. To my thinking there is no word in the English language that has been and still is a greater barrier to human progress, to human weal, than this word of three letters, unless, perhaps, that other and kindred word of three letters, God; and the evil wrought by both these words is traceable to the same idea or thought, namely, the idea of authority, of authority vested in a being, an entity, a power, outside of man and superior to man; a power more or less intelligent, and against which it is useless, if not wicked and self-destructive, to rebel.

That the word law when applied to the operations of nature has a meaning similar in most minds to that usually given to the word God, is truthfully expressed by that eminent logician, John Stuart Mill, when he says:

"The expression LAW OF NATURE is generally employed by scientific men with a sort of tacit reference to the original sense of the word law—namely: the expression of the will of a superior, the superior in this instance being the Ruler of the universe."

The original meaning and, as I maintain, the only correct meaning of the word is, "that which is LAID, set or fixed, like STATUTE, CONSTITUTION, from the Latin STATUERE," and statute means "to set, station, ordain."

All these definitions are copied from Webster's Unabridged Dictionary.

My objection, therefore, to the use of the word law when applied to the operations of nature is two-fold:

(1) It is unscientific; it is not true to the original, the etymologic meaning or derivation of the word, as shown by all lexicographers. Law, by its derivation, means a "rule of conduct LAID down by a superior"—a rule that did not always exist; an enactment or statute that can be changed or repealed; a rule that is not a self-acting force, but one that constantly requires an executor and is of no force or value whatever without such executor.

(2) As any one can see, these essential characteristics do not apply to the operations of nature, as that word is understood by modern scientists. So long as it was taught and believed that nature—the cosmos, the visible and tangible universe—was MADE by a pre-existent, all-powerful, all-wise Creator there was some reason for assuming that the "modes of motion"—natural attraction and repulsion, light, heat, sound, etc.—were, in their origin, laws, enactments or statutes ordained and kept in force by the same power that created the earth, the solar orbs and all contained therein.

But modern science has changed all this. When a French astronomer was asked why he had left God out of his book the reply was: "I had no NEED of that hypothesis!"

That is to say, the "creation theory" has been superseded by that of "evolution" as being more rational, more in accord with the facts of daily observation.

If the evolution theory be the true explanation of the cosmos, the universe of matter and force, then, so far as we can see and know,

#### NATURE IS ALL THAT THERE IS!

Then nature must be self-existent, lawless and free, simply because there is no creator, no law-giver, outside of itself to which it might be supposed to be amenable, and to speak of "laws of nature" is illogical, absurd, from the definitions and derivation of the word law.

If this line of reasoning be the true one, then Freethinkers, rationalists, libertarians give themselves and their cause away, and practically concede the ground in dispute between themselves and theologians, when they talk of "laws of nature." To be consistent, logical and truthful, it seems to me, we should say the FACTS of nature, the modes of action, or the forces of nature. These facts and forces, we all know, are not our lords and masters, but simply the materials, the entities with which we find ourselves environed, and instead of slavishly submitting to them it is our duty and privilege to overcome them—to conquer, to change and to utilize them by intelligent study, and thus become the lords and masters of the universe!

Right here this Heart to Heart Talk must come to abrupt ending, leaving several other topics of interest to wait till a future issue.

M. HARMAN.

#### The Wollstonecraft Number.

A few favorable answers have been received in response to the inquiry made last week under this title—enough to make it reasonably certain that the plan will be a success. The 27th of April is the anniversary of the birth of Mary Wollstonecraft. In order that the memorial number may be dated on Thursday following this date it will be necessary that the contributed matter for that issue reach us soon—if possible, not later than the 23d of this month.

#### Think On, Say On, Act On!

Should one man, ten men, fifty thousand laugh  
Because thy thoughts breed folly in their minds,  
Fear not. Think on. Such laughter is but chaff,  
Mere dross of reason wasted by the winds.

Should one man, ten men, fifty thousand cry  
"Thy words are false. Forbear thou to condemn!"  
Fear not. Say on. Time's self shall justify:  
Thy words shall live, and give the lie to them.

Should one man, ten men, fifty thousand curse  
Those acts of thine that counter to their will,  
Fear not. Act on. Have courage! Which is worse,  
To die for truth—or live—to die for nil?

—W. L. BULTITT.

J. T. Townbridge tells this story of Theodore Parker in the *Atlantic Monthly*:

"Parker was one of the anti-slavery leaders, one whose ability and position as a preacher gave him something more than a local reputation, and carried the odium of his name as far as those of Phillips and Garrison were known and hated. How he was regarded in South Carolina was illustrated by an experience a Boston merchant once had at Charleston. An excited crowd gathered around the hotel register, where he had written his name, observed him with suspicious whisperings and threatening looks, which became alarming, when the excited landlord stepped up to him and said anxiously:

"Your name is Parker?"

"That is my name, sir."

"Theodore Parker of Boston, the abolitionist?"



"Oh, no, no, sir! I am Theodore D. Parker, a very different man."

"The landlord heaved a sigh of relief."

"I am glad to hear it," he said. "And allow me to give you a bit of wholesome advice. When you are registering your name in Southern hotels, write the D. damned plain!"

### Hear the Other Side.

For some time I have regularly perused the columns of your valued journal, hence I marvel not that the publishers of the new Roman Catholic paper, and likewise sundry other right-minded citizens, would like to have it suppressed, were that legal fiction possible. Lucifer is a dangerous publication. I would just as lief place a keen razor in the custody of an inquisitive infant as hand a copy of Lucifer to the average adult. Personally I heartily enjoy glancing through your paper and keeping in touch with the menagerie. It was my intention to drop a line to Celia B. Whitehead of Denver, Colo., and tell her not to throw her pearls before swine, etc., but I am real glad to note that Celia could spare sufficient time from her dishwashing to throw some nice ivory suds over the unclean crowd, who are promiscuity crazy; but I am afraid it will take something stronger than soapuds to dissipate their foul delusions.

The article "The Majesty of Sex" in your last issue, from the pen of J. William Lloyd, is worth a whole year's subscription, hence I enclose the dollar. You can forward a batch of those scarce pamphlets, for I always like to read up on both sides.

I would not be after inflicting this communication upon you and your readers but there has just come to hand a couple of marked copies. In one of them the Truth Seeker of New York City takes your venerable editor to task because, after Robert G. Ingersoll has gone the way of all flesh, he ventures to perceive a few imperfections in that canonized saint of infidelity. Immediately after the campaign of '96, when the redoubtable Colonel was still firing chilled-steel, armor-piercing projectiles at the Church, I delivered an address in the house of his friends, viz.: the Liberal League of Philadelphia. Subject: "The Hypocrisy of Robert G. Ingersoll."

Ingersoll was a man of great mental ability and endowed in a marvelous degree with the gift of eloquence. He prostituted these talents more basely than the average female prostitute, for he did not have to do so. Talk is cheap, but it has been truly said that actions speak louder than words. To hear the Colonel talk one would think that he really loved humanity. When he acted he let the cat out of the bag by showing that he loved gold more than human beings.

Years and years ago, when silver was quite respectable, Ingersoll had a discussion with one Bland, and stoutly declared against fiat money, and gave his reason why, namely, that money is a product of nature. When men dig out gold or silver they secure money that is not "hocus pocus," or "fiat," but the real, genuine, simon-pure article. Then there came a time when the international money sharks of the world saw that too much gold and silver were being produced. Why, if that production kept on climbing upwards, mankind would, to a greater and greater degree, be enabled to dispense with their dishonest credit and bond system. The edict went forth and Robert, in common with a multitude of others, fell down and worshiped the golden calf.

Of course in ye ancient days the Israelites were very, very foolish to have done likewise and no one could scourge them more efficiently than the witty infidelistic lecturer, Robert G. Ingersoll. A cog slipped in the mental lubrications of Robert, the laws of nature underwent a very partisan change and, without its being written upon the leaves or blazoned on the skies in flaming letters why, nature decreed that gold alone was money. Religious revelation, unless accompanied by the foregoing signs, was very fallacious.

What truly brave men are radical reformers! When I spoke before the Liberal League there was but a single speaker who

assayed the task of defending Ingersoll, but the Truth Seeker can see no flaw in its saint. There are other things which that fairly named paper fails to see. Years ago they mailed me a copy of their sheet. It contained a most unjust attack upon the Jewish race. Happening to be of Jewish descent, I wrote them up a snort rejoinder, which they very promptly suppressed.

"Nature is LAWLESS, free, self-creating, self-existent; acknowledging no ruler, no monarch, no creator." The foregoing is from the pen of M. Harman and is from the second marked article, the one in which Free Society is in the ring.

The scope of the foregoing quotation is quite broad. I do not question but that the editor of Lucifer means all that he says, but in my humble judgment he has bitten off more than he can masticate, let alone swallow and digest. Even if he succeeds, how about those who do not possess his insight and understanding? Are we simply to blindly absorb and refrain from differentiation?

Instead of being lawless we find the realms of nature omnipresent with law. Whatsoever nature will do for man or for men, conditions being complied with, she will do for any and all mankind. The laws of nature are the expressions of the Infinite Wisdom of the universe. When men and women, instead of seeking after delusive, non-existent freedom, will reverently seek to take upon themselves the yoke of obedience to that Love and Wisdom, of which their own paltry store is but a faint reflection, they will solve frightful problems by another route than "Motherhood in Freedom."

4244 Chestnut St., Philadelphia.

EDWARD STERN.

### How Wars Begin.

"Here is a remarkable statement," said Mr. Bibbin, looking up from his newspaper.

"What is it, dear?" his wife asked.

"It says there has not been a decade in the last five centuries in which war has not been waged somewhere in the world."

"Isn't that dreadful? Why can't people be reasonable and live in peace?"

"Because people are mostly intolerant fools," Mr. Bibbin answered. "I declare, it makes a man ashamed of his kind." He crumpled the paper and dashed it to the floor.

"There, there, Elias," said his wife, "don't get excited over it."

"Who's getting excited? I s'pose I've got a right to express an opinion in my own house."

"It's no more your house than mine, I'd have you know," said Mrs. Bibbin. "I guess I worked and scrimped as hard as you did to get it."

"See here, madam!"

"Don't you madam me, Elias Bibbin. I won't stand it."

"Oh, you won't, won't you? Well, if you were a man I'd punch your impertinent jaw!"

"No, you wouldn't, big bully. You wouldn't dare say boo to a man."

"I wouldn't, hey?" He strode toward her, shaking his fist. "For two cents I'd—"

"You lay a hand on me," said Mrs. Bibbin, snatching up the rose vase, "and I'll—"

Just then the door-bell rang.—*Boston Eagle.*

### VARIOUS VOICES.

Dr. E. B. F., Jr., New York:—Better let your readers in New York know of Senate Bill 265—with a provision to compel vaccination whenever the Commissioner of the State Department of Health concludes that it may be necessary to DISSEASE all the people of a town or county. Possibly there may be readers of Lucifer in New York State who would take time to write in opposition to this invasion of liberty, life and health—addressing the Senate Committee on Public Health, or any member of the Legislature.

P. V. O., Little Rock, Ark.:—Women cling to the old mar-

riage system with a tenacity that cannot be overcome. They will not accept any better system. They are prejudiced against all innovations. The same remarks hold good as to men also. But for all that, I say pay away at them. I enjoy reading the letters of experience. Received your pages on "Autonomy or Self-Law," and will say that the arguments, the common sense, the justice, of your position cannot be successfully controverted. If you have these pages in pamphlet form send me some of them for distribution among our legislators. Enclosed find \$1.50 on subscription.

Carl Nold, 1351 S. 13th St., St. Louis.—In answer to John Wirt, who in Lucifer, No. 961, made some suggestions concerning World's Fair visitors, I desire to state that by next fall I will try to establish some kind of an information bureau.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 15.

CHICAGO, ILLINOIS, APRIL 23, E.M. 303. [C. E. 1903.]

WHOLE No. 966

### Parting from the Caravan for Mecca.

The hour is nigh: the waning Queen walks forth to rule the later night,  
Crown'd with the sparkle of a Star, and thro' an orb of  
ashen light:

The Wolf-tail\* sweeps the paling East to leave a deeper gloom  
behind,  
And Dawn uprears her shining head, sighing with semblance of  
a wind;

The highlands catch you Orient Glean, while purpling still the  
lowlands lie;  
And pearly mists, the morning pride, soar incense-like to greet  
the sky.

The horses neigh, the camels groan, the torches gleam, the  
crescents flare;  
The town of canvas falls, and man with din and din loveth  
air;

The Golden Gates swing right and left; up springs the Sun with  
flamy brow;  
The dew cloud melts in gush of light: brown Earth is bathed in  
morning-glow.

Slowly they wind athwart the wild, and while young Day his  
anthem swells,  
Sad falls upon my yearning ear the tinkling of the Camel-bells:  
O'er fiery waste and frozen wold, o'er horrid hill and gloomy  
glen,  
The home of grizzly beast and Ghal,† the haunts of wilder, gris-  
lier men;—

With the brief gladness of the Palms, that tower and sway o'er  
seething plain,  
Fraught with the thoughts of rustling shade, and welling spring,  
and rushing rain;

With the short solace of the ridge, by gentle zephyrs played  
upon,  
Whose breezy head and bosky side front seas of cool celadon;—  
'Tis theirs to pass with joy and hope, whose souls shall ever  
thrill and fill  
Dreams of the Birthplace and the Tomb—visions of Allah's Holy  
Hill‡

But we? Another shift of scene, another pang to rack the heart:  
Why meet we on the bridge of Time to 'change one greeting and  
to part?

We meet to part; yet asks my sprite, Part we to meet? Ah! is  
it so?  
Man's fancy made Omniscience knows: who made Omniscience  
nought can know.

Why must we meet, why must we part, why must we bear this  
yoke of Must,  
Without our leave or ask or given, by tyrant Fate on victim  
thrust?

That Eve so gay, so bright, so glad; this Mora so dim, and sad,  
and gray;  
Strange that life's Registrar should write this day a day, that  
day a day!

Mine eyes, my brain, my heart are sad,—sad is the very core of  
me;  
All wearies, changes, passes, ends; alas! the Birthday's injury!  
Friends of my youth, a last adieu! haply some day we meet  
again;  
Yet ne'er the self-same men shall meet: the years shall make us  
other men:

The light of morn has grown to noon, has paled with eve, and  
now farewell!  
Go, vanish from my life as dies the tinkling of the Camel's bell.  
—From the *Kasidah of Haji Abdu El-Yezli* (Sir Richard Burton).

### THE LEGEND OF THE MOMENT.

#### I.

In the Academy of Fine Arts a man and woman are standing  
before a picture. The reputation of the artist, antiquity of  
theme, perfection of technique do not, perhaps, justify this at-  
tention. It would doubtless be ignored by an orthodox art  
lover. Simply the representation of a French ballroom scene, but  
it is the spirit animating it that fascinates Duncan Stuart's in-  
terest. 'Tis as it were the vivid incarnation of the joy of the  
moment, with its inimitable superiority to all the creeds. The  
bacchanalian nonchalance of a fact here, the swaying grace of a  
figure there, seem negligently to mock the omnipresent, somber  
death's-head of life's serious moralist—the exhilaration of aban-  
don subtly suggestive—Lethargic indifference to all but the su-  
preme delight of drinking the pure wine of existence—a moment  
sweet of mad, hilarious glee.

Elizabeth Child softly repeats the words of the Persian poet,  
great in their comprehensive brevity: "Do you know where  
you go after death? Give me some wine and go where you  
please."

As Duncan Stuart points out with lively appreciation a  
bizarre brilliancy of costume, or a face unique in its daring capric-  
t of buoyant mirth, he remarks: "I like the French. They know  
how to live. Yes, the Gallic spirit has mastered the charm and  
grace of existence." With one of his characteristic graceful mo-  
tions he turns to Miss Child and flashes upon her a fleeting  
gleam from the gray intensity of eyes in whose depths seem to be  
concentrated centuries of chivalrous devotion. Visions of courtly  
salons rise before her mind's eye, and again, as often before,  
Elizabeth silently queries what it is that differentiates Duncan  
Stuart. For this man, while apparently living the unblaminely  
epicurean life of the typical nineteenth century young man, is  
distinctly isolated from the commonplace.

"Yes," says Miss Child, "I fancy that the secret of life is to  
give one's self absolutely to the moment. There is perhaps no  
sager advice than that of the old pagan dictum, 'Carpe diem.'"

"Well, as for myself, that is my sole and only creed—one, too,  
which I find no difficulty in carrying out," smiles Duncan.

But Miss Child, not to be turned aside from her theme by  
this smiling personality, continues: "Modern thought is begin-

\* The false dawn. † The Desert Demon. ‡ Arafat, near Mecca.

ning to realize that there is such a thing as life. But what a force of crystallized medievalism it has to contend against!"

Mr. Stuart always listened to Miss Child's simplest utterances with a flattering attention. His manner, more potent than any words, conveyed a silent, though admiring, appreciation. He realized that she belonged to a different type from that of most American women whom he had happened to meet. He smiled now at the recollection of the pre-established readiness with which he had taken this woman, who not only had the temerity to defy "good form" in entertaining ideas, but also in declaring them. But his consummate delicacy was content not to penetrate the reserve which Miss Child persistently maintained regarding the personal details of her existence.

Elizabeth is wandering about the room, pausing now and then before a picture. Suddenly, with feminine irrelevancy and disregard of logical sequence, with an accession of earnestness she exclaims: "But one may live on, apparently placid, eat, drink, et cetera, and yet be wretched!"

Mr. Stuart looks at her with an intentness which to the casual judgment would seem totally beyond the just deserts of this dolorous platitude. O'er his face a shadow seems to settle. All his debonaire lightness of manner vanishes. "How do you know that—a girl like you?"

But Miss Child, as though hesitating to impose longer upon herself the burden of portentous seriousness that she has evoked, withdraws once again into the shell of impartial abstraction, responding indifferently: "Oh, simply by observation."

But though this personal feeling is so cleverly disposed of, neither Elizabeth Child nor Duncan Stuart can forget this emotional episode, one of those rare momentary revelations of the undercurrents of being.

"Oh, Mr. Stuart, do look at this!" says Elizabeth with a little shriek of laughter. "Do gaze upon this Abel in resplendent blue doublet. And behold the towering battlements. Would not the most obdurate critic bow before the audacity of the artist rising so superior to sacred tradition?"

"An Abel with all the modern improvements."

"Evidently the artistic atmosphere is inspiring you—but shall we go?"

"As you say."

## II.

Chance, whose blundering inconsistencies religious leniency has reconciled in the convenient assumption "Providence," occasionally surprises one with an unexpected turn of good fortune. Little did Elizabeth Child expect to find within the conventional limits of a Philadelphia boarding-house anything especially interesting in the way of personality. Her first cursory glance at the well-garbed assemblage about the table, the common meeting ground of the guests (as the landlady persistently dubbed the denizens of her mansion), had disposed Miss Child to murmur, "Respectable Philistinism." Eventually she classified the young men in that large genus whose conception of existence is epitomized in the club, pretty girls, the theater, and the amassing of sufficient means to enjoy these expensive luxuries. The women were simply a serial continuation of the feminine. As regards familiarity with ideas or interest in these necessities to the endowed mind, these people might just as well have been dwelling within the wilds of Africa as existing within the staid substantial brick of a Philadelphia residence. Elizabeth congratulated herself upon the non-committal impassiveness of countenance which she maintained at the look of innocent inquiry with which Mr. Rushton, her opposite neighbor at table, met a casual reference of hers to Howells. He was rich in cheap witticisms and had all the theatrical jargon at the finger ends of his well-kept hands with their immaculate nails, to which, in spite of his Philadelphia unreciprocity for authorship, she found herself giving involuntary admiration.

What a travesty upon real life is the stagnation of a crude externalism, with its manufactured interests, flimsy gaiety, meaningless because artificial! But the standpoint of a life with its undulation in the realities of nature, and one resting upon conventionality, are so different that what seems meager, barren—nay, vulgar—to the one, wears the aspect of success, even of brilliancy, to the other. For the one the words of Emerson have a living meaning: "Nothing is at last sacred but the integrity of our minds. Absolve you to yourself and you shall have the suffrage of the world." To the other the conception of such force of individuality is inconceivable. To Elizabeth Child it seemed a ludicrous freak of fate that had cast Duncan Stuart amid the general imperviousness to what is genuine and fine in human character. She remembered her first impression of him. In fact, once seen and felt, that charm of manner, that buoyant grace of motion, would ever linger in the memory like some haunting strain of music, giving one ecstatic glimpse of all that is sweet in human nature. And with her subtle sense of personality she gradually came to recognize that this outer refinement and graciousness of bearing emanated from the genuineness of the inner nature. What a delight to listen to the soft refined utterances of Duncan Stuart's voice, so different from the harsh accents of affected utterance that too often greet one's ears—the one resulting from indifference to what is considered too trifling a matter to merit attention, the other a lifeless imitation. In fact, the materialized conception of life offers little scope for appreciation of the elements entering into a potent individuality, revealing itself in many subtle graces unknown to that coarse sense which must tangibly exploit itself in splendid apparel and palatial mansions.

One evening as Elizabeth Child and Duncan Stuart were entering the parlor—a room, or rather show place, whose exquisite modernity seemed to bear the legend, "You may look, but you mustn't touch"—Miss Child, with that mocking lightness of tone that often characterized her utterances, laughingly said: "Well, Mr. Stuart, the atmosphere of a boarding-house is not particularly enlivening, is it?"

"I might extend the dimensions of your remark so as to include the whole of Philadelphia. A trifle wearisome, to say the least."

"Yes, its ancestry-dust-laden atmosphere makes one long for a fresh breath of air occasionally."

"For the joy of the moment?" smilingly interpolated Mr. Stuart.

"Ah! I should hardly dream of that where the manes of all the proprieties seemed ever to linger."

Elizabeth had drifted gradually to the piano and was idly touching the keys.

"Do you play, Miss Child?"

"No, not for critical ears."

"If that is launched at me I shall have to deny its application. I'm not critical, only very fond of music." As he stood before her at this moment in an attitude of indescribable grace she noticed for the first time a certain hardness about the lines of the mouth and in the eyes, in spite of their glowing intensity—which had caused Elizabeth's friend Miss Mason to remark to Mr. Stuart: "Ah, you haven't those eyes for nothing!"—something of reckless indifference. Mrs. Wiseman's tale recurred to her, which had recounted how Mr. Stuart some five or six years ago had married and, in the popular vernacular, run away from his home in Scotland. After less than a year's sojourn in America, his wife had died and he had been driven to despair, and had been saved from suicide, as Mrs. Wiseman affirmed, by Mr. Hill, who had made her conversant with this bare outline. Not a strikingly original history, and one which Miss Child's cultured taste would have ordinarily rejected as worthy only of the sentimentalism of the idyllic romance, now so obsolete. But taken in connection with the man and his unique personality, this trite, unornamented schedule was transformed into a tragedy. She felt her faithless nineteenth century soul rising to the heights of the conception of the "grand passion." But she gave no outward indication of what was going on in her mind. One of those subtle moods of sympathy, as potent and inexplicable as an electrical current, was for the time being uniting these two individuals.

To the casual observer Duncan Stuart doubtless appeared carelessly gay and happy, a man of the world. He was not in

the habit of talking of himself, or of exploiting his sentiments or posing as a melancholy knight. But one at all conversant with the laws controlling human nature would have found in his impervious indifference something infinitely sadder, more hopeless than any whining lamentation.

Making an effort to speak simply and as she really felt, Elizabeth said in a spirit of true sympathy: "I think I understand, Mr. Stuart. When one tumultuous storm has swept over the soul, it is not easy to evolve from the depths thus penetrated a second enthusiasm. Ah! I know it all—the long heartache," as Rossetti puts it; the frenzied despair which finally in very weariness of spirit settles into that barren inanity that absorbs the very life-blood of effort. The uncompromising moralist, from his a priori pinnacle of 'oughts,' terms its weakness of will. The cold soul of the intellectual egotist maintains here as elsewhere its perfect equilibrium of incredulity."

Mr. Stuart evinced no surprise at this spontaneous outburst from Miss Child. Perhaps he had already divined that hers had been no placidly unemotional existence. He did not belong to that obtusely absolute species which requires all the statistics of time and place in order to understand that another has passed through a soul-stirring experience. With an exquisite delicacy and fine consideration he took Elizabeth's hand. "It is about all we have left—sympathy—isn't it?"

"Mr. Stuart, would you not really prefer to suffer through your ideals than to be satisfied with the orthodox values of life?"

"No, by no means no! If the ideals are not to be realized and are only provocative of pain I think the veriest clod-hopper is to be envied."

"But why are they not to be realized?"

"Ah! not being omniscient, I cannot tell that."

Here was just the difference in the effect of their respective experiences upon these two persons. Elizabeth Child made herself doubly unhappy by a futile rebellion against the incompetence of her nature to reach unaided her highest conception of character. Duncan Stuart, inflexibly indifferent as to the ethics of his failure, did not permit himself, save when some unusual stress of circumstances hurled it upon him, to think about his past ideals, but systematically gave himself up to getting through the days as pleasantly as possible. He indulged rarely in any drama of the emotions.

Elizabeth, though intellectually a pure modern, was through her emotional nature allied with the past, and, however she might resent the gratuitous burden, was forced to admit that the feminine inheritance—the imperative need of a close personal sympathy—was hers. She found herself alternately inspired and depressed by her longing for that fine, sweet personality which meant so much to her. In her best moments she admitted that her absorbing love for Ralph Mandon had been of inestimable value in regulating her whole conception of life. But, ah! those days of dreary depression, when a dull lethargy seemed to lull every higher sense, were difficult to endure. Then aggressive hours of positive, desolating pain asserted themselves, mingled with spasmodic efforts to act—to rise superior to this morbid inaction and to make something of life other than a passive, unfruitful reverie. But Elizabeth had not sufficient force to animate daily existence; it seemed petty, sordid, mean; and all too easily she succumbed to its disillusioning power. And she was beginning sadly to realize that she simply had an artistic apprehension of the fine and heroic in the human character, but no moral stamina to live in accordance with her convictions. When she thought of the calm self-poise which Ralph Mandon opposed to the irritating trivialities of life, never overcome by the hard and painful externalities which his devotion to his convictions entailed, it kept her from sinking into faithless negation. Yes, Ralph Mandon had character—character in the Emersonian sense—and was impervious to the materializing and vulgarizing influences of the day.

Miss Child continued: "Possibly susceptibility to intense joy presupposes a like susceptibility to pain. But I must confess

pain, whether physical or mental—whatever this duality of terms may mean—is repulsive to me. It indicates disease."

"But how useless to struggle! The only sane course is gracefully to submit to the inevitable—for submit you will have to."

"Well, notwithstanding the discomfort of the operation, I vehemently rebel."

"Why do you not devote yourself to the moment, about which you are so enthusiastic?"

"Well, I suppose my inability to practically do so results from the lingering traces yet somewhere in my organism of the ideal set up by philosophy and theology. In the face of the futile universals of the one and the dreary phantasmagoria of the other, with Faust I say, 'All joys that I can feel from this earth flow.'"

"But I should not think that you would let yourself be dominated by opinions in which you have no faith."

"It is a strange anomaly, but it requires, you know, a supremely strong individuality to carry out its convictions, especially if they conflict with accepted sentiment. I think, too, that women—I suppose as a natural result of their traditional martyr spirit—remain the victims of conventionalities."

Mr. Stuart looked at Miss Child and with a sort of persuasive naivete inquired, "What do you want to make you happy?"

Elizabeth, amused, said: "Did you suppose that the youthful delusion of happiness was mine? I should be content simply to lose the capacity for suffering. If it were not for this persistent woman's nature, one might cease to look upon it all as a tragedy."

"Sometimes to me," said Mr. Stuart with an expressive shrug, "it seems like a tragedy; then, again, like a huge joke."

"The tragedy is between the might-be and the what-is. At least—and perhaps it is a rose-colored delusion—we think we see how beautiful human life might be, and so we are unwilling to submit to the wretched thing that it is."

"Your pessimism, Miss Child, is of a less deep dye than mine. I don't even see or dimly discern the beautiful might-be. Not any more. I don't trouble myself about it."

"Oh, well, you are a man. You have freedom. I envy you."

"Strange that you should envy me," and he smiled incredulously. "But, Miss Child, with your ideas I cannot understand what prevents you from the enjoyment of freedom."

"Weakness, I dare say."

"Well, as for myself, if I find that I am getting into a desperate state, I know how to get away from it."

"Tell me," exclaimed Elizabeth earnestly, "definitely, how you accomplish this, as it seems to me, most difficult feat?"

"Oh, I seek out people who can amuse me, et cetera."

"May I inquire when you consider yourself amused?"

O'er Duncan's face came an expression of abandon and his adventuresome spirit spoke in the words coming forth forcibly: "When I can forget myself!"

"Ah, then you can forget yourself?" murmured Elizabeth. "But that line of action is forbidden to women, you know."

"Yes, I know, but individually you do not subscribe to that idea."

"No, most decidedly not. I believe in following the dictates of a robust nature, Tolstoi and his ascetic aberration to the contrary. And I fancy that the conclusion to be drawn from the powerful picture he has given of the married state, in which the worst passions of two individuals hopelessly chained together seemed to be generated, is not the greater restraint and monastic distortion that he has suggested, but a larger freedom founded on scientific knowledge of nature's laws."

"I'm inclined to think so. Where there is love there is no sin, I'm forced to believe."

Human life, fleeting bird of passage that it is, has soon fit to laden its flight with the incubus of an ideal of permanency, so unfitted to the changing character of human nature. And so the

[CONTINUED ON PAGE 118.]



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same.*

**LUCINE**—Producing Light.—*Same.*

**LUCIFORM**—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## A Conflict of Opinions—Ingersoll on Marriage.

The April number of the Free Thought Magazine, published in this city, contains the following editorial reference to Lucifer and its editor:

"We learn from the Truth Seeker that Editor Harman, of Lucifer, has been falsely representing the views that Colonel Ingersoll held relating to laboring people. This reminds us of the adage of an ass kicking a dead lion. But then we suppose Harman could never forget that Colonel Ingersoll said:

"I regard marriage as the holiest institution among men. Without the fireside there is no human advancement; without the family relations there is no life worth living. Every good government is made up of good families. The unit of government is the family, and anything that tends to destroy the family is perfectly devilish and infamous. I believe in marriage, and I hold in utter contempt the opinions of men and women who denounce the institution of marriage."—Ingersoll's lecture, *Liberty for Man, Woman and Child.*

"Ingersoll never uttered a grander sentiment than this. It should be a part of every Free Thinker's creed."

If Neighbor Green had taken the pains to read recent numbers of Lucifer containing the references to the life and work of Robert G. Ingersoll he would have been better prepared to judge fairly whether I had falsely represented the views of the great agnostic orator. To accuse one of falsely representing the views of the living is a serious charge to make, and still more serious if the author of the views criticized be no longer alive to defend himself against misrepresentation, and therefore, before echoing the charge made by the editor of the Truth Seeker, the editor of the Free Thought Magazine, it seems to me, should have taken the pains to read for himself the whole of what I said in the article criticized, and the fact that he gets his information by way of New York instead of direct from the man accused—distant a couple of miles only from his own office—naturally gives rise to the query, why this circumlocution instead of the direct method of information?

Perhaps Neighbor Green will tell his readers why he does not read Lucifer when he assumes to sit in judgment upon and to publicly condemn its editor.

Both Green and Macdonald have lived to little purpose if they have not yet learned that vituperation is the poorest and weakest of all arguments, and that the use of epithets such as *ass* and *liar* simply show the moral plane on which the user lives. Later investigations prove to me more fully the truth of the statements I made in regard to Robert Ingersoll. Mr. Quinn has promised to answer soon the ungentlemanly assault of Eugene Macdonald.

We all know that a half truth is often equivalent to a whole falsehood. In this case the few lines copied from Lucifer have been used by Macdonald and Green to put me in the attitude of an assailant of Ingersoll, an enemy and vilifier of the world-renowned champion of Free thought.

Those who have read what I have said of this world-renowned champion know that I said vastly more in his favor than I did against him. I am no hero-worshipper. Ingersoll had his limitations, as all men have them. To accept as true everything said by Ingersoll simply because Ingersoll said it is *MAN-WORSHIP* not less slavish, not less dishonoring to manhood and womanhood, than is the adoration paid to the man Jesus, the man Mohammed, the man known as Leo the Thirteenth, or Joseph Smith, or even John Alexander Dowrie—called by himself and his followers "Elijah the Second."

As I see it, the best use we can make of our great genius—living or so-called "dead"—is not to follow blindly in their footsteps, but to use our own powers of discrimination, adopting what seems true and right, rejecting what appears false and wrong. After reading my reply to the Truth Seeker a well-known and very clear-headed Free Thinker of New York City said:

"Your estimate of Ingersoll's character is intelligent and just—both debit and credit and strike a balance; measure the whole, as they do in book-keeping."

In this same number of his magazine, my zealous critic quotes Ingersoll as saying, "We ought to have another life to correct the mistakes we have made in this," and while I have not the slightest feeling of ill-will towards the author of the quoted eulogy on "marriage" I very honestly think his championship of institutional marriage a very serious mistake, the most serious in fact of all the "Mistakes of Ingersoll."

But mistakes are not necessarily falsehoods nor evidence of hypocrisy, and therefore I do not agree with Edward Stern, who in last week's Lucifer charges Robert Ingersoll with hypocrisy in championing gold and silver as the true and only basis of currency. Once I made the same mistake. When a follower of so-called "Republican" policies and morals I advocated a "specie basis" for legal tender money, also the Protective Tariff ideas of Horace Greeley and other apostles of that political gospel.

Both the financial and tariff doctrines advocated by myself I now regard as mistakes, delusions, superstitions of an ignorant past, just as I regard institutional marriage—which I once defended—as a mistake, a delusion, a superstition originating in an ignorant and barbarous age; and so, when looking for causes, it is to me nothing strange or wonderful that a head that could reason so clearly, so logically on theological superstitions as did Robert Ingersoll, should give utterance to a paragraph so full of bigotry, intolerance and absurdity as is the one quoted by the editor of the Free Thought Magazine. Hence, as said before, I have not the slightest feeling of resentment or ill-will towards the author of that paragraph—as inferred or charged by Neighbor Green.

And now, not to make this article too long, let us briefly as possible analyze this quoted paragraph.

In the first sentence Brother Ingersoll tells what kind of marriage he is speaking of, namely, institutional marriage—the kind that has been established, ordained, enacted by law, or by immemorial custom, not the mutual agreement kind, such as the Roman "Usus" under which "woman possessed the right of repudiation." See "Woman, Church and State," by Matilda Joselyn Gage, Chapter VI., entitled "Wives." Comparing the Roman and Grecian marriage customs with those instituted by Christianity, Mrs. Gage tells us, quoting Gibbon, Maine and Reeves as authorities:

"The practical effect of the common Roman form of marriage being the absolute legal independence of the wife, under which a large proportion of Roman property fell into the hands of women, the wife retaining her family name and family inheritance. All this was changed as soon as Christianity obtained the rule. Under Christian forms of marriage the wife was taken from her own family and transferred into that of her husband, the same as a piece of property. She assumed his name, the same as the slave took that of the new master to whom he was transferred. That this idea of the wife as a slave did not belong alone to the earlier Christian period, but is a part of Christian doctrine of today, is clearly shown by the continued custom of a woman's dropping her family name and assuming that of her husband."

"While under the influence of 'Usus' Roman jurists of the middle period had declared the ownership of property by married women to be a principle of equity this drew forth opposing legislation from the Christians, and under Christian law the husband again became master of his wife's person and property, her children also falling under his entire control, the mother possessing no authority over them. From that period down to the twentieth century of Christianity, under all changing civil laws, woman has ever felt the oppression of ecclesiasticism in this relation."

From Maine's "Ancient Law" Mrs. Gage quotes:

"No society which preserves any tincture of Christian institutions is likely to restore to married women the personal liberty conferred on them by middle Roman laws."

If our readers care to follow up the matter farther I would advise the reading of the entire book, "Woman, Church and State," and especially the chapter on "Wives."

In Chambers' Encyclopedia I find this, under the head "Husbands and Wives":

"The husband is in law the head of the house; he has a right to choose the family domicile and to require his wife to cohabit with him there. . . . If his wife leaves him without just cause he is not bound to support her and may compel her to return by bringing an action for the restitution of conjugal rights."

This, then, is the institution championed by Brother Robert G. Ingersoll as the "holiest institution among men."

"Without the family relations there is no life worth living." From its position in the quoted paragraph the logical inference of this is that there can be no family relations outside the marriage institution. The absurdity of such reasoning needs not to be enlarged upon.

"The unit of good government is the family, and anything that tends to destroy the family is perfectly devilish and infamous"—the logical inference being that to destroy institutional marriage is to destroy the family and good government, whereas our contention is that the main cause of bad families and of bad governments (that is, the main cause of government of man by man, which is ALL bad) is this same institutional marriage.

If Brother Robert held in "utter contempt the opinions of men and women who denounce the institution of marriage," then he must have included in his contempt such men as Tolstoi, Ibsen, Percy B. Shelley, Wm. Godwin, Grant Allen, John Stuart Mill, and such women as Mary Wollstonecraft, Matilda Joselyn Gage and many more among the departed, and among the still living Dr. Juliette H. Severance, who, as Neighbor Green doubtless remembers, was elected president of the National Liberal League when Robert Ingersoll was turned down by that organization—in 1881 I think it was—and this, too, when it was generally known that she was then—as now—perhaps the most uncompromising of all the opponents of institutional marriage in the Free Thought ranks, as shown by her "Social Question," "Marriage" and other published works.

Several other prominent writers and lecturers should be mentioned in this connection, such as Lois Walbrooker, editor of Foundation Principles, now published at Home, Wash., and author of several books in opposition to the marriage institution as we now have it, but space will not allow further enumeration, and so I close the list for the present by naming just one more writer and speaker that must not be forgotten as coming under the ban of Brother Ingersoll's contempt, and that writer and speaker is none other than the renowned and valiant champion of conventional morality, Robert G. Ingersoll himself!

Time for closing the forms having arrived, I must defer the task of writing up "Ingersoll against himself," and will bring this article on "Conflict of Opinions" to a close by saying that it is not because I have any liking for controversy as such that I reply to Neighbor Green, to Eugene Macdonald, or to the departed R. G. Ingersoll, but simply because I believe that this kind of controversy is necessary often in order to bring clearly before our readers what it is that we are HERE FOR. That is, to show wherein Lucifer's work differs from that of other journals

claiming to be par excellence the exponents of what Freedom means when applied to Thought, to Speech and to Action.

Next issue of Lucifer will be the Wollstonecraft memorial number. Consequently the continuation of my reply to the charge of misrepresenting Ingersoll must be deferred until the second week in May.

M. H.

#### Authority.

Nature in her workings shows no good or bad; and our views of these are the reflections of the beneficent or evil effect of phenomena on our life. Man has benefited in proportion as he has been able to learn from nature. Nature is now what she has been since man inhabited the earth: a second area from which man and other animals consume in order to subsist; and the fecundity of the earth is aided by the artificial appliances of man.

C. F. H. says: "Nature is the original tyrant, planting in the human mind hate, envy, cunning, love of power." If he means (and I am inclined to think he so means after his remark about the death of adults and the society created by the youth remaining) that man is born with preconceived ideas, and the good and evil are innate within him, then he errs. If the youthful element remaining, having the abilities of their adult parents to supply their needs, were bereft of ideas permeating society today I think that conditions would certainly be changed for the better. It is not freedom which will cure all our ills; it is the removal of the causes—slavery and all it engenders—which can prevent the same ills in the future.

C. F. H. thinks I fear the authority of the train dispatcher or any necessary factor in conducting certain lines of work. I certainly differentiate between the authority backed by force—government—and the authority of a shoemaker, a physician or a train dispatcher, a Spencer, a Reclus. The former always imposes upon us and lashes us into submission and acceptance; while the latter are regarded or accepted with or without their knowledge or consent. It is the force-propelled Authority which Anarchists object to, and not authorities on shoemaking or anthropology. Freedom, voluntarism and common sense are Anarchists' essentials in all things concerning life.

San Francisco, Cal.

S. MINTZ.

#### "Monogamy and Heredity."

I have just finished reading R. B. Kerr on above subject in Lucifer of April 9, No. 964, and

"I would that my tongue could utter  
The thoughts that arise in me."

As usual I have not the time. The best I can do is to refer Mr. Kerr to Lucifer of March 28, No. 962. "It Cannot Be Done," that most excellent, logical and well-written article of Adeline Champney's in answer to Morrison I. Swift, is also an answer to some of the questions raised by Mr. Kerr.

I cannot forbear saying this much, however: That for a woman to become the mother of a child begotten by a "selected" father, while the heart and thoughts were with another as a "lover," seems to me the vilest sort of adultery, or adulteration, if that term suits better; and I believe that no perfect, wholesome child could result from such a mixture.

CELIA B. WHITEHEAD.

#### A Question.

The facts of primitive marriage collected by biologists and anthropologists seem to Carrie A. (No. 964) to throw no light on its origin. She considers intuition a superior guide. Will she tell us by means of intuition how the institution of marriage arose, and what primitive feelings required and originated the marriage bond?

DORA FORSTER.

#### The Chicago Society of Anthropology

Meets Sundays at 3:30 P. M., Hall 913, Masonic Temple. Free lectures. On April 26 Dr. Chas. F. Lewis will lecture on "Reproduction."

[CONTINUED FROM PAGE 115.]

beautiful moment is let go. Better by far the Mephistophelian wisdom, "While living, why not live?" That vision of splendid color in the western heavens attains its ideal of beauty because it rests in the complete fulfillment of the moment. Upon its repose rests no disturbing shadow of what has been or is to be. With what silent equanimity it fades into the nether depths of everlasting oblivion! Shall the specters of past joys forever haunt the living present? Shall I in one woman's eyes only behold the transforming light divine? "I shall never love another woman," had said Duncan Stuart. But what of those moments over which the "opiate wand" of forgetfulness had been cast? What matters it whether love's sweet benediction is breathed for one brief moment or years on years? For certainly a man with Duncan Stuart's fine sense was not likely to forget himself in what was gross, devoid of the animating spirit. But convention has condemned to sensuality anything short of an eternal fidelity, in spite of the groans with which Nature asserts itself.

"Well, Mr. Stuart, despite the interest of this engrossing subject, I must say goodnight. I would not disturb the inquisitive nerves of the inmates of the manse."

With that artistic perfection that accompanied his slightest act Mr. Stuart simply bowed, uttering a fervent "Goodnight, Miss Child."

Coldly dissected, the secret of the charm of the relation existing between Miss Child and Mr. Stuart was in the very indefiniteness of knowledge, leaving so much to the imagination. They did not meet frequently, and so familiarity had not dissipated what might be termed simply an impression of individuality.

Elizabeth was conscious that she was reveling in an esthetic sensation, and she did not wish to dispel it—at least for the time being. Of course, her analytic spirit could not but realize that she was indulging in a little histrionics of the emotions. And perhaps the masculine element in Duncan Stuart was a trifle flattered by the sympathetic insight of a woman for whose intellectuality he had an exaggerated appreciation.

## III.

"What do you say to a row on the river, Miss Child?" said Duncan Stuart, as they were wandering through the park one fair summer evening.

"Oh, of all things, I should like it!"

And so, the inevitable preliminaries being disposed of, they soon found themselves upon the water. Duncan was polling with all the athletic delight of a lover of the oar.

"I feel delightfully selfish sitting tranquilly here watching your efforts."

Duncan laughed. "I assure you I'm quite in my element. There is nothing I like better than rowing. You know I lived by the sea, and have rowed since I knew anything."

This reference to his former life made her think of the difference between it and his present existence.

"I can't conceive how you can linger away from your native heath. The life here must indeed be prosaic by comparison."

With all the impartiality of a sociological student Miss Child calmly delivered herself of this remark.

"It isn't particularly interesting here from the point of view of living. I hate the eternal grind of business in which the American seems to be completely immersed."

Elizabeth made no reply for a moment. Presently she laughingly remarked: "The stern accents of patriotic duty compel me to give you the benefit of a rebuke—one, in fact, which I myself received from a female of a certain Ohio village. She was discussing Europe with that faraway remoteness which it suggests to a villager's mind. After the declaration that there was no country in the world like America, with a lingering, affectionate stress on the final 'a', I received the startling information that all the big families throughout Europe were corrupt."

Duncan laughed. "Well, I always did admire the integrity of American candor. Exulting in the possession of the more

sturdy virtues, it affects no admiration for the effete charms of the old world."

"But, indeed, you must know, Mr. Stuart, that such proprietary patriotism is now confined to the rural districts. I can testify," and Miss Child laughed somewhat sarcastically, "to the cosmopolitanism of culture in the remarks made to me by Professor Houghton. Said this erudite Ph.D., 'Can you tell me, Miss Child, where there is a place in America congenial for a cultured American to spend the summer?'—But what a veritable drinadust I am, to be moralizing on such a night! Ah! isn't it perfect?"

"Yes, lovely. Give yourself up to it. Do not even think."

"Why do you say that?"

"Oh, because I fancy that it is somewhat difficult for you to forget everything."

"Well, to prove to you the contrary, I'm simply going to revel now in the beauty about me."

"I approve of the noble resolution and am prepared to follow suit."

"We seem to be completely cut off from the town, with its stupid bricks and mortar and stultifying associations. A pleasant sensation, to be sure. By the way, Mr. Stuart, when do you think you will be able to realize your rural dream of retiring to your ranch?"

"Oh, some day. I wish I could go now."

"Perhaps, after all, you would find it a bore."

"Ah, no, indeed. It is the one thing I look forward to—where with my horses and dogs I shall lead a free existence."

"Well, you will at any rate get away from conventionality."

"We are at any rate free from it at this moment. By the way, have you ever seen the island a short distance below here? We often stop there to cool off and rest when rowing in the daytime."

"I was not aware of its existence."

"It is one of my favorite resorts, charming in the moonlight. Let's make it a visit now."

Forgotten now the stubborn, unilluminated prosaic of that world which, by a strange misapprehension, is termed the actual. The boat, as though inspired by some prophetic voice of its mission, moves lightly over the waters. The heavy foliage on either side of the river looms up like huge masses of impenetrable mystery. The silence resting over all seems to hold in its depths a sweet, alluring promise. How subtly the impassioned soul of the night breathes its seductive charm! All the air is vibrating with a potent sensuousness. Solitary rests the island in the glamor of the night.

As Duncan Stuart and Elizabeth Child leave the boat they are conscious of the luminous light of feeling underlying the commonplace which they mechanically utter. The night, too, in its deep intensity seems conscious of the infinity of human yearning, the sad inheritance perchance of centuries of grim asceticism. Yon moon, rioting in yellow splendor over the enamoured waters, breathes too its suggestion to revel in the glow of the moment.

Duncan Stuart with one spontaneous, abandoned gesture takes Elizabeth Child in his arms as he murmurs: "Ah, Elizabeth, how sweet you are!" She feels flesh and blood give one wild, tumultuous throb for deliverance from the unnatural restrictions built up by an artificial system which is supremely indifferent to the realities of life.

"Have you given yourself to me completely?" again murmurs Duncan.

Ah, specters of venerated traditions! who shall record the answer falling on the night? . . . "All things sink to perfect rest."

Duncan Stuart had said, "I shall never love another woman." Elizabeth Child had sighed to herself, "One man alone has absorbed my whole being." Were the white wings of either ideal tarnished by that intoxicating, perfect moment on the moon-dipped waters?

SOPHRONIA DARE.



## The Angels of the Scriptures.

Each Easter the Christian Journals publish engravings purporting to portray events at Christ's sepulcher on the resurrection morning. Winged women, with shapely white limbs and bared breasts, personate the angels; and in one publication Mary is made to display two beautiful arms and one "sweet foot" as she kneels before the modestly arrayed Jesus. Do the clergymen who edit these papers not know that these artistic pictures contradict the Scriptures? For nowhere in the Bible are angels represented as women, but in every instance in the guise of men, and the angels at the sepulcher had no wings. "His countenance was like lightning and his raiment white as snow" (Matthew xxviii, 3-4). "And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment" (Mark xvi, 5). "And they [the women] entered in [the sepulcher] and found not the body of Jesus. And . . . as they were much perplexed thereat, behold, two men stood by them in shining garments" (Luke xxiv, 3-4).

HANS ROSSNER.

## The Chicago Philosophical Society

Meets Sundays at 8 P. M., Lincoln Hall, 72 Adams street. Seats and discussion free. On April 26 William Francis Barnard will lecture on "Woman."

## VARIOUS VOICES.

R. B. Kerr, B. C., Canada:—I enclose \$5, which please dispose of as follows: (1) Send Lucifer three months to Miss B. B. M.—of N. B. C. That is, if Miss M. does not already take it. This applies to the others as well. (2) Send Lucifer ten weeks to each of the following 24 names. (3) Send me one copy each of the Lucifers containing "The Greatest Sin," and a "Tale of the Strasburg Geese." (4) Send me "The Origin of the Family," by Engels; "Slavery of our Times," by Tolstoy, and "Morbund Society and Anarchy."

[1. Having no canvassers in the field, we rely mainly upon such liberal helpers as Brother Kerr to get Lucifer before the thinking people of the world. For many years a few of what we might call the "Advance Guard" have sent us clubs of names with the cash, similar to this list from our British Columbian friend, and if a few only of such earnest workers in each American state, or in each British province, were to do likewise the work of Lucifer might at once be doubled, if not trebled.

2. Often we have calls for copies of Lucifer printed several years ago, and while we are always glad to fill such orders it is sometimes difficult to do so at once. It takes time to look through the files to find them, hence we ask the forbearance of our friends if they do not promptly receive the desired numbers. In the case of Brother Kerr it so happened that the articles named were reprinted in Our New Humanity, of which we still have a stock of back numbers and which we can supply at 25 cents per copy.]

J. V. Carter, I. T.:—I still love Lucifer. I hope Lucy Red-heifer will change. Hers is truly the old idea. I think yours is a great work for humanity, but, like all reformers, you have your enemies. My best wishes for your success.

C. B. Whitehead, Denver, Colo.:—I agree with you as to "Interloper." I like straight names and wish "Americus" and all the other "cusses" would drop the pseudonym.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 16.

CHICAGO, ILLINOIS, APRIL 30, E. M. 303. [C. E. 1903.]

WHOLE No. 967

### MARY WOLLSTONECRAFT.

In chains the heart of beauteous woman lay,  
Subject to man, and robbed of half its power;  
Love, that should spring up sweetly like a flower,  
Aborted lived, midst blasting and decay.  
Whose life broke free, she perished in dismay;  
Who spoke of freedom soon must sadly cower,  
Seeing the brow of her taskmaster lour,  
His hand upraised to smite her or to slay.  
Among those lives abject, one, brave, arose  
And cried, "Behold! this shall not always be:  
Woman, arise; only the bold are free!"  
Nor insults, heavier bonds, nor bitter blows  
Availed to still her, where, midst daunted foes,  
She stood with looks that pierced futurity.

WILLIAM FRANCIS BARNARD.

The dust of a hundred years  
Is on thy breast,  
And thy day and thy night of tears  
Are centurine rest.  
Thou to whom joy was dumb,  
Life a broken rhyme,  
Lo, thy smiling time is come,  
And our weeping time.

Thou who hadst sponge and myrrh  
And a bitter cross,  
Smile, for the day is here  
That we know our loss:—  
Loss of thine undone deed,  
Thy unfinished song,  
Th' unspoken word for our need,  
Th' unrighted wrong.

Smile, for we weep, we weep,  
For the unsoothed pain,  
The unbound wound, turned deep,  
That we might gain.  
Mother of sorrowful eyes  
In the dead old days,  
Mother of many sighs,  
Of pain-shod ways;

Mother of resolute feet  
Through all the thorns;  
Mother soul-strong, soul-sweet,—  
Lo, after the storms  
Have broken and beat thy dust  
For a hundred years,  
Thy memory is made just,  
And the just man bears.

Thy children kneel and repeat:  
"Though dust be dust,

Though sod and coffin and sheet  
And moth and rust  
Have folded and molded and pressed,  
Yet they cannot kill.  
In the heart of the world at rest,  
She liveth still."

—*Voltaireine de Cleyre.*

Philadelphia, April 27, 1893.

### MARY WOLLSTONECRAFT: A SYMPOSIUM.

By Laura H. Earle.

Mary Wollstonecraft's latest biographer, Mrs. Elizabeth Robins Pennell, says:

"Those who judge Mary Wollstonecraft by her conduct, without inquiring into her motives, or reading her book [she alludes to the "Vindication of the Rights of Woman"], might conclude that what she desired was the destruction of family ties, and, consequently, of moral order."

Thus does she defend a Mary Wollstonecraft. One may well say, "Defend me from my defenders."

We must judge people by their conduct. Conduct is ever a better guide to a man's character than are his writings. Mary Wollstonecraft's writings, in particular, are a long way behind her conduct of life. And her conduct was not, as Mrs. Pennell would imply, subversive of family ties. In spite of all that has been written and said on the subject, it is still somewhat uncertain just what it is that constitutes the Family. In this peculiarity—indeffiniteness of form—it partakes of the nature of all the other objects of human worship, from time immemorial. But it is strange for a woman of our day, and a person of Mrs. Pennell's evident enlightenment, to write in a strain as if the family did not exist except on a piece of parchment, and within a finger-ring.

Mary Wollstonecraft lived with Imlay as long as he would live with her, and she bore him a child, to whom she was a devoted mother. This was surely a family life, and a formal marriage could not have made it more so. But, in the disregard of what she considered meaningless forms, she showed the world what a brave spirit can do. The event proved the wisdom of the dissolvability of the bond, in this case, although the break in the connection brought grief to Mary. The time of her union with Godwin was too short to pronounce what its character would have been had she lived; but to him also she bore a child; which makes it tolerably certain that here, too, would have been a family.

Her letters to Imlay are charming. They make a striking picture of her individuality at that time: impulsive, generous, affectionate, jealous and quick-tempered she was. We may imagine her jealous in spite of her reason, which could not approve that falling of the weak. In one of the letters to Imlay she speaks of a certain woman, half-jestingly, thus: "—is a pretty woman (I can admire, you know, a pretty woman, when I



am alone)." Again, she writes seriously: "If a wandering of the heart, or even a caprice of the imagination, detains you, there is an end of all my hopes of happiness. I could not forgive it if I would."

These remarks are interesting as showing the point she had reached in mental development, and as a possible indication of the weak link in the chain that bound her and Imlay. Her intellect, though strong, had not yet freed her from the traditions of sex-ownership. This feeling in Mary must have been, to a man of the world like Imlay, almost unendurable.

Her passion for Imlay was sincere and deep; but, while her earlier letters show her exacting and jealous, the later ones make it evident that she had never known the man as he really was. Mrs. Pennell, speaking of this episode, calls it "the saddest of all sad love stories": a very extreme statement; first, because this one is the counterpart of many—one might say of most—love stories. Secondly, because we remember that the heroine of this story, although she suffered much at her lover's desertion, was within the year in love with another—Godwin. A heart-break that is healed within a year does not sadden us excessively. But this submission to time and events only gives additional proof of Mrs. Wollstonecraft's uncommon mental poise. Love is natural and eternal; heart-break abnormal and pathologic.

The circumstances of her later union with Godwin are evidence that Mary learned from life; that she outgrew much of the prejudice of possession in love, of which jealousy is the outward sign. Had she lived longer, and she and Godwin continued to maintain their independent manner of living, against the whole world's pressure, we should doubtless have seen the results in some really powerful work from Mary's pen. And Godwin himself perhaps would not have become the melancholy picture that he was in Shelley's eyes in later years.

In this experiment of Mary's and Godwin's,—she in one house, he in another: visiting each other when they would, but each respecting the other's privacy; each respecting the personality—nay, the life—of the other,—what chance was there not for a true love to develop?

So it is Mary Wollstonecraft's conduct and life that were epoch-making, rather than her writings. By her independent action she doubtless helped women forward materially; indeed, this influence is still working in the world; while her writings, bold as they were for her time, have, I think, long ceased to be a motive power. These always suffered from a cumbersome and pedantic style. There is, too, a weak vein of sentimentalism in what she wrote for publication, which does not appear, however, in the perfectly natural letters to Imlay.

Women have yet to find out that it is through action—by living—not by contemplation, reflection, nor even by writing, that the world is moved. When they are fully convinced of this, then they will begin to be natural.

By Celia B. Whitehead.

Nearly twenty years ago an orthodox acquaintance said to me (somewhat severely, I imagine, for she was of a severe nature and seemed to enjoy depicting the "destruction of the wicked and the wrath to come"); "I suppose you believe as Mary Wollstonecraft did." I asked in reply, "Who was Mary Wollstonecraft and what did she believe?"—for I had never heard of her.

My knowledge had not increased very much when I was invited to contribute to a Wollstonecraft number of *Lucifer*. I encouraged myself with "Never too old to learn," and consulting my encyclopedia for Mary Wollstonecraft read "See Godwin." I followed directions, with a feeling of irritation that a woman should submerge herself, even in name. It is all right for a dog to wear a collar with its owner's name on it, but I hope the time will come when a woman will not think it necessary to put a man's name on her visiting card. Nevertheless I "saw Godwin," with the following result: "Godwin, Mary Wollstonecraft, 1759-97; b. England; became teacher and governess, and in 1786 published 'Thoughts on the Education of

Daughters'; afterwards 'Mary,' a novel; 'Original Stories,' and translations from Lavater. Having great sympathy with the ideas that instigated the French Revolution, she went to Paris, where she became the mistress of an American known as Imlay. He deserted her and William Godwin married her. She died in her thirty-eighth year in giving birth to a daughter, who became the wife of the poet Shelley."

A meager outline of a brief life! As I read it a great wave of aloneness swept over me. For the time I seemed to be Mary Wollstonecraft and to cry out, like the woman in Olive Schreiner's "Three Dreams in a Desert," "I am alone, I am utterly alone." The little I had learned interested me profoundly. I wanted to know more. Between the lines of that grudging, half-contemptuous sketch was a great deal more than appeared in the lines themselves. Preferring, always when possible, to get my information about a person from the person herself, I tried at the Denver Public Library to get "Vindication of the Rights of Woman." It was not there; neither was her "Memoirs," written by Godwin. The best I could do was to get her life, written by Elizabeth Robins Pennell. The introduction to this book begins as follows: "Few women have worked so faithfully for the cause of humanity as Mary Wollstonecraft, and few have been the objects of such bitter censure."

I read the book with a feeling of gratitude to those who in the columns of *Lucifer* brought me to seek to know of this wonderful woman. What can I write of her? Who, knowing all the ascertainable facts regarding her heredity and early environment, would have said: "These will produce a genius"? Who can analyze them now and show why they did produce a genius? Not I, surely; and again the question comes, "What can I write?" I am impressed by her extraordinary courage, perseverance, industry, clear-sightedness, generosity, earnestness, affection, honor, nobility, refusal to be governed by the shams and conventionalities of life, love of truth, sense of justice, immense self-reliance outside of the realm of affection and utter dependence within that realm, and intensity of thought and feeling. All these she possessed or was possessed by in a remarkable degree; but most of all am I haunted by the misery that attended her through life. One writer observes, "The calamities of her life so miserably prove the impropriety of her doctrines." (I wonder if this writer called himself a Christian and if so how he construed the "calamities" that attended the life of Jesus of Nazareth and the lives of his immediate followers.) So impressed am I by her sufferings that I have decided to leave other matters to other writers and touch only on this one phase of her life.

When I first read that she died at the age of thirty-eight it seemed a fact for almost infinite regret. After reading her life I regretted it no more. Her happiness could be measured by a few months; her misery only by many, many years. Her intellectual and literary unfoldment gave promise of noble fruitage compared with which the work she had done seemed but a budding; but I shrink from the thought of the suffering which was inevitable. To me it seems as if the shadows of her childhood and youth had so darkened her life that only a superhuman human love could lighten it. My terms may seem paradoxical. Let me explain: Mary Wollstonecraft was of a deeply religious nature, and her letters, especially the earlier ones, abound with expressions of her dependence on a divine Providence; but she was also a striking example of what the poet meant when she wrote—

"But while the lips ask love divine,  
The heart asks love that's human."

Born with an intense craving for love, which neither her father nor mother gave her, with a refinement of nature that could not tolerate coarseness, a love of truth that scorned deception, and a passionate sense of justice, she was foredoomed to disappointment in affairs of the heart.

For a short time she was very happy with Imlay, and Mrs. Pennell says, regarding her life with Godwin: "In her own house, surrounded by husband and children, she would have been not only a great but a happy woman." "The calm created by her more happy circumstances would have lessened her pessimistic

"I cannot share this thought. She had been married less than a year when she wrote this to Godwin: 'Whatever tenderness you took away with you seems to have evaporated on the journey. . . . The chance of your not coming shows so little consideration that, unless you suppose me to be a stick or a stone, you have forgot to think, as well as to feel, since you have been on the wing.'

Her biographer assures us that "this misunderstanding, however, was of short duration. The 'little rift' in their case never widened to make their life-music mute."

But, my dear Mrs. Pennell, there were years and years to come. Mr. Godwin could not have kept his love tuned up to concert pitch all the time, the shadows of childhood would have closed around her, he would have grown weary trying to dispel them, and another heart-breaking separation, like that from Imlay, would have come. She was spared that. I am glad she died while she was still happy.

At the close Mrs. Pennell writes: "Whether her principles and conduct be applauded or condemned, she must always be honored for her integrity of motive, her fearlessness of action, and her faithful devotion to the cause of humanity."

#### By Lizzie M. Holmes.

The rebellious cry of a slave is never an agreeable sound, and is never popular at the time it is heard. Be it ever so expressive, ever so strong, ever so eloquent, the majority of the people will not listen to it, and many would like to see the crier killed that his protests might be silenced.

Sometimes, if in after years the slave and his fellows should gain a modicum of freedom, the worth of the first rebel is recognized and he receives a belated measure of appreciation and praise. Only "success succeeds" and then the reviled rebel becomes a hero.

Mary Wollstonecraft was the first woman in these later centuries to raise a cry for the "Rights of Women," and really inaugurated the modern Woman's Rights movement. The rights that have been claimed for women during the century since Mary Wollstonecraft lived have been ridiculed, abused, misrepresented, tossed aside as worthless: yet, almost unconsciously to society, the conditions that warrant for women all that she demanded have slowly swept into existence, and even while we are laughing at the "coming woman," lo! she is here as the "new woman" and we accept her whether or no, and find ourselves made as happy by her and as dearly loved as ever. And we find her so great. There is so much of her; she is brave as well as gentle, wise as well as loving, self-poised and self-respecting as well as self-sacrificing and faithful. There are not enough of her as yet, but she is still coming. There is a new vitality in society, new thoughts stirring revivified minds, new and better loves springing up and higher ideas of happiness coming into existence. And we are still improving. This new and better condition of affairs has had as one of its most powerful promoters the work of the brave band of women who were in the first place aroused to action by the noble and energetic Mary Wollstonecraft.

The demands made by the Woman's Rights societies may not always have been wisely made; not always timely, and not always what women really needed. But their influence in bringing about better conditions for women can scarcely be estimated. While they demanded in strenuous tones "the ballot for women," "representation with taxation" and, except in a few instances, have failed utterly, they have brought about what is far better, viz., the recognition of woman's rights to herself, to live her own life, to development, to a choice in the use of her powers in the world of industry, art and learning.

Mary Wollstonecraft's claim for rights for women included all that has come to her and more; she believed that equal franchise would bring about a recognition of her equal rights to life, liberty and the pursuit of happiness, sooner than anything else. It was too soon then for even the most advanced of thinkers to appreciate the fact that the ballot, like the scepter, is an instrument of despotism and no person living has a "God-given right"

to use it. This thought is heresy even now, but thoughtful people know it is true. All the reasons that have ever been urged against the use of the ballot by women were well grounded; but they weigh against its use by men as well. It used to be said that woman ought not to expect the right of franchise because she could not carry a gun. But the truth is, that intelligent human beings ought to use neither. One is a form of violent coercion, so is the other. It is not a thing to be proud of—that of being trained to kill one's fellow beings; it is no more honorable to force one's fellows to obey laws and to live under conditions which they despise; so it has been no great loss to women that they could neither carry a gun and fight like a soldier, nor cast a ballot like a politician.

Women have made these demands as a groundwork for greater liberty in all fields; for equal opportunities, for the right to choose their vocations, their beliefs, their friends and their lovers; and that they have not got what they asked for, but have gained in some degree these higher rights, is a grand accomplishment.

In the days when virtuous women were to be seen only in the home, when women were secluded, guarded, protected and commanded, and from whom only domesticity, faithfulness, tenderness to her own, and obedience were expected, it was a mighty work to write such a book as "The Rights of Woman"; and brave must have been the woman who "dared." But hers was a large soul, and the brain that could conceive unaided the thoughts contained in it, worthy to be remembered through all the long ages to come after her. Mary Wollstonecraft was one of the great women of that century; besides her wonderful ability she was loving, true, sympathetic, and she understood her own nature and lived up to it. But like Thomas Paine, her good works are forgotten because she advocated an unpopular cause. She has not been remembered as she should have been in this country; she helped to lay the foundation of such freedom, independence, brave thinking as we possess, and should be remembered as a heroine. But if only in the hearts of a few liberty-loving thinkers her memory is held sacred; let it be with more intense reverence and love, for that fact; may her memory be kept green forever in the minds of all those who love liberty, equality and fraternity.

#### By Charlotte Watson.

There are perhaps no two persons who have lived in the past two centuries who have been more grossly misrepresented and maligned than Mary Wollstonecraft and Thomas Paine, yet the ideas of this woman and this man on government, religion and sociology have, after nearly 150 years of slow but steady growth, been so infused into the civilization of today that progress of the human race would be impossible without them.

The writings of this woman and man have been mighty influences in directing the human mind to the solution of the problem of liberty. A scant measure of justice is now being rendered to the memory of Thomas Paine. His "Rights of Man," while still denounced by priests and kings, is the political classic and guidebook of the republican spirit that is abroad in the earth.

The rights of man was a utopian idea that had haunted the human mind for centuries, but Thomas Paine first dared give voice to it.

That woman had human rights had been merely hinted at in suppressed tones by Mary Astell, who lived a hundred years before Mary Wollstonecraft; later by Condorcet, and a Hungarian woman whose name has been lost to history; but their words were so faint that they died in expression.

On the 27th of April, 1759, Mary Wollstonecraft was born at Hoxton, England. She was destined to be a radiant prophetic, to blaze a new path for her sex from that of deep subjection to mental and financial independence. The oppressions and sorrows of her sex fell like a pall upon her great heroic heart

[CONTINUED ON PAGE 125.]

# Lucifer, the Lightbearer

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## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## The Wollstonecraft Symposium.

A few weeks ago the plan of a memorial number of Lucifer in honor of the life and work of Mary Wollstonecraft was suggested by James B. Elliott of Philadelphia. In this current issue of the Light Bearer our readers see the result of that suggestion.

Of the various contributions to this symposium I wish to say but little. They speak for themselves. But, believing that comparatively few of our readers ever saw any of the writings of this pioneer rebel against the sexual enslavement of woman, I wish to present a few extracts from the volume called "Letters to Imlay," as characteristic specimens of her style of writing and trend of her thought. Among the earlier and less impassioned of these letters is the following:

"So much for business! May I venture to talk a little longer about less weighty affairs? How are you? I have been following you all along the road this comfortless weather; for, when I am absent from those I love, my imagination is as lively as if my senses had never been gratified by their presence—I was going to say caresses—and why should I not? I have found out that I have more mind than you, in one respect; because I can, without any violent effort of reason, find food for love in the same object, much longer than you can. The way to my senses is through my heart; but forgive me! I think there is a shorter cut to yours.

"With ninety-nine men out of a hundred, a very sufficient dash of folly is necessary to render a woman *piquante*, a soft word for desirable; and, beyond these casual ebullitions of sympathy, few [men] look for enjoyment by fostering a passion in their hearts. One reason, in short, why I wish my whole sex to become wiser, is, that the foolish ones may not, by their pretty folly, rob those whose sensibility keeps down their vanity, of the few roses that afford them some solace in the thorny road of life.

"I do not know how I fell into these reflections, excepting one thought produced it—that these continual separations were necessary to warm your affection. Of late we are always separating. Crack! crack! and away you go! This joke wears the sallow cast of thought; for, though I began to write cheerfully, some melancholy tears have found their way into my eyes, that linger there, whilst a glow of tenderness at my heart whispers that you are one of the best creatures in the world. Pardon then the vagaries of a mind that has been almost 'crazed by care,' as well as 'crossed in hapless love,' and bear with me a little longer! When we are settled in the country together, more duties will open before me, and my heart, which now, trembling into peace, is agitated by every emotion that weakens the remembrance of old griefs, will learn to rest on yours, with that dignity your character, not to talk of my own, demands.

"Take care of yourself, and write soon to your own girl (you

may add dear, if you please) who sincerely loves you, and will try to convince you of it, by becoming happier."

In this letter Mary Wollstonecraft speaks not for herself alone, but for the vast majority of women as well, when she says: "The way to my senses is through my heart." Nor is her philosophy at fault when speaking of men. Here we have outlined in few words the chief source of unhappiness to women as woman. Woman's love is centripetal, spiritual, enduring; whereas man's love is centrifugal, sensuous, ephemeral.

The chief cause, as I see it, of this radical difference between women and men in their love natures is the equally radical difference in the roles assigned by nature to the sexes, respectively, is the work of reproducing the race. If this be true, then there would seem to be little, if any, hope that there will ever be an end to the pangs of jealousy, on the part of woman at least, so long as the race is reproduced in the way it now is and has been in all the past.

The next quotation shows that Mary Wollstonecraft took the ground contended for by Lucifer—that the mother is the natural owner of the child, and also, by logical inference, that woman is the rightful owner of her person. If not the owner of her person—her body—she could not logically claim the ownership of the product of her body. Hence man's law gives the child to the unmarried mother, but to the father if the woman be married to him. Hence also the old legal maxim in the South that the child of a negro slave mother is a slave, though the father be free and white.

"Considering the care and anxiety a woman must have about a child before it comes into the world, it seems to me, by a natural right, to belong to her. When men get immersed in the world, they seem to lose all sensations, excepting those necessary to continue or produce life! Are these the privileges of reason? Amongst the feathered race, whilst the hen keeps the young warm, her mate stays by to cheer her; but it is sufficient for man to condescend to get a child, in order to claim it. A man is a tyrant!

"You may now tell me, that, if it were not for me, you would be laughing away with some honest fellows in London. The casual exercise of social sympathy is not enough for me—I should not think such an heartless life worth preserving.

"It is necessary to be in good humor with you, to be pleased with the world."

Our space for this week being now full, with several letters left over, I will make only one brief selection from Mary's letters to Imlay, illustrative of the agony that woman ever suffers from unrequited or slighted love:

"I was very low-spirited last night, ready to quarrel with your cheerful temper, which makes absence easy to you. And why should I mince the matter? I was offended at your not even mentioning it. I do not want to be loved like a goddess, but I wish to be necessary to you. God bless you."

Italics in last paragraph are mine. These brief selections contain a whole volume of sex ethics. M. H.

We are requested to announce that the Social Science Club of Philadelphia is about to publish "Modern Science and Anarchism," by Peter Kropotkin, translated from the Russian by David A. Modell. Particulars regarding price, etc., will be given later.

Who has a copy of "The Martyrdom of Man" to sell? We would like to buy a few copies. Please state condition and price.

## The Chicago Society of Anthropology

Meets Sundays at 3:30 P. M., Hall 913, Masonic Temple. Free lectures. On May 2, Mr. John P. Gering will lecture.

A couple were to be married after service in a Boston church one Sunday. The minister made the announcement in this way: "The parties that are to be joined in matrimony will present themselves immediately after the singing of hymn No. 245, 'Mistaken souls that dream of heaven.'"—*New York Tribune.*



[CONTINUED FROM PAGE 123.]

and Mary Wollstonecraft spoke in thunder tones, and the world is listening to this very hour and acting on her ideas.

This noble woman's life was pathetic and tragical in the extreme. She was a martyr to liberty. Her brief life of thirty-eight years, loaded with injustice, care and sorrow, illumines one of the noblest pages of human history.

Her life was one of mental agony, made so by the wrongs and cruelties that were heaped upon helpless women, and it seemed that each new phase in her career but emphasized her early impressions and fired her brain into rebellion against them.

In her own home and in the homes about her she learned the cruel lessons of life, upon which she founded her moral creed. Her biographers record that her father was a drunkard, and, although the son of a well-to-do English manufacturer, he reduced his family to poverty by his riotous living. It is recorded that her father was the terror and the tyrant of his household, and many a time the child Mary had thrown herself between her father and mother, that she might receive the blows intended for the subjected, frightened mother, whose health had been wrecked by bearing children to the brute who made them the victims of poverty and cruelty.

Mary Wollstonecraft in girlhood had but one bosom friend—Fanny Blood, whose father too was a drunkard, her mother weak, incompetent, and sadly servile to her master, while their children were neglected and cruelly treated. There was nothing in the home of Mary Wollstonecraft, in the home of her friend, or the homes about her, to impress her with the sanctity of the marriage tie or the blessings resulting from the subjection of women.

Though these were conditions in domestic life nearly one hundred and fifty years ago, with all the religion and education we have today the momentous question arises, Are conditions much improved in our time? I leave it to the press, which daily publishes the appalling and gruesome facts, to answer the question.

The close friendship between Fanny Blood and Mary Wollstonecraft stimulated the latter's mental activity and aroused in her the determination to go into the world to seek independence. She was in turn lady's maid, companion, governess and teacher, yet all the time cherishing the idea of defying the world and making literature her profession, that she might utter the protests and ideas regarding the wrongs of women that hourly burned into her brain and heart.

A year's service to Lady Kingsboro, the leader of the exclusive set of her day, gave her a glimpse of the condition of society women, of whom she said: "The wife, mother and human creature were all swallowed up by the factitious character, which was improper education and the vanity of beauty had produced, which was quite feminine according to masculine ideas." Thus equipped by contact with the actual conditions of her sex, Mary Wollstonecraft gave her message to the world.

She was as ardent a hater of shams as Carlyle, and, as her experience and observation taught her that the refinement and cruelty of injustice forced women into quiet submission and patient suffering by the conditions formulated by brute force, she rebelled against them with such power that the fire-tipped denunciations of her pen are echoing in our legal and domestic systems to this very hour.

Mary Wollstonecraft painted the "Doll's House" long before Ibsen and his Norah were dreamed of. She refuted the ideas of Hannah More and Mrs. Barbauld that woman was made to be meek, submissive, and of all things religious, whose only duties were to worship God, and serve and obey man. While such women writers were apologizing for their work, as if it were a womanly indiscretion, Mary Wollstonecraft seized her pen and wrote her "Vindication of the Rights of Woman." It appeared in 1792, and it electrified the European world and was speedily translated into French and German. She was the first woman in the world to make literature a profession. She became the literary star of London, and such men as Tallyrand, Johnson,

Southey, Thomas Paine and the literati of her time paid homage to her genius and courage.

This woman was handsome in person and an intellectual magnet. Southey, writing of her, says: "Of all the lions or literati I have seen here in London, Mary Wollstonecraft's face is the best, infinitely the best."

The year she published her "Rights of Woman" she went from London to Paris, and here occurred the saddest episode in her tragical life. She met, loved, and allied her fate without the legal marriage ceremony to Captain Gilbert Imlay, an American, a man totally unworthy of the devotion of so grand a woman, and he proved himself a character that deserves only execration.

After the publication of "Rights of Woman" and her alliance with Imlay, the world poured upon her defenseless head its torrents of abuse and obloquy. The writing of the book was a minor offense, but ignoring the marriage ceremony was a deadly crime. She was denounced as a "social outcast," "a hyena in petticoats," and Horace Walpole politely called her "a philosophizing serpent." All this while Imlay was trampling on her love; and after bearing him one child, Fannie, being no longer able to bear his indifference, heartless cruelty, and glaring immorality, she severed her relations from him. Twice in her heart-agony did she attempt to take her own life. The world was so cruel that, though steeped in sensualism, yoked to ignorance and tyranny, in after years it hunted the lovely daughter of Mary Wollstonecraft to suicide because the priest had not sealed the marriage vows of her parents.

When Mary Wollstonecraft met Imlay the world was ringing with her literary fame. She had written her "Education of Daughters," "Original Stories of Real Life," her celebrated letters to Burke and Tallyrand, "Reflections on the French Revolution," and her "Rights of Woman." The world was dazzled at the splendor of her mental ability and courage, but because she did not believe in the efficacy of words pronounced by a priest to seal a union of hearts, it sought to submerge her name and fame under its torrents of abuse.

George Eliot, the master mind of her century, who has as many commentators as Shakespeare; George Eliot, who gave the world not only a system of philosophy, but a religion, the key of which the future holds; George Eliot, who discussed problems of human life which might have puzzled Plato, who was the idol of her generation—this woman, because she defied custom and entered into conjugal relations with George Henry Lewes without the sanction of the priest, was forced to pay the severe penalty of estrangement from friends, the loss of liberty of speech, the foremost rank among the women of her time, and a tomb in Westminster Abbey.

Mary Wollstonecraft and George Eliot represent a combination of mental strength, moral courage, and fidelity to principle that is not recorded of men in any age.

Ignorant conservatism, whose handmaid is tyranny, scourged these mental titans with the scorpion whip. The oar was placed in their bleeding hands as the only means of escape from the Nemesis that pursued them, yet the scourgers were unworthy to touch even the hem of their garments.

The glaring injustice of a double code of morals is in full force today and pollutes our whole civilization. It is strongly exemplified in the case of the wronged and hunted Princess Louise of Saxony, who has been denied a country and a name, and pursued like a criminal, for deserting a brutal, immoral, tyrannical husband for the companionship of a man who in her desperation extended her kindness and sympathy; yet the husband of this unfortunate woman wears the purple and his titles, and demands homage from his people. Another up-to-date case is the expulsion of Lady Gordon from the English court by Queen Alexandra, when the world has stamped King Edward VII as one of the most notorious profligates of his time.

Conservatism with its lash is ever hunting from the human brain and heart sincerity and mental and moral integrity, and we have the result in the present state of society. Where humanity is robbed of natural human rights it will by some means obtain

privileges called illicit. Ah! if woman knew her power, demanding of men the same moral status that men demand of her, this would be a mighty lever in the solution of the sex problem. The leprosy of license and the tyranny over the mothers of the race have well reduced our social structure to pandemonium.

A single code of morals was a strong key-note struck with such power by Mary Wollstonecraft that it startled the world because the idea had never been advanced before. She uttered this truth: "Tyranny, wherever it raises its brazen front, will undermine morality."

The last chapter in the tragical life of this wonderful woman was her union with William Godwin, a writer of note and a defender of pure reason. They brought to each other that good friendship and intellectual companionship which she declared in her "Vindication" were necessary to a happy union. When she found that for the second time she was to become a mother, a marriage ceremony was performed between Godwin and herself, not that either of them believed in it, but to save their child from the cruel stigma with which society had branded her daughter, Fannie Imlay, and later drove her to suicide.

On August 30, 1797, Mary Wollstonecraft gave birth to Mary Godwin, destined to become famous as Lady Mary Shelley, the wife of Percy Bysshe Shelley. She yielded up her life in the birth of this daughter. She died on September 10, 1797, at the age of 38.

It was a loss to the world that cannot be calculated that she did not reach old age, for in her short but stormy life she rendered greater service to her sex than any woman before her time and blazed a path for those who followed her. But early death was to her a happy release, as she was no doubt more blessed in the silence of death than in the stress and strife of a long life in conflict with a cruel world. Perhaps no fiercer battle was ever fought than that waged in the brain and heart of Mary Wollstonecraft. Her influence has been woven into every effort for woman's emancipation since her day. Under our present domestic conditions it is at least unbecoming to censure any human being for seeking a solution of the most vital of all problems—the relation of the sexes.

It cannot be claimed by the most conservative that the marriage system instituted by Church and State has been or is now a success. The trail of slavery, tyranny, misery, cruelty, suicide and murder is over its entire history, and today in the United States, which claims to lead Christian civilization, conditions are such that a revolution in the social structure is inevitable.

What if a Mary Wollstonecraft had never spoken? The fangs of tyranny and injustice would have been driven deeper into the heart of woman, until she could have given birth only to tyrants, cowards and slaves. But for the stern conviction and splendid courage of a Mary Wollstonecraft, an Elizabeth Cady Stanton would have been an impossibility.

But for the example of a Mary Wollstonecraft, women would never have dared to discuss their wrongs in private or public; yet today from the platforms and through the press they are freely discussing the domestic, political and economic conditions of their sex, and their protests against their wrongs have reached the dignity of a demand and their human rights are being respected.

If a Mary Wollstonecraft had never spoken, no woman would dare challenge the chastity of a husband in the divorce court. Under conservatism, chastity is a feminine virtue, and man consents that woman shall have a perpetual trust on it. Despite the protests of the alarmed clergy, the divorce court is here and doing a thriving business, and is one of the most beneficent institutions of our civilization.

If the Romish doctrine of the indissolubility of the marriage tie reigned supreme, republican institutions would be impossible, and the hope of liberty and justice would die in the human heart. This was the condition of the human race when the priest had absolute power. Then woman was without hope of release, the servile sexual slave of man, and she peopled the world with tyrants, cowards and slaves. The miseries of enslaved mother-

hood have ever been visited with a vengeance on offspring. This Mary Wollstonecraft realized.

O blind, cold and cruel world! though staggering under your load of ignorance and suffering, you have ever hunted to prison and to death humanity's greatest benefactors.

When Mary Godwin was sixteen years old, beside the lowly grave that held the ashes of her heroic mother, the daughter of the woman who wrote the "Vindication of the Rights of Woman" and of the man who wrote "Political Justice," both of which had stirred the hearts of two nations, plighted her love and allegiance to Percy Bysshe Shelley, the greatest of English lyrists—Shelley, who sat upon the throne in the palace of poetry—Shelley the immortal, whose mind followed the skylark into the immaculate recesses of clouds and sunsets—Shelley, who entered the sacred shrine of the human heart, struck its thrilling chords, and filled its sacred chalice with ecstasy—Shelley, who limned in lines of living light the melancholy face of Mary Wollstonecraft in one of his greatest poems, the "Cenci."

Surely this scene at her grave was enough to stir the insensate clay of the most heroic woman of her time.

After the snows of one hundred and forty-three winters have fallen upon the grave of Mary Wollstonecraft, above the condemnation of a bigoted and tyrannical world, the splendor of her genius, the sublimity of her courage, her fidelity to principle, and the heart agony of her brief life, rise in majesty to redeem her from the faults with which she has been charged.

She lived her life, and shed her light, and its radiance will ever light the path to Liberty and Justice, and all women should garland her memory with gratitude.

By Lucy N. Colman.

I find I have nothing special to say regarding Mrs. Wollstonecraft that has not already been said and resaid.

She was one of our earliest reformers, and remained true, accepting the thought which was considered the most advanced in the early period of the advocacy of Woman's Rights.

I supposed I could put my hands on several books which gave her early history in Woman's Rights Reform, but my library seems destitute of the name.

I have a bad habit of giving my books away, particularly books on reform—books which tell what ought most to be known. I have just found in our city library a "Life of William Godwin," in which I find that Mary Wollstonecraft became his wife, but her life with him was not long. A woman of intelligence and liberal opinions, both social and political, she was in thought and practice far in advance of most people of her time. Today everybody, especially woman, believes or supposes she believes in equality of the sexes, and there is comparatively little opposition to woman occupying any place which she finds herself equal to—indeed, she has much less difficulty in taking a place such as man occupies than does a person with colored skin.

I have given so much of my time and thought to the wrong that deprives men of political power because of the color of their skin, that my enthusiasm for Woman's Rights is somewhat tame as compared with the strenuous appeals of some workers for the Rights of Woman, but I have always striven for equality, asking that the persons demanding equality be true to the principle of equality in all things.

By James B. Elliott.

I desire to present briefly the views held by Mary Shelley concerning her mother—the noble woman to whose life and work Lucifer is to devote the last issue of the month of April. Mrs. Shelley wrote:

"Mary Wollstonecraft was one of those beings who appear once perhaps in a generation, to gild humanity with a ray which no differences of opinion nor chance of circumstances can cloud. Her genius was undeniable. She had been bred in the hard school of adversity, and having experienced the sorrows entailed on the poor and the oppressed, an earnest desire was kindled

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within her to diminish these sorrows. Her sound understanding, her intrepidity, her sensibility, an eager sympathy stamped all her writings with force and truth, and endowed them with a tender charm that enchants while it enlightens. She was loved by all who had ever seen her. . . . Did she witness an act of injustice, she boldly came forward to point it out, and induce its reparation. . . . Her life had been one course of hardship, poverty, lonely struggle and bitter disappointment."

To these words of filial affection and appreciation it seems fitting to join the following reference to the mother, in lines addressed to the daughter, by the poet Shelley himself:

"They say that thou wert lovely at thy birth,  
Of glorious parents, thou aspiring child.  
I wonder not—for one then left this earth  
Whose life was like a setting planet mild,  
Which clothed thee in the radiance undefiled  
Of its departing glory; still her fame  
Shines on thee through the tempests dark and wild  
Which shake these latter days."

I hope you will have enough contributions from the pens of radical women to fill the memorial number; if not from women, then from men. Paine, Ingersoll, Lincoln, have had special numbers devoted to them; why not Wollstonecraft, George Eliot and the other brave souls?

Hope those who want portraits of Mary Wollstonecraft will send in their orders at once. Single, 25 cents each; Paine and Wollstonecraft, 30 cents. Address James B. Elliott, 3515 Wallace St., Philadelphia, Pa.

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WHOLE No. 968

### AND DEATHS ARE TWIN.

How short this Life, how long withal; how false its weal, how true its woe,  
This fever-fit with paroxysms to mark its opening and its close.

Ah! gay the day with shine of sun, and bright the breeze, and blithe the throng  
Met on the River-bank to play, when I was young, when I was young:

Such general joy could never fade; and yet the chilling whisper came  
One face had paled, one form had failed; had fled the bank, had swum the stream;

Still revellers danced, and sang, and trod the hither bank of Time's deep tide,  
Still one by one they left and fared to the far misty thither side;

And now the last hath slipped away yon drear Drath-desert to explore,  
And now one pilgrim worn and lorn still lingers on the lonely shore.

Yes, Life in youth-tide standeth still; in Manhood streameth soft and slow;  
See, as it nears the byssmal goal how fleet the waters flash and flow!

And Deaths are twain; the Deaths we see drop like the leaves in windy Fall;  
But ours, our own, are ruined worlds, a globe collapsed, last end of all.

—From the *Kasidah* of *Haji Abdu El-Yezdi* (Sir Richard Burton).

### Sex Domination.

The self-styled lords of creation are carelessly neglectful in viewing their vast domain. The best of it they have never seen; the future of it they have rarely suspected; they invariably begin by treating with contempt the stone which is to become the head of the corner; they occupy themselves with trifles, and ignore the largest issues of happiness.

Let us women avoid copying them in these things. Let us measure and reckon the facts of that important part of creation, the domination of sex.

There are two parts of this dominion: the one is within the sexual relation, the other outside of it, or the social part.

What place does man hold in the first, the sexual relation? With his usual perversity, he chafes under the obligations that nature imposes upon him. With fine scorn he exclaims (has not each one of us heard him?): "Do not call this love, for this is

But the vulgar tune  
Which all that breathe beneath the moon  
So accurately learn, so soon."

Very good, sir; but this "vulgar tune" happens to be the one which led the march of progress from the lowest to the highest, and with infinite varieties scarcely yet dreamt of, it is going to lead us further yet. Only to the immature, childish mind is this tune without its deep notes and its tenderest cadence.

The most candid of our poets said:

"Man's love is of man's life a thing apart,  
'Tis woman's whole existence."

Modern readers of Byron have interpreted this as a great compliment to woman. Let us confront the saying with the facts. If we put the word homo, or human being, for man, it is true that sexual love is "a thing apart," for every one. It can only be the whole existence of any one in the same way that the whole light of the landscape after the sun has set may consist in the reflection or afterglow still pervading and glorifying all things. That woman and not man should have realized this glorifying light in her life is praise which few of us would venture to accept for all our sex: let us hope that some of us deserve it.

My view is that it is exactly in this "thing apart" that man, not woman, reigns supreme. This is the one part of his domain where he reigns undisputed, the one throne he can never abdicate. Yet he does all he can to narrow and belittle his position!

The social advance of woman is the commonest historical truism. Though there have been many halts, there have been no retreats in this onward progress. Where there is anything like a condition that we can congratulate ourselves is "civilization," women rule. Every woman who has not been too fatally cramped by false social customs, derived from past ages, can testify that she is set under authority to say to this man, Come, and he cometh; and to another, Do this, and he doeth it.

Where there is social life, there is no escape for men from the domination of women. And they do not wish to escape it. All that was best in what old Europe meant by "a gentleman," all that is highest in what America (Heaven be praised!) means by "a man," is involved in this.

Every increase of civilization means an increase in this "monstrous regimen of women"—if any one wishes to describe it in the words which John Knox uses against the rule of queens. And we have not to consider what we most fancy, but what is fact.

Now, I contend that men and women must accept the part assigned them. Man is and must be the artist of sexual love. Every love-union originates in the mind of the man; the controlled expression of humanized love depends for its quality on his mental capacity; the consummation depends entirely on his will. As within the sex relations of individuals, man is master of the ceremonies, so he must serve the world by designing a future love-ideal for the race.

Woman has done and is doing whatever is possible on her part to raise this love and humanize it, though it often falls below that of simple-minded beasts. She has done much to supply the common sense and the science of the sexual relation; but sex reform can only be accomplished by man using all his artistic faculties to formulate a noble sex ideal.

Man has boasted that "the virtue of woman is the finest invention of man." What he has really done is to exaggerate the crudest sex instincts of women so as to make them accept the

position of sex-slaves gratefully, and believe they should be "taboo" to every one but their master. And he has imposed the ignorance of a child as a life-long curse upon many women, to whom the very meaning of virtue is thereby made an impossible idea.

The virtue of woman is her own—free virtue, not bond virtue: man has only to learn to understand and respect it.

Man cannot serve two masters—that is, two ideals. There must be no setting up of one standard for man and another for woman. He must not be satisfied to follow one ideal in his youth and another in his maturity. He is not to say, "Never marry the woman you love," and then carry out this program by making one woman his obedient slave and another his unapproached divinity—to judge by results this is very unsatisfactory to both the human beings between whom he divides his attentions, and is certainly fatal to all future idealizing. He has to build up an ideal that will fit all times of life, and that will involve none of his fellow-beings in either sexual slavery or sexual starvation. He has a great deal to do, and the sooner he begins the better it will be for his own happiness and that of the race.

The part assigned to woman, the social dominion of sex, is simpler. But I think she still has to learn the responsibilities of power, and to perceive that just as the physical dominance of man in the past necessitated the development of chivalry, so her own moral domination in the present and future demands from her the sympathy, the self-control and the aspirations of the noblest sort of chivalry.

DORA FORSTER.

### A Colony in the East.

In response to my request in a recent *Lucifer* for opinions in regard to a colony in the East like that at Home, Wash., I have heard from ten interested persons. Six queries were presented, and the result is here given.

1. Would you like to see a colony similar to that at Home established in the eastern United States?

Nine replied affirmatively; one advocated co-operation in a business way without change of location by exchanging merchandise and services through the aid of trade checks.

2. If so, in what state, and in what part of the state?

First choices were as follows: Four were not particular; one was not particular, but suggested near Boston; two suggested the Maryland coast; one suggested a southern rather than a northern state; one, southeastern Massachusetts; one, near Detroit, Mich.; one, western Arkansas. It will be noted that two chose the Maryland coast, and I may add that the gentleman who favors a southern rather than a northern state is a resident of Maryland. Add in the four who are not particular, and there is a good lead for the Maryland coast. Second choices: Mountain region of North Carolina; Long Island.

3. If it should be located where you wish, would you join it at the start?

Three said they could not join at the start; four said possibly or probably; two said they could join later; one could join at start if colony suited in other respects.

4. Would you prefer a location within twenty miles of a city or large town, or still further from any large community?

Four preferred a location more than twenty miles away; two, within twenty miles; one, more than twenty if the colony is large and strong, but less if small and weak; three expressed no preference.

5. Would you contribute money toward the purchase of land and the erection or purchase of buildings?

Replies were as follows: One would contribute \$1,500; one would contribute at least his own share; two would contribute, but did not state amounts; one probably could contribute; two could not at present; one could not at all; two neglected to say.

6. What, in your opinion, is the best plan of operation for a colony of free people under present conditions?

This query brought forth a number of suggestions. Two suggested a summer colony on the camp-meeting plan, to be abandoned during the winter months. One thought several

small groups preferable to a single large one. Some thought industrial co-operation should be the basis of the colony; others thought social freedom should be the basis, and industrial relations incidental. All, however, agreed that liberty, equality and fraternity should be the fundamental principles of association.

As a practical plan upon which to work, and as combining in a singular degree the ideas of nearly all who wrote me, I here give the colony scheme outlined by James Haworth:

"Avoid taking or getting any name, such as Anarchists, Free Lovers, etc. Have trustee buy town site, say twenty acres or so, and secure option on land around. Price of land not to exceed \$10 per acre. Arrange by mortgage (to friends, if possible) for payment by installments. Individual holdings to be owned outright, and to be limited to town lot and ten acres. Title deeds to contain sanitary clauses, and to be granted and transferred only on signed agreement to settle all differences by arbitration. Government: Universal consent (except one or two). Industries for individual enterprise: (1) Gardening, chickens, etc.; (2) fruit growing; (3) wood-working, furniture, etc.; (4) printing and publishing; (5) home school for Liberal children and youth, with every precaution against interference; (6) vacation resort and camp-meeting for Liberals. Industries 4, 5 and 6 might interest non-resident friends and have the assistance of their capital. Co-operation: Such as may voluntarily grow up."

Necessarily the matter of industrial co-operation will be one of great importance, but there need be but little friction if it is understood, as suggested by Mr. Lloyd in his letter to me, "That practical individualism, co-operation or communism be left to the free choice of those concerned." In proportion as co-operation proved itself agreeable to the colonists, it would draw more and more members.

Two or three correspondents suggested a meeting of those interested in this matter. All the letters I received have been forwarded to Mr. Haworth, to whose original suggestion this symposium was due, and some of those who are in a position to make a move in the matter will doubtless hear from him. I wish to thank the correspondents of *Lucifer* who have so kindly written me, and trust that this acknowledgment will take the place of personal replies. Undoubtedly there is a strong sentiment for a colony in the East.

Wellesley Hills, Mass.

ALEX E. WRIGHT.

### Management of Children.

Oh, what a curse, what a stultification of reason, is the much-lauded sentiment of obedience, the handmaiden of ignorance and tyranny!

He who obeys need not think. He does not need to know more than the brute. The dog and the horse, the soldier and the slave need to know the meaning of but few words, and how to perform a few simple acts, a few simple maneuvers. The mind needs not to be developed—as the obedient mind is not likely to be—to complex thought. The obedient mind is likely to remain simplex and incapable of a complex idea.

"As well try to put a six-fingered hand into a five-fingered glove as to try to put a complex idea into a simplex head, and for the same reason—there is no room for it."

The dog, the horse, the soldier, the slave who obey commands have no need to learn the higher sciences; and if disciplined when young to obey, their thinking faculties are stunted and remain dormant.

These thoughts are suggested by the excellent article in *Lucifer* of April 2 on "Control of Children," by Lillie D. White.

I reasoned this out and came to her conclusions during the Civil War and have acted upon that principle ever since, but for thirty years I never met any one who fully agreed with me. Since reading Anarchist literature, however, I find many who do.

A little incident in my early life will illustrate my principles. In 1863 our first child was about two years of age, when one day we were honored by a visit in our log-house home by the sage and matron of the neighborhood, also by the wealthy couple, Esquire Lee and wife. My companion busied herself



preparing as good and as elegant a dinner as our humble circumstances would allow, which made our midday meal a little late—conducive to keenness of appetite. When dinner was announced, our guests were invited to be seated at our small square table, which accommodated but four, with no convenient place for our little son's high chair, which since he could remember had always occupied one side of the table at meal times, and in which he sat. Embarrassed by the presence of dignity, his mother had neglected or forgotten to prepare a place for him, and soon he appeared with flushed face, too full for utterance, which excited my sympathy. Rising from the table, I invited him into an adjoining room for a conference. I said: "Elmer, my dear little boy, I am very sorry for you, for you have waited patiently for your dinner, and there are so many good things to eat, I know you are hungry for them, but you see there are places at table for but four. Your ma must wait upon the guests and I ought to entertain them, so it would not look well for me to wait, but if you say so I will. I regret the situation as much as you possibly can, and would rather wait than have you do so." Elmer looked up through his tears and said, "Pa, I will wait." I kissed the tear-stained cheeks and wiped my own and took my seat at table, for all were happy.

I might have commanded and exacted obedience with a threat of the conventional dark closet, but would his reason have been developed? Would not his brutal propensities have been aroused to the suppression of his reason? Then how should I feel now about it? I never commanded in my family and am rejoiced that I did not. I have raised three sons, as perfect physically, mentally, and morally as I ever saw, without a command or exaction of obedience. And I doubt if they could be made to obey. They are like the Persian noble who said, "I neither command nor obey." Those who never command nor obey are model citizens.

J. C. BARNES.

#### No Creed of Control.

Lillie D. White says that I should have allowed my little girl to wade "in that icy water all she wanted to." I feel that I must deny that I made a mistake that time. While I admit my liability to mistakes, I cannot admit it in this case. Mrs. White can judge for her own children, but not for mine. This little girl (an adopted child; but none the less dear) inherited everything, seemingly, from her natural mother except health and vigor. My companion and dear little boy died about four months previous to this happening, and this little girl had scarcely recovered from a long, severe illness of lung and rheumatic fever. Imagine my feelings had I permitted her to thus continue to enjoy herself, and this enjoyment had been at the expense of her life, as it doubtless would have been.

We cannot always judge for others, and I repeat it might have been all right for her children, but not for mine. I insist that in this case I am the best judge.

When this little girl was two years and a half old we journeyed by steamboat from Boston to Savannah, Ga. She was extremely fond of bathing, and several times was determined to walk off the deck into the water. Ought I to have withheld the restraining hand, and allowed her to jump overboard because she wanted to?

No, I did not say she was made sick from going in the water three times; yet such was the fact.

I once knew a little one who thought the coals of fire in the fireplace would be pretty to play with. His mamma carried him away three times. His aunt thought it best to allow him to creep to it "even if he did burn his fingers a little," and when his mamma left the room for a moment he did so, his clothing catching fire and burning off from him. He died.

If a child, boy or girl, throws stones at windows, breaking and destroying them; pulls up young fruit trees, abuses other children or animals because it is fun, and it enjoys it, I cannot think it right to permit it to continue the destruction and torture.

In regard to the two-year-old baby, it would have been quite

like me to have said something like the following when she scattered the beans on the floor: "W-ay they go. Too bad 'tisen't corn, so we could call the biddy hens in to pick it up for us, isn't it?"

I never made a request to a child in my life because I wished to be obeyed, but gave them a reason for the request if possible, and the child of an age to understand. They loved me, and therefore trusted me, and knew every request or advice was for their good, and if they heeded it cheerfully it would make us all happier.

When one is sure one is right in their requests, to change to what is not right or best shows the child that one is unsteady and not to be depended upon, and also teaches it to be vacillating and uncertain. At the same time, if one should learn that one was in error, I think one should frankly acknowledge one's mistake. I would.

May I be permitted to add: To those who have requested me to take charge of their children, I am no longer in a condition as to health, finances or house room to do so. I regret the fact, for my heart goes out to all in need of loving care.

SADIE A. MAGOON.

#### A. P. W. A. Denying Free Press.

FRIEND HARMAN: Inasmuch as you have published and appreciated the work of the American Press Writers' Association better than any other Liberal editor, it pains me to see that a member who is, or was, in good standing in that association has sided with Catholics in a desire to see you suppressed.

Well, it seems to be the popular thing nowadays for professed Liberals to want to see suppressed all who differ from them, let the subject of the difference be what it may. Here they are wanting you suppressed because of your demand for liberty in sex matters, while at the same time they are much more seriously wanting me suppressed because of my demand for liberty in education.

Every man and woman who joined the A. P. W. A. did so with an understanding that free speech, free press and all the like desiderata were the primary objects of the association, and that the members were bound to fight for these upon every opportunity. Edward Stern is only a sample of many members who have forgotten their duty.

Taking my case as a sample, Miss Mabel Gifford of Blue Hill avenue, Mattapan, Mass., gave in the Patriarch of Seattle, Wash., of April 11 a deserved rebuke to all those departers from the free-press faith, and if it fails to at once remind them of their duty they should at once be dropped from its rolls, or the association should be reorganized, or it should be disbanded, or it should be left to die the lingering and disgraceful death which such treachery to principle imposes.

For myself, I want it to be understood that I neither formed nor belong to any association in which members may spurn with impunity the very basic principle upon which it is founded. That so liberal, kindly and genial a writer as you should be thought of in the line of suppression by a leading member of the A. P. W. A. caps the climax. You have my "glad hand" for your fullest liberty, and every loyal member of the A. P. W. A. should publicly extend you the same. On that rock the association should be reorganized. If it is possible that Mr. Stern has already withdrawn from the A. P. W. A., the situation, in view of his previous high standing, is but little altered.

Sykesville, Md.

FRANCIS B. LIVESLEY.

#### What Did She Mean?

Miss Marryat—I see old Roxley has left an estate worth \$2,000,000 at least. Wouldn't you like to be his widow?

Mrs. Marryat (ambiguously)—No, dear; I'd rather be yours. —Philadelphia Press.

#### The Chicago Society of Anthropology

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# Lucifer, the Lightbearer

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## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same*.

**LUCIFIC**—Producing Light.—*Same*.

**LUCIFORM**—Having the form of Light.—*Same*.

The name **Lucifer** means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Truth of History—Ingersoll and the Anarchists.

A good, wise and faithful friend writing from New York says:

"I notice that you have something to say about Green and Macdonald, and that you propose to continue it at some future occasion, two weeks hence. By that time I should think it would be pretty stale. Why get into these endless controversies and why perpetuate them?"

Well, let us see about this. Is it possible to avoid controversy and still be a man?

Does not every man worthy of the name defend the truth as he sees the truth?

Can an editor of a reform journal, a soldier on the picket line, avoid controversy without surrender to the enemy?

For a whole decade of years, or more, in Kansas, I was engaged in a controversy with the postal censors, Anthony Comstock and his lieutenants, in the federal courts. This controversy, so far as it was personal, was not of my seeking. I stood on the defensive. I defended my right to freedom of speech and of press with the aid of many friends, far and near, among whom I gratefully remember the name of him who wrote the questions just quoted.

Today I find myself again on the defensive—defending my right to freedom of speech and of press, including of course the right to criticize the opinions of any and every person whomsoever, also the writings found in any book, no matter how honored and revered by men. I am neither a hero-worshiper nor a bibliolater, and because I do not bow to the authority of men or of books I have quoted against himself some of the utterances of Robert G. Ingersoll, who, although "dead, yet speaketh."

In number 956, in an article entitled "Marriage the Church's Stronghold," I quoted approvingly some paragraphs from Ingersoll's lecture entitled "What is Religion?" prefacing my remarks with a summary of what I understood to have been the attitude of the great agnostic orator, at one time, toward the workingmen.

This I did in the interest of truth and fairness. In this matter I treated Brother Ingersoll just as I would expect him or any other man to treat me if I and not he had passed that bourne from whence it is said no traveler returns.

I could not consider it an act of friendship if a professed friend should say nothing of the points on which he and I differed radically, reciting only those wherein there was substantial agreement. I should have to look upon him as a false friend, because false to the TRUTH OF HISTORY.

The Sunday school style, the pulpit method, of treating saints, heroes and martyrs is not creditable to men who pose as leaders in "Freethought and reform."

Quoting a small part only of the article "Marriage the

Church's Stronghold," and utterly ignoring the animus of what I said therein and the use to which I put the part he quoted, Eugene Macdonald, editor of the *Truth Seeker*, New York, challenged the truth of what I said of Ingersoll's attitude toward the workingmen in 1886 and demanded my authority for what I said thereon. To this call I replied by publishing a letter from Mr. T. P. Quinn of this city, in which my rendering of Ingersoll's utterance was substantially verified—the language used by Ingersoll to Quinn being much stronger than the words attributed to him by me. This letter was reproduced—in part only—by Macdonald in his issue of April 4. Following this partial reproduction are the following editorial remarks:

"We hope we may be excused for believing that Mr. Quinn is a liar. This matter, if we are rightly informed, was ventilated in the *Firebrand*, or its successor, *Free Society*, when Mr. Quinn's fellow delegate to see Colonel Ingersoll wrote that what the Colonel said was, that his advocacy of the cause of the imprisoned Anarchists would be more apt to harm than help them, because of his heretical reputation. If that is what he said he evidently changed his mind about it, for he did interest himself in behalf of the Anarchists, and wrote to Governor Oglesby urging him to commute the sentence to imprisonment."

On interviewing Mr. Quinn in regard to the matter he said the letter to *Free Society* was written by himself, and not by a fellow delegate. Going to the office of *Free Society*, now published in this city, I copied the entire letter from the file of that journal, which letter, with a few additional words by the writer thereof, is herewith reproduced for the benefit of Messrs. Macdonald and Green, and of all others who may take an interest in the truth of history in regard to one of the most memorable of all the tragedies of modern times, the judicial murder of the four champions of the workingmen's eight-hour movement in Chicago and Illinois, in the spring of '86. Addressing the editor of *Free Society*, Mr. Quinn says:

In your comments on Kate Peat's eulogy of Robert G. Ingersoll, published August 5, you wrote:

"He [Ingersoll] believed in the innocence of the Chicago Anarchists and regarded their conviction and execution as judicial murder, but he would not defend them before the Supreme Court unless the stipulated sum of \$10,000—a sum too exorbitant for the poor Defense Committee—could be guaranteed."

I do not know where you got your information, but I am sure it is incorrect. "The Defense Association" as such never asked Ingersoll to get into the case, and to make sure of this point I a few days ago asked Mr. George A. Schilling, a member of the Defense Committee, the same man that went East to secure the services of Generals Butler and Pryor, if there was any foundation for the statement, and he assured me there was not.

The nearest approach to it was a request from Captain Black to enter the case, but Ingersoll, without any money consideration being mentioned, promptly and strongly advised the Captain to secure a counsellor whose orthodoxy was unquestioned. He believed and urged that his public advocacy of the Anarchists would only harm their case and he tenaciously clung to this policy to the last.

District Assembly 49, Knights of Labor, appointed a committee to see and request representative men of New York to intercede with the Governor of Illinois, and as a member of that committee I suggested Col. Robert G. Ingersoll; Courtland Palmer and Patrick Ford of the *Irish World*. Ingersoll refused for the reason already given, but added, "I will tell you why I am with you in this thing, and what I propose to do."

"These men were not tried by a jury of their peers; every fellow on that jury was opposed to them and their doctrines, and you may as well try me before a jury of orthodox clergymen for infidelity and expect my acquittal as to expect an impartial verdict from that jury for those men. My jury would hang me sky high, and their jury, at the command of capitalists, want their blood. As a matter of self-defense I am on your side, but I cannot go to Illinois. I could not go to Jersey without being seen and known, so you see how impossible it would be to go to Illinois, and if the newspapers raised a cry—and they would—about the common interests of Infidelity and Anarchy,

every hope of saving the lives of your friends would be shattered.

"No, I'll not go; but I'll tell you what I intend to do. I'll sit down and write my reasons out fully why those men should not be hanged. I'll go as deeply as I can into the history of the world and I'll point out where every age has had its martyrs to progress, and as my daughter is on the best social terms with Oglesby's family, and as she can go where she pleases without being followed by those newspaper fellows, she will gladly undertake the task, for she feels for the men as much as we do, and the effect will be much better. Oglesby is a large and tender-hearted man, and if the pressure were not so great from the other side it would be easy to deal with him when the lives of men are at stake. But remember he is a politician, and all politicians are whores; if they cannot get what they want, they will take what they can get. Oglesby wants to be Vice-President; if he cannot get this he'll take the Governorship; if he can't get that he'll want to go to Congress; and if I went to Illinois and the newspapers raised a howl, that would injure his political chances;—by God! he would hang those men to prove that he was not under the influence of Ingersoll. You know Arthur insulted the man that raised him from the gutter, and Oglesby is not above it.

"No, I'll not go; and if you want me to help those men, allow me to remain in the background. Don't get the preachers after you any hotter than they are."

I am not going to discuss the other questions raised in your criticism, beyond suggesting that Ingersoll studiously avoided mixing up in the economic struggle. At Central Music Hall, Chicago, he said:

"I know the remedy for this general distress, but I won't tell you—I don't propose to be a martyr." In 1886 he said to me: "Q—, the working people may be worth living and dying for in a thousand billion years, but the dirty s—t a—s are not worth it today." In his address on Voltaire he eulogizes the French philosopher because the latter sold the product of his genius for the "highest price and lived like a prince," and Ingersoll followed his example. In 1887 he said to a few of us:

"My life's work is to destroy the power of the priests, and if I can drive a dagger into the heart of that old whore—the Church—I'll have made my contribution to the liberties of men."

District Assembly 49's committee was composed of the undersigned and James E. Quinn, at the time master workman of District 49, and while the conversation was general I only seek to throw a little light on the canvas that others may be warned of the error. We must live in the truth.

T. P. QUINN.

DEAR HARMAN:—After a lapse of four years, since the above was written, I have just two suggestions to make to the admirers of Colonel Ingersoll: 1st, that we not make ourselves ridiculous by deifying him, for notwithstanding his greatness of heart and head and wonderful power of expression, he was still only a man, possessing a mortal's limitations, and the attempt in some idol worshiping quarters to make a god of him will only bring upon their puny heads the pity and contempt of all fair-minded men and women. 2nd, that the public and private papers of Oglesby be looked into for that letter, as I am positive he wrote it, and that if found it will show to the world the real greatness of the man. If a search of Oglesby's papers don't reveal the letter, then Miss Ingersoll should be appealed to, and she may be able to furnish a copy.

T. P. Q.

Chicago, April 4, 1903.

Not for personal controversy nor for personal victory, but for the sake of truth and fairness, do I publish this long letter from a man who knows whereof he speaks, and whose word is unimpeached and unimpeachable, so far as I have heard, by any who know him; a man who is now and has been for many years actively engaged in the work of economic and industrial emancipation of America's working men and women.

Looking at the matter from every point of view; reading Robert G. Ingersoll as I would myself be read—as a human

being subject to limitations; not as a saint, a hero, or a demigod; not presuming to sit in judgment upon the man, or upon the motives that lay behind his acts and words; or (if trying to reach the motive through the act or word) putting the best possible construction upon the word and act, adopting this thought, I would repeat, as I have often said before, I feel glad and thankful that Ingersoll the man and brother was not completely submerged and lost in Ingersoll the lawyer and partisan politician. Inevitably the life of the lawyer and politician tends to destroy the last vestige of conscience and of human sympathy; to harden, to ossify, to petrify the heart, the finer human feelings; to make of the most noble specimen of manhood a "mechanized automaton," with no higher ambition than the acquisition of wealth and fame and power—it is because of this knowledge that all the surviving friends of the great religious liberator should rejoice that the real life of Robert Ingersoll was vastly better than were many of his public utterances.

"Acts speak louder than words." His intercession with Oglesby for the lives of the Anarchists far outweighs his public utterances against Anarchy.

And now that Ingersoll's voice is no longer heard among men, the tendency is to canonize him, to make of him the patron saint of the American Freethought movement.

A strong effort is evidently being made to formulate a Creed of Infidelity with the sayings of Ingersoll as the basis of that creed, just as the reported sayings of the Nazarene are made the basis of the Christian creeds. Naturally enough, too, as in the case of the Christian creeds, the worst sayings, the least humane and least philosophic of the sayings of the great agnostic leader are being used as the basis of such Infidel creed, instead of the more humane and philosophic.

For example, we are told by Mr. Macdonald that in answer to questions asked by himself in regard to the trial and execution of the Anarchists Ingersoll replied, in part:

"There is no place for an Anarchist in the United States. There is no excuse for any resort to force; and it is impossible to use language too harsh or too bitter in denouncing the spirit of Anarchy in this country. But no matter how bad a man is, he has the right to be fairly tried, and if he cannot be fairly tried then there is anarchy on the bench. So I was opposed to the execution of those men. I thought it would have been far better to commute the punishment to imprisonment, and I said so; and I not only said so, but I wrote a letter to Governor Oglesby in which I urged the commutation of the death sentence. In my judgment, a great mistake was made. I am on the side of mercy, and if I ever make mistakes I hope they will all be on that side. I have not the slightest sympathy for the feeling for revenge. Neither have I ever admitted, and I never shall, that every citizen has not the right to give his opinion on all that may be done by any servant of the people, by any judge, or by any court, by any officer—however small or great. Each man in the United States is a sovereign, and a king can freely speak his mind."

Lack of space prevents the reproduction of the whole of this interview. At its close Mr. Macdonald says:

"After reading that, we do not believe any one will believe Mr. Quinn, Roman Catholic labor leader, and if Mr. Harman has no better authority than he cites, we fancy his allegations against the Colonel will be credited by few."

I have room only to say here that Mr. Quinn tells me he is not a Catholic, but a Freethinker; has never been a Catholic, though raised under Catholic influence.

• • •

As truth and fairness is, or should be, the motto of every Freethinker, I now call upon Eugene Macdonald and H. L. Green to publish in full in their journals the letter of T. P. Quinn as given in this week's Lucifer.

As a study of or upon the present status and outlook for the future of the American Freethought movement I regard this discussion of Ingersoll's attitude toward Anarchy and Labor as very important and very pertinent to Lucifer's chosen work, and thus believing I expect next week to publish a letter from George A. Schilling of this city bearing upon the facts of history as touching this matter.

M. HARMAN.



## Among Lucifer's Exchanges.

A few weeks ago, when replying to a criticism in these columns, I said, "Lucifer stands alone in maintaining that by far the most important of all liberties, most vital of all rights and privileges, is the liberty or the right to be born well," etc. In thus saying I must have forgotten, momentarily at least, that our friends at Home, Wash., had resurrected, under other names, the papers called Discontent and Clothed with the Sun.

It will be remembered that so great was the popular outcry against the Home colonists immediately after the assassination of William McKinley that our paternal government was induced thereby to suspend or abolish the postoffice at that place, and that in consequence of this act of paternal despotism the two papers mentioned suspended publication.

Absorbed in the work of getting out our own weekly Morning Star, and handicapped with the chronic illness of its editor—an illness that compels frequent and protracted absence from office—we have failed to mention, except incidentally, the restoration of postal privileges to the Anarchist colony on the Pacific coast, and the revival of the two radical journals aforesaid.

Now, to make amends to some extent at least for this omission, I wish to say in addition to the brief reference given to Mrs. Waisbrooker and her journal in last week's Lucifer—repeating in part what I have often said before in these columns—I say that no one deserves more honorable mention as a lecturer and writer on lines of radical reform than does the veteran editor of Foundation Principles; which journal was begun by her twenty years ago, or thereabouts, at Clinton, Iowa, and although several times suspended because of the poor health of its editor and because of inadequate support, it has done a work for Freedom of Mothers and for the right to be Born Well that it is quite impossible to estimate in words or figures, and no one can or will give a heartier welcome to its reappearance on the stage of contemporary journalism than is herewith extended from Lucifer's office, and no one will be better pleased to hear of its complete success, financial or otherwise, than will the writer of these lines.

At present Mrs. Waisbrooker sets the type for her magazine herself and prints it on a small hand press. In the May number she says:

"I have put up another number of the magazine on the little press, and shall continue to do so until the other comes—as come it MUST. Perhaps the delay is necessary in order to unite us more closely by each contributing a little toward the desired result. We naturally feel a deeper interest in that which we help to bring about. Dear comrades, please, will you all consider yourselves as workers in this matter, each a committee of one to interest others? I am glad to give MYSELF to the work. Please help to furnish needed tools."

Most heartily do I second the motion that Mrs. Waisbrooker—now in the seventy-seventh year of her mortal pilgrimage—be supplied with the tools needed to do her self-imposed work, and therefore I earnestly ask every reader of Lucifer to send one dollar for a year's subscription to Foundation Principles, or at least send ten cents for a sample copy, and thus help to purchase the new press, of which the work of our much persecuted and and much misunderstood friends stands in great need.

Of the other resurrected journal—the Demonstrator—I wish to say in brief that, like its predecessor, Discontent, it is a four-column, four-page weekly, devoted largely to the interests of the colony, and though small in size it is surpassed by none of the larger Anarchistic journals in the vigor, breadth, clearness and fairness of its editorial handling of the living and current topics of the present day. Brother James F. Morton, Jr., is an intellectual giant, as most of our readers know. His treatment of the Free Speech question, in a series of papers written for the Demonstrator, is one of the very best expositions of Anarchist philosophy I have ever seen. It is to be hoped that this series will be published in pamphlet form when completed. Though our space in Lucifer is all mortgaged for many weeks to come by our contributors, I cannot forbear giving our readers a specimen of his

utterances in regard to this subject, so vital to human liberty and progress:

"The Anarchist movement, being relatively weak in point of numbers, has served as a suitable object of attack for the enemies of free speech. Not that the propaganda as a whole gives them the least bit of anxiety. Unlike their dupes, whose eyes bulge out with horror as they read the ridiculous scareheads in the daily press, the leaders of the imperialist faction do not apprehend the slightest real danger from Anarchism. Their loud outcries are purely for political effect. Without in the slightest degree comprehending the real Anarchist philosophy, they have learned that the great bulk of its adherents are peaceful proponents of a social idea which the majority are not likely to accept for some time to come. The real animus of the attack on the Anarchists is not so much to overthrow this particular propaganda as to establish a precedent in favor of the suppression of unpopular social and political views, and to pave the way for the doctrine that all criticism of existing institutions is treasonable. Toward this end events are rapidly tending. The Anarchists are simply marked as the first victims. If they fall, let the Socialists, the Single-Taxers, the Anti-Imperialists, the Free-thinkers beware; for they are assuredly marked for the slaughter."

The price of the Demonstrator is only fifty cents per year. Will not all of our readers who can possibly afford it send a half-dollar to help a movement for freedom and justice that is second to none in practical effort and hopeful promise now seen on the American continent? M. H.

## VARIOUS VOICES.

Emma Wardlaw Best, Mayenne Island, Seychelles, Indian Ocean:—I send you five rupees for Lucifer. Have been away in England or should have written before. You and William Thompson seem to me to be the only men who see our wrongs and see them "whole." Most women are so bewildered by what they suffer at the hands of men or so stupefied by inherited suffering and wrong that they don't know what they want or where the shoe pinches. I have just written and told Mr. Paul Robin that I believe "that women have a right to their own persons and the fruit of their bodies and that 'there is no right so sacred. Upon that right is founded all other rights and liberties, and without it everything is corrupted at the source of being.' I believe you will accept this as already your own creed."

Miss O. L., Newark Valley, N. Y.:—After reading your good paper so long, I feel that I may call you brother and sister. You are doing a grand work and I wish I could help you, but cannot at present, as I am unable to earn anything and would not use a cent of my poor mother's earnings, as she and my other friends are opposed to Lucifer and would like to burn it. I tell them if they do they destroy my friendship at the same time, for my liberal papers are the most congenial companions I have. I often long for a companion of liberal views. I wish to thank you for sending the paper so long, but I cannot ask you to send it longer without pay. Wishing you success in your good work, I am sincerely your friend.

Mrs. C. A., Horton, Mich.:—I inclose a list of names of people who I think would appreciate your paper. I wished when I read Mrs. Barker's article on "The Awful Fate of Erring Women" that I had a few copies to forward to friends. I have distributed some of my copies, but it is hard to find people of liberal views along the principal lines discussed in your paper among the class with whom I am associated, and even those who have advanced thought will scarcely acknowledge it. People will cater to public opinion, you know. It is easier to follow the beaten "safe-path" than to get outside and brave the censure and criticism hurled at one from all sides.

Paul Robin, Editor Regeneration, Paris, France:—Here our propaganda is making very rapid progress at present, being admitted by nearly all the workingmen's groups. We shall take in the Anti-Militant Congress, to be held in London or Amsterdam in a few months, and likely have there an important place. I begin to dictate translations of some of your pamphlets.

I shall go on when I have more time, the administration of our league and periodicals being more and more performed by younger friends.

Did you send a collection of Lucifer to our National Library? If not, and if you should care to do so, you might complete my ill-assorted collection, which I should describe in detail.

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THIRD SERIES, VOL. VII., No. 18.

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WHOLE No. 969

### TO BE FREE!

To be free, to be free from the bondage of form,  
From the fetters of shallow pretense;  
From the customs that bind us in limitless swarm,  
And hedge us about like a fence!  
From the chatter and patter of gossiping tongues  
With nothing for you and for me,  
From people whose thinkers are lost in their lungs  
It is, oh, to be free, to be free!

My lady, whose motives are really the best,  
In a deed of compassion would move,  
But she first must apply the ultimate test:  
Would dear Madam Grundy approve?  
If the deed she should do, what gown should she wear?  
And who shall be present to see?  
And are you quite certain that no one will care?  
And it's oh, that my lady were free!

The parson full godly—I know him quite well—  
Would lift up the host of mankind,  
Of the Nazarene's love his hearers would tell,  
And the wounds of the fallen would bind;  
But the deacons, you know, the pillars of church  
His patrons, have notions, and he  
Must heed them or, hapless, be left in the lurch—  
And it's, oh that the parson were free!

The fetters of fashion, the bondage of form,  
The chains that we bind on the soul,  
No fallen they lift, and no heart do they warm,  
Yet to them we offer our toll.  
The true man is hidden, the false is displayed;  
I smirk, and you smirk upon me;  
We barter our souls, and sorry's the trade—  
And it's, oh that we all might be free!  
—Alfred J. Waterhouse in *New York Times*.

### The Unclean Crowd.

In No. 965 Edward Stern says: "I am real glad to note that Celia could spare sufficient time from her dishwashing to throw some nice ivory suds over the unclean crowd."

As I know that good people are always intensely interested in anything naughty, I think it may be worth while to give a little history of this unclean crowd. Of course I need not mention those of its members who write for *Lucifer*, for I am sure the good people never miss a word of what they write. I shall speak only of past history.

The first distinguished member of the unclean crowd was Plato. He is usually called the "divine," because of the wonderful elevation of his mind. "His language is that of an immortal spirit, rather than a man," says Shelley. But unfortunately he was not sound on the sex question. He wanted to introduce varietism into his ideal republic. It was state supervised varietism, to be sure; but that was to be expected from a writer of his day. That Plato was a pretty tough member of the unclean crowd may be gathered from the following words in the "Symposium," which no doubt related to the romantic loves of members of the same sex so common in those days, but have an equally clear application to the loves of opposite sexes:

"He who aspires to love rightly ought from his earliest youth to seek an intercourse with beautiful forms, and first to make a single form the object of his love, and therein to generate intellectual exercises. He ought, then, to consider that beauty in whatever form it resides is the brother of that beauty which subsists in another form; and if he ought to pursue that which is beautiful in form, it would be absurd to imagine that beauty is not one and the same thing in all forms, and he would therefore remit much of his ardent preference towards one through his perception of the multitude of claims upon his love."

Plato stood alone in antiquity, however. He anticipated most of the great movements of our day in thought, but nothing could then take shape in action. Ancient civilization decayed and fell, and then we had the Dark Ages, which were completely dominated by the clean crowd. At last came the Renaissance and the Reformation, during both of which the unclean crowd was once more in evidence. Several religious sects of the Reformation completely believed in freedom and variety. But the clean crowd was wide awake, and although it burned 100,000 witches in Germany alone during the first century of the Reformation, it had also time to exterminate the unclean crowd of that period entirely.

Then came the French Revolution, and since then the unclean crowd, like other bodies of wicked people, has spread over land and sea, so that it can no longer be persecuted with any hope of success.

The first very eminent member of the modern unclean crowd was the poet and artist, William Blake, whose "Garden of Love" is well known. But he was soon eclipsed by his great successor, Percy Bysshe Shelley, who set forth the whole gospel of varietism in the three immortal stanzas of "Bipyschidion," which begin as follows:

"I never was attached to that great sect  
Whose doctrine is, that each one should select  
Out of the crowd a mistress or a friend,  
And all the rest, though fair and wise, commend  
To cold oblivion, though it is in the code  
Of modern morals, and the beaten road  
Which those poor slaves with weary footsteps tread  
Who travel to their home among the dead  
By the broad highway of the world, and so,  
With one chained friend, perhaps a jealous foe,  
The dreariest and the longest journey go."

In spite of his wicked thoughts, Shelley had a wonderful power of imposing on those around him. One of his greatest friends was Hogg, the most cynical of Conservatives, and unimpeachably clean. Yet he could not help speaking of Shelley as follows:

"In no individual perhaps was the moral sense ever more completely developed than in Shelley; in no being was the perception of right and wrong more acute.

"As his love of intellectual pursuits was vehement, and the vigor of his genius almost celestial, so were the purity and sanctity of his life most conspicuous.

"I have had the happiness to associate with some of the

best specimens of gentlemen; but with all due deference to those persons (may my candor and my preference be pardoned), I can affirm that Shelley was almost the only example I have yet found that was never wanting, even in the most minute particular, of the infinite and various observances of pure, entire and perfect gentility.

"Shelley was actually offended, and indeed more indignant than would appear consistent with the singular mildness of his nature, at a coarse and awkward jest, especially if it were immodest or uncleanly; in the latter case his anger was unbounded and his uneasiness pre-eminent."

Another friend of Shelley was Captain Trelawney, a traveler who had roughed it all over the world and cared little for poetry or ideals. Yet he says of Shelley: "To form a just idea of his poetry, you should have witnessed his daily life; his words and actions best illustrated his writings. The cynic Byron acknowledged him to be the best and ablest man he had ever known. The truth was, Shelley loved everything better than himself."

Shelley had even the effrontery to contend that freedom and variety would have a most ennobling influence on women. Near the end of the third act of "Prometheus Unbound" he gives this description of them as they will be in the golden age:

"And women, too, frank, beautiful and kind  
As the free heaven which rains fresh light and dew  
On the wide earth, past; gentle radiant forms,  
From custom's evil taint exempt and pure;  
Speaking the wisdom once they could not think,  
Looking emotions once they feared to feel,  
And changed to all which once they dared not be,  
Yet being now, made earth like heaven."

It is pleasant to think that such atrocious sentiments did not remain unpunished by the clean crowd. A number of Edward Sterns arose to scourge the offender, and one of them published in the Literary Gazette the following criticism, which will live forever as an example of the humor and penetration of the clean crowd:

"We feel as if one of the darkest of the fiends had been clothed with a human body to enable him to gratify his enmity against the human race, and as if the supernatural atrocity of his hate were only heightened by his power to do injury. So strongly has this impression dwelt upon our minds that we absolutely asked a friend, who had seen this individual, to describe him—as if a cloven hoof, or horn, or flames from the mouth must have marked the external appearance of so bitter an enemy of mankind."

After Shelley the unclean crowd grew very fast. For some time its most striking figure was Robert Owen, who, though older than Shelley, came later into the movement. Owen was the greatest philanthropist of his age, the founder of infant schools, the father of co-operation, the man who worked his laborers three hours less a day than any of his competitors, and who during a crisis in the cotton trade paid all his labour full wages for four months while the mills were shut down. But the devil got hold of him, too. Hear what Frederick Engels says about Owen:

"As long as he was simply a philanthropist he was rewarded with nothing but wealth, applause, honor and glory. He was the most popular man in Europe. Not only men of his own class, but statesmen and princes listened to him approvingly. But when he came out with his Communist theories, that was quite another thing. Three great obstacles seemed to him especially to block the path to social reform: private property, religion, the present form of marriage. He knew what confronted him if he attacked these—outlawry, excommunication from official society, the loss of his whole social position. But nothing of all this prevented him from attacking them without fear of consequences."

There are many other members of the unclean crowd that one would like to speak of. It might be hardly right to class John Stuart Mill with the crowd, for although he denounced marriage as the last surviving form of slavery, and advocated unlimited freedom to try social experiments, he never expressed a preference for variety. We may call him half-clean. But

George Henry Lewes, Swinburne, William Morris, the authors of "The Truth About Love," Grant Allen, Edward Carpenter and many others would be worth describing if one had space. I know, however, that to hold the attention of the clean crowd one must be very spicy, so I shall not weary it any longer.

R. B. KERR.

### A Free Woman's Duties.

Although I know that Celia B. Whitehead is perfectly capable of taking care of herself and her side of the question, and of answering R. B. Kerr properly, I cannot resist taking a slight part in the controversy myself.

For this reason: I have been so many times exasperated since I took an interest in social questions—which is about forty years ago—at the assurance with which so many radical men have presumed to tell free women what they ought to do. It seems that it is so ingrained in the fiber of a man's makeup to advise, control and guide women, that in the very act of fighting for woman's freedom he must drag in a lot of paradoxical stuff about a free woman's duties.

I do not believe in any man's right to compel women to do anything "for the sake of having her children well born"—not even in his advising her in regard to it. For several reasons:

The first is that in our present stage of progression nobody knows anything about the laws of heredity or prenatal influence. Some pretend they know, but the final outcome is seldom what the parents or any one else expected or prepared for. A woman, a human mother, cannot be compared to a horse, a cow or a sheep. Dyer D. Lum used to say, "You cannot train human beings on barnyard morals." There may be such a thing as "scientific breeding" among domestic animals, but as yet there is no such thing among human beings. The surroundings, conditions, psychic influences, the relation to others of the human mother, are so complex, so intermingled, are so varied and so changeable, that it is impossible to formulate a law that you can always count on. Thus one mother will refrain from touching intoxicating drink for fear of imparting a taste for it to her unborn child; another will drink it when she fancies she has a craving for it, for the same reason. And one child is as likely to be a drunkard as the other, or the reverse. And I believe it is generally conceded that hereditary influences do not count much against surroundings after the child is born. So, as the case is as doubtful as is religion, who has any right to advise or suggest any particular plan or course of conduct as regards the welfare of unborn children?

Another is: You have no right to ask a mother to make sacrifices for unborn children—that is, personal sacrifices of her feelings, rights, tastes and inclinations. I protest against any woman's being expected to "become a mother to a man to whom her whole being did not go out," for the sake of a future child. I would not ask her to give up one single "whim or inclination of her own" just for the supposed good of her coming child.

Another reason is: that an argument for variety for the sake of the welfare of future children is like "speaking two words for yourself and one for the child." It seems that men like variety, but whether it is a natural trait that would remain under the best and freest conditions is yet to be seen. I believe that it comes from long centuries of pandering to the passions of men, of conceding that men's passions are of so much importance, until now he is an abnormal creature, mostly run to animal instincts and a fierce greediness for new sensations. Perhaps the companion and lover of the future free woman will be an altogether different sort of being. Women are more inclined to constancy and, as Mrs. Whitehead says, a true woman who develops in an all-around, well-poised manner does not want to—cannot, even—"change her whole affectional and mental attitude every two or three years," even for the sake of the welfare of her children. She should not be required to do so. Anything that interferes with the individual's first duty to herself is wrong.

But I believe that all this talk about a mother's sacrificing her own wishes and desires, giving up all her own "whims and

inclinations" for the sake of well-born children, is useless. Since we cannot any of us define a line of conduct, of thought and action that will positively insure perfectly born children, it seems to me the next best thing is for every woman to do the very best she can for herself. If free and unprejudiced, she will naturally do this: She will look out for her own health and happiness, her own best development, her own highest thoughts and emotions. She will not be advised or cajoled into becoming a mother by a man she does not love merely because the man is a healthy animal. Such parenthood would be robbed of all that is sweet and tender and spiritual—all that makes it beautiful, and would probably have as deleterious an effect on the child as anything could.

As to women's choosing sick or weak men as fathers because they love them—that is a difficult question and cannot be settled offhand. I certainly would not coerce the woman into my way of thinking about it, whatever that way might be. I know a sweet-souled little widow with as pretty, healthy and good a child as I ever saw anywhere. After she was married a few months her husband began to show symptoms of consumption, and finally the doctors declared that he was doomed to die sooner or later. The wife's friends warned her to be careful and avoid pregnancy as the child might inherit the father's weakness. She said:

"If I must lose my beloved husband, the next greatest happiness I can have in this world is to bear a child that is his. I will not let it inherit anything that can injure it; it will be a child of such love that it cannot go wrong. If I may, I shall bear a child by him."

And she did: the sweet little girl is her greatest comfort and happiness today. Who would have had a right to forbid her indulging her great wish? Surely not any lover of liberty.

I am willing to leave the whole subject to free and enlightened women, unadvised by "free" men who delight in telling free women what they must do.

LIZZIE M. HOLMES.

#### Ingersoll and the Anarchists—Important Testimony.

Any one reading the communication of Mr. Quinn, written some four years ago [printed in last week's *Lucifer*], will see at once that it was a defense of Colonel Ingersoll's position in relation to the charge made at the time of his death—that he refused to defend the Anarchists because their friends could not offer him a sufficient fee. As I was somewhat intimately acquainted with Mr. Ingersoll and had met him at divers times during 1886-87, it will perhaps be of some interest to the radical element to learn just what the Colonel did think and feel regarding this historic tragedy which is destined to pass into history—thanks to Governor John P. Altgeld—as a judicial crime.

I first met the Colonel and was introduced to him by Captain William P. Black, counsel for the defendants, at the Grand Pacific Hotel, Chicago, shortly after the conviction of the Anarchists in Judge Gary's court. There is no doubt in my mind that Captain Black solicited him to enter the case at that time. But his refusal to do so was never on the ground that their friends had not sufficient funds to satisfy his demands. He declined to enter the case upon the broad ground that, as the foremost infidel in the country, such a combination would be unfortunate for the men. Said he: "The tocsin has already been sounded by press and pulpit that Anarchism is the logical fruit of Ingersollism; and the doctrine of no God, no accountability to a Supreme Power, must inevitably lead to no government, no authority on earth. Now, were I to associate myself with this case this same press and pulpit would at once raise the cry, 'We have got the whole brood together now, Atheists and Anarchists,' and they would raise such a storm that nothing on earth could withstand it. Schilling," continued Ingersoll, "you must get a lawyer of national reputation who is a pillar of the church and who can cover these men with his conservative life and character."

This all goes to show that Ingersoll himself did not believe that these men had a fair trial. On the contrary, he fully real-

ized that the entire machinery of justice was perverted to satisfy the implacable cry for blood, and that this was in all likelihood to be kept up before the courts of last resort.

At his own request I called upon him the next evening at the Grand Pacific and had dinner with him. During the conversation his law partner from New York asked me if I did not think the Supreme Court of Illinois would reverse the case. "No," said I, "the press has kept up such a howl that these judges—who are but human—will be afraid to do what is right." I then told how the jury that had tried the case had been picked, being composed largely of foremen and superintendents of large establishments, who did not wish to incur the displeasure of their millionaire employers. "Colonel," said I, "if ever I am tried for my life in this town I would prefer to have twelve millionaires for my jury rather than twelve of their understrappers; for if there was but one man among them with a conscience who believed me innocent he could give me the benefit of his judgment without fearing the wrath of a superior."

This statement made quite an impression on the Colonel, and after a slight pause he said: "Schilling, you are right. Never get tried by the other fellow's hired man; if you do you will get left every time. When I die and appear before the bar of Heaven for judgment, if God will come forward himself and listen to my story I'll stand a show. But if he will turn me over to one of his clerks I will be gone."

When the Supreme Court of this state affirmed the verdict of the lower court the Defense Committee sent me East to engage Generals Prior of New York and Butler of Boston, and I again met Ingersoll several times; once at his home, 400 Fifth Avenue. He showed the warmest possible interest in the case and his sympathies were with these men and their friends. Not that he ever expressed himself in favor of Anarchism; but he believed that these men were entitled to a fair trial, and that as social agitators and political revolutionists, however mistaken in thought or in method, they were actuated by humanitarian considerations.

Shortly before the execution of these men he wrote me the following letter:

"400 Fifth Avenue, Nov. 3, '87.

"MY DEAR SCHILLING:—I shall write Oglesby the best letter I can. Do not say a word about it until after he decides one way or the other. It will be a great mistake to hang these men. The seeds of future trouble will in this find soil. Governor Oglesby has as much physical courage as any man in the world. He has a good heart. His instincts are noble and all his tendencies are toward the right. I have the greatest respect for him. The only fear I have is that he will be overruled by the general feeling—by the demand of the upper classes.

"I hope that you can get some of the rich bankers, merchants and capitalists to write him.

"It would be far better to commute this terrible sentence to imprisonment, and I hope the Governor can be made to see this. As a rule power is blind.

"I hope that you will say nothing about my letter to the Governor. I can do more good if nothing is said. If he refuses to interfere, then I want it known that I did what I could to prevent the execution of these men.

"Treat this as confidential. Yours always,

"R. G. INGERSOLL."

A few days before the execution he signed publicly a petition, together with Courtland Palmer and T. B. Wakeman, in New York, asking Governor Oglesby to commute the sentences.

But while the foregoing shows that Mr. Ingersoll's conduct in relation to the executed and imprisoned Anarchists should satisfy the most fastidious radical, he never claimed to be made up of the metal that forms the martyr. The first time I met him at the Grand Pacific he said to me: "Schilling, I wouldn't give my life or the life of my wife or the life of either of my children to make an Eden of this d— world." When I remonstrated and reminded him of the many blessings we of this age enjoy because of the sacrifices that the heroic souls of the past had made, he said: "Oh, Schilling, don't for a moment think that I don't fully appreciate all they did, but I insist that this ungrateful world isn't worth it. The wonder to me is that this earth didn't shiver into a crisp when they killed poor Bruno." Truly, Chicago, May 7.

GEORGE A. SCHILLING.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same.*

**LUCIFIC**—Producing Light.—*Same.*

**LUCIFORM**—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Facts of History.

Among contributed articles of unusual interest in this week's Lucifer will be found one from George A. Schilling of this city, giving the facts of history as seen by one who had exceptionally good opportunities of knowing what those facts really were, in regard to a most important episode in the never-ending battle between liberty and despotism, between combined and entrenched plutocracy on the one hand and the producers of all wealth on the other. Mr. Schilling was a member of the official family of Governor Altgeld, the man who did what he could to undo the terrible wrongs inflicted upon labor's representatives in the ever-memorable conflict of 1886-7 in Chicago, and who administered a rebuke to the tools of plutocracy—the judiciary of Illinois—such as history gives few examples of. Of all the advisers and helpers of Governor Altgeld, Mr. Schilling is believed to have had greater influence than any other in shaping the public policy of that truly great and good man. M. H.

## The Outlook for Freethought, Free Speech, Free Action.

The new Roman Catholic Archbishop of Chicago, Quigley by name, is thus reported by the Chicago Tribune of May 5:

"Since I have seen the western parochial schools I have come to the conclusion that in fifty years, if things go on as I see they are going on at present, the Catholic Church will actually own the west."

The Tribune calls this an "optimistic declaration."

Yes, certainly; it is an optimistic view of the future—for the Roman Catholic Church—but how about the rest of the people of the west?

Judging the future by the past, where will be liberty of speech, of press, and of action when the Catholic Church owns the country?

And that owning the west means owning the United States and the whole world, in the estimation of this lordly hierarchy, take this paragraph from the same report:

"Within twenty years this country is going to rule the world. Kings and emperors will soon pass away, and the democracy of the United States will take their place. The west will dominate the country, and what I have seen of the western parochial schools has proved that the generation which follows us will be exclusively Catholic. When the United States rules the world the Catholic Church will rule the world."

The next paragraph outlines the method by which this country and the world are to pass under Catholic domination:

"The people of the east do not know of the importance of Chicago in the west. The Catholics know that Chicago is one of the great Catholic centers of the world. In fifty years Chicago will be exclusively Catholic. The same may be said of Greater New York and the chain of big cities stretching across the continent to San Francisco. It has never forced itself on me

—this conviction—as it has since I have been in Chicago. I am not telling you this to flatter you. I mean what I say. When I see what is going on I am more than pleased. Nothing can stand against the church. I'd like to see the politician who would try to rule against the church in Chicago. His reign would be short indeed."

Italics are mine.

All this is nothing new. For many years those who have observed the signs of the times have known that the single aim of the Roman Catholic officials is universal domination through and by the control of the United States.

And this control is to be gained by first capturing the political organizations of the great centers of population, knowing full well that as go the cities so will go the country.

The only new or remarkable feature of this "optimistic" utterance of Archbishop Quigley is its boldness, its frankness, its unblinking avowal of what most people who read already know, that the Roman Catholic church is essentially a political organization, and that it already holds the balance of power in Chicago, in New York, in San Francisco—in all the large cities, and therefore in all the American states.

It means that no man can be elected to the office of President of the United States against the will of the Roman Catholic hierarchy.

It means that no important measure can be enacted into law by the American Congress, or by any state legislature, that does not have the sanction of the Roman Catholic church.

It means that no great economic question, such as the coal strike in Pennsylvania, can be settled contrary to the wishes and interests of Rome.

And what are the wishes and interests of Rome in the matter of economics—in the matter of industry and finance?

I do not need to say that these interests are identical with the interests of the money kings, the plutocratic exploiters of labor, the world over. Rome is too shrewd not to know that next in importance to control over sex, and reproduction of the race, is control over the production of the necessities upon which the race must feed, and by which it must be warmed, else perish from the earth.

Hence the Roman hierarchy, and the daily papers under their control, lose no opportunity to denounce and misrepresent the doctrines and purposes of the Anarchists and Socialists of the country, who are the only people who demand and work for the equal right of all to the earth and what it contains. Take this utterance of Archbishop Corrigan, last November in New York, as quoted approvingly by the Chicago Chronicle:

"Socialism does not promote fraternity. Christianity alone can do that. Socialism is not Christianity. All the leaders of Socialism have been opposed to Christianity. All of them are agnostics or infidels or against religion."

Commenting upon this authoritative utterance of the Roman hierarchy the Chronicle said:

"It is strange that the history of the world makes apparently so little impression upon the theories of avowed Socialists. They point to a Utopia that has never been grasped, even fragmentarily, without dismal failure. They claim, as Archbishop Corrigan says, that in their respective beehives there will be no room for drones. But, as the same critic lucidly points out, rights and duties have never been and never can be made equal among all men."

Here, as in a nutshell, we have the difference stated, the contention outlined, that now divides the Roman Catholic hierarchy on the one hand—together with its allies, the plutocrats in politics, the Republican and Democratic parties, including the vast majority of so-called Freethinkers, Atheists, Agnostics, Liberal Christians, Spiritualists, Protestant sects, Jews, etc., etc., and on the other hand the Philosophic Anarchists and Scientific Socialists—for, as George D. Herron very clearly shows, the ultimate aim of these two great divisions of the army of progress are one and the same.

The Roman hierarchy and its allies stand for INEQUALITY of "rights and duties." They would have privilege for the few, wealth and honors for the few, rulership for the few, and obedience and servitude, exploitation, and comparative poverty for

the many, while Philosophic Anarchism and Scientific Socialism stand for equality of rights and privileges for all, including, of course, the most important of all rights and privileges, that of being born well, and special privileges for none.

When taking a comprehensive view of the situation—of the outlook, it is necessary to discard prejudice and look at the questions involved from every conceivable standpoint. In order to judge impartially we must first put ourselves in the place, as far as possible, of the "other fellow"—must put on his glasses and take sufficient time to get into sympathetic relations with him or her whom we, at first view, were ready to condemn.

Claiming to be honest and truth-loving ourselves, we should grant the same to all others, however widely differing from ourselves.

The most noteworthy object lesson in political economy that has been seen in this country for some months or years past, is the settlement of the coal miners' strike in Pennsylvania. The capitalist press of the country, as well as many labor papers, hailed the award as a triumph for the miners, mainly because of the ten per cent increase in wages.

Commenting on the award of the Arbitration Commission, the International Socialist Review of this city has this to say:

"Some months ago when the arbitration committee was first elected we pointed out that the miners would receive just what the proletariat has always received in a contest with its masters—what it was able to take. There is, at least, some doubt if in this case the United Miners have not received even less than they could have taken had the fight gone on.

"Just how sincere the capitalist press have been in declaring the decision to be a great victory for the strikers is seen by an extract from a private telegram which has come into our hands which was sent out by a well-known firm of Wall street brokers to their customers. After giving the terms of the Commission report they say of the demands: 'All of these, particularly five, six, eight and nine, are absolutely in favor of operators. The first and second clauses were offered by Mr. Baer three months ago.'

"The 'five, six, eight and nine,' which they favor, are the clauses concerning check weighmen, directing the payment by operators directly to mine laborers, condemnation of boycott and of blacklist. So much for the present. When we come to consider the future we are confronted with the proposition stated above that the contending parties will get exactly what they are able to take. There is no power outside of either of the parties to enforce the decisions of the Commission. In so far as governmental power will be called into use it is upon the side of the operators. There will undoubtedly be another fight before this recognition is granted."

According to this view—which seems to be substantially the same as that taken by the great majority of labor papers that come to this office—very little if anything has been gained by the people in the award of the arbitrators of the coal strike. In fact, the belief seems growing that the miners were humbugged, deluded, cheated, and their condition made more hopeless than before, because put under additional bonds to support a robber system, the system that puts into the hands of a few the ownership and control of the sources of wealth, the tools of production, the means of distribution and the fixing of prices of the products of labor.

The truth and justice of this view is seen here in Chicago in the fact that the price of anthracite coal is now 50c more per ton than it was a year ago, and the further fact that the local dealers are informed by the operators that the price will be advanced 10 cents per month till September.

When it is added that the plutocratic trusts are getting in their work in the same way, in all lines of production and distribution, of things necessary to life and comfort, it will be seen that the outlook for the future is not very encouraging, and once more the basic truth comes home to us that the institutions of every nation or community are as good and as bad as the people who make or who passively endure such institutions, and that the only rational ground of hope is the desire for and the demand for conditions under which a better race of people can be born. The first and most important of these conditions, I

need not repeat, is freedom of motherhood—abolition of masculine domination in the realm of creative energy.

This consideration, as I see it, is the most potent argument for a radical change in economic laws, including land and money laws, and until woman herself awakes to a realization of her responsibility in this matter there is little ground for hope that any permanent change for the better will be achieved through change of political action or from refusal to act, as our non-voters are doing.

M. H.

### On the Picket Line.

Under the head "A Demand for Higher Social Rights for Women," Elizabeth S. Buchanan of Lake Helen, Florida, gets in a column article in the *Littits Express*, *Littits, Pa.*, an article that shows what can be done by our workers in papers that are not considered at all radical or revolutionary. Here is a specimen paragraph:

"Wives, submit yourselves to your husbands' and similar commands from Paul have filled the world with crime and wretchedness; and our social laws, which are based upon those commands, say, 'It must continue.' As a result generation after generation comes upon the stage of action, the majority of whom are unwelcome gifts from the surcharged storehouse of perverted nature. 'Wives, submit yourselves to your husbands' continues to ring in the ears of every wife, and she dares not enter a protest. Thus the work goes on, filling the world with monstrosities of every type."

Some of our readers will remember the work done by E. S. Buchanan during the life of Dr. Joseph Rhodes Buchanan, and will be glad to know that her pen is not idle.

SHOULD NOT HAVE BEEN BORN.

A prominent article on the editorial page of the *Chicago Journal*, Tuesday, May 5, is headed "Criminality Growing Among Children." As showing the utter failure of church and state to deal with the problem of vagrancy and criminality among children in cities, this article possesses value. One of its first paragraphs reads thus:

"When one considers the environments of many children—those little human weeds which spring up in the unwholesome alleys of our city society—it is not to be marveled at that crime is a part of their beings—a heritage, in fact. The majority of these children should never have come into the world, but, being here, they must be dealt with. Their parents are irresponsible. The youngsters inhabit the street for a home. They are not sent and will not go to school—besides, 14 is the limit of age for compulsory school attendance. They are a present danger and a menace for the future. They are allowed to become actual criminals before the state pays any attention to them."

ONE OF MANY.

A few days ago a letter came from a far distant territory, a fair sample of many received by us, inclosing a few stamps for pamphlets, and adding:

"I have received several sample copies of your *Lucifer* and think it is good, though rather too plainly worded in some instances. If I had my own money to spend as I chose I would subscribe for the paper and get some more of the 'radical literature.' I think it is just what I need, as I am young and have never had any training in regard to such ideas. My mother has never talked of such things to her girls, because she thinks it vulgar. But if they wait to learn of their own experience, may it not bring them harm? Since my mother refuses to guide me in this matter I must work out my own salvation and I hope the pamphlets will give me the information I need before I go to the marriage altar, which I expect to do before long. Hoping you will regard this letter as strictly private, I remain an advocate of your ideas.

Miss S—P—."

The reference to the "marriage altar" is painfully suggestive of sacrifice—sacrifice of an ignorant and innocent victim on the altar of a superstitious belief, a cruel and barbarous creed that says only by such sacrifice can the hunger of a flesh-loving and blood loving god be appeased. As in the case of the sacrifice of lambs, kids, heifers, doves, etc., the maiden must be "without spot or blemish;" that is, the more beautiful, the more innocent and ignorant—ignorant of what marriage really is, the more acceptable the sacrifice.

Less than a year ago, in New York, a noble and pure-minded

woman was imprisoned for trying to warn her sisters against the dangers of going blindly to the marriage altar, and when released from prison was again arrested and convicted on a similar charge. Expecting a longer and harder sentence, this refined, noble, and pure-minded woman then decided to take her own life rather than again submit to the indignities and privations of prison life.

And yet we Americans claim to lead the world in civilization and enlightenment!

M. H.

#### Mintz's Mistakes.

S. Mintz tries to get as far from the facts as possible as regards the train dispatcher and the nature of children. The train dispatcher is backed by force and government, necessarily. According to S. Mintz (if the train dispatcher is classified with the shoemaker), a conductor of a train, when ordered to meet another train at Podunk, might choose to go on to Kokomo, not approving the train dispatcher's judgment, and not tolerating any external control of his movements. The result would likely be a collision, death and destruction. To prevent these things the people, through law, demand that the conductor obey the train dispatcher or be punished for criminal negligence. I suppose the Anarchist will continue to ignore all such natural necessities as this, and continue to insist that liberty solves all problems.

Children are ignorant, therefore selfish, tyrannical, unjust. Any social arrangements which developed as they grew up, in the absence of all the results of human experience, would be based on those qualities. We all know that children are not all angels; that some of them seem to recognize no argument but force, and that all of them have to be taught the rights of others and the better rules of association.

The editor should not evade the argument I made by simply objecting to my use of the term "natural law." Let him substitute his own term and he will find something to answer.

C. F. H.

[If Brother C. F. H. had read *Lucifer* carefully he would have seen that I frequently suggested "facts of nature," "methods of nature," and "forces of nature" as being better than "laws of nature."

The word law suggests a law-maker.

Laws do not execute or enforce themselves; they must have some one to enforce them, else they are worthless.

Laws are ephemeral, transitory; they had beginning and will have an end.

None of these characteristics apply to the operations, the methods or forces of nature, and therefore the phrase "laws of nature" is unscientific, unphilosophic and misleading. M. H.]

#### The Morning Star—Lucifer, Lightbearer.

I would by no means advise a change of name for Mr. Harman's paper, but would submit respectfully that a slight transposition might present some advantages.

Give the native language a show, the Latin has been at the front a long time—then an etymologist would not be needed to analyze and explain.

It may be all right for *Lucifer* to say it is here to bring light and scatter darkness; sometimes it consoles and flatters to think we are the light and the other fellow the darkness. Frequently, however, the other fellow, through some fool freak, imagines he is a little bit of the light himself and has an uncontrolled itching to enlighten us. Curious it should be so, but there's no accounting for some people.

All the interest I have in the case is, that being in hearty accord with Mr. Harman's central thought, I would like to see the paper accomplish the full measure of its usefulness, and surely the less prejudice it has to meet and the less friction to overcome, the better.

To my mind there is, nor can be, no nobler object than "bearing better babies" and ridding the world, so far as may be, of all preventable diseases, all defectives, all sickness, poverty, misery and sorrow.

That much, very much, can be done in all those lines no sound mind doubts; the correct thing is to induce large numbers to unite for improvement, and *Lucifer* with this in view has never failed to stand up and be counted. But what is one among so many?

The great aim should be to get the paper in many people's hands, have them to read it, to understand it, to love it, and not rouse their antagonism before they have a chance to investigate.

Then, as soon as they find it a true friend, as they are bound to do, they will extend a helping hand, and nevermore will it be named "a literature of death."

A surgeon of Chicago before a learned society lately advocated the annihilation of the entire negro race. The proposition looks monstrous on the face, but the method as proposed is possible, easy, humane, and consists simply of intermarriage or intermixing with the whites.

1st. White mixes with Negro—product, Mulatto.

2nd. White mixes with Mulatto—product, Quadroon.

3rd. White mixes with Quadroon—product, Octoroon. And the thing is done; the negro by a harmless, plausible procedure is obliterated, for at the octoroon all trace, track and symptom of the African is gone.

On precisely the same principle and somewhat by the same methods the white race, and in fact all races, can be brought up to a state of perfection now undreamed of—and in no other way. Breed the bad out and the good in.

But mighty powers and influences stand in the way and can be depended on to fiercely oppose. The Church will stand by, with her anathemas ready. She will not without a fight loosen the stranglehold she has on humanity by and through controlling, managing and permitting the union of the sexes.

This act, which she declares to be in itself utterly depraved, sinful and desperately wicked, she claims she can by a few incantations, invocations and cabalistic passes so miraculously change that ever after it becomes honorable, pure and holy.

Such are some of the absurdities of superstition. But the job brings easy money and she wants to hang on to it.

Still we are not without hope. The day is breaking. The morning star is shining. Mankind are beginning to think. Many are demanding more freedom, freedom to follow as their conscience dictates, and be individuals instead of automata.

So mote it be.

REDIEFFER.

#### Encouragement from the Northwest.

Of all our exchanges, the one to which I always turn most eagerly is *Lucifer*. It was the first of the radical papers which I ever saw, and has ever since been specially dear to my heart. Its specialty is sex-reform; and its editor, MORGAN HARMAN, is one of the veterans in the service of humanity. The repeated persecutions which he has suffered have not availed to daunt his spirit or dampen his enthusiasm. *Lucifer* is unique among radical and reform publications, by the family spirit which prevails between the editor and the contributors. Mr. Harman has a way of taking them into his confidence, which makes them feel that the paper is in truth their very own. I do not believe there is a periodical in the country whose readers feel so intense a personal interest in all that concerns it. It is published weekly at \$1.00 a year, at 500 Fulton street, Chicago. I cannot afford to be without it. Can you?—James F. Morton, Jr., in the *Demonstrator*, Home, Wash.

"In vain you tell me that artificial government is good, but that I fall out with the abuse; the thing—the thing itself is the abuse."—Barke.

"No person will rule over me with my consent. I will rule over no man."—Wm. Lloyd Garrison.

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WHOLE No. 970

### NOR HEAVEN NOR HELL.

There is no Heaven, there is no Hell; these be the dreams of  
baby minds;  
Tools of the wily Feticheer, to 'fright the fools his cunning blinds.

Hard to the heart is final death: fain would an *Ens* not end in  
*Nil*;  
Love made the sent'ment kindly good: the Priest perverted all  
to ill.

While Reason sternly bids us die, Love longs for life beyond the  
grave:  
Our hearts, affections, hopes and fears for Life-to-be shall ever  
crave.

Hence came the despot's darling dream, a Church to rule and  
away the state;  
Hence sprang the train of countless griefs in priestly sway and  
rule innate.

For future Life who dares reply? No witness at the bar have  
we;  
Save what the brother Potscherd tells,—old tales and novel  
jugglery.

Who e'er returned to teach the truth, the things of Heaven and  
Hell to him?  
And all we hear is only fit for grandam-talk and nursery hymn.

And if your Heaven and Hell be true, and Fate that forced me  
to be born  
Force me to Heaven or Hell—I go, and hold Fate's insolence in  
acorn.

—From the *Kasidah of Haji Abdu El Yazdi* (Sir Richard Burton).

### H. G. Wells on Heredity.

I am glad to see that Adeline Champney, whom we "have loved long since, and lost awhile," is once more writing in *Lucifer*. In No. 962 she deals with the article of H. G. Wells on "Mankind in the Making," which appeared in the *Cosmopolitan* for October, 1902. The article was interesting, as a sign of the times, but Wells raises a great many difficulties which seem to me imaginary.

He says: "Even such points as beauty, health ability, genius, energy—qualities one might say universally to be bred for—cannot be assured, for we know nothing of the laws that govern them." We know one law that governs them—"like begets like"—and that is enough. Breeders know nothing of the laws that make a pointer point; but they know that if the parents are pure-bred pointers, the offspring will point. They do not know much of the laws that make a race horse fast, but they know that if both parents are fast horses of good pedigree, the child will likely be the same. This reasoning applies to all the qualities mentioned by Wells. We see every day in our lives that every one of them is inherited, and all, except perhaps genius, could be produced by breeding as easily as most of the qualities artificially produced by breeders and gardeners.

Wells correctly points out that the breeding of good men

would be rather more complex than that of many animals. A race horse is bred for speed alone, a sheep for wool and meat alone; while man requires many qualities. But some animals are also bred for many qualities. Pointers and greyhounds may be selected for one function only, but a Newfoundland or mastiff is not a highly specialized animal, and must possess a great many mental, moral and physical virtues. Yet these dogs have been developed by gradual selection from a wolf-like ancestor.

It is possible to select for a hundred qualities together, as well as for one. But it takes more time to select for the hundred. If many points are wanted, it is necessary to take a kind of general average of the merits of the animal. But selection in this way is not only possible, but particularly easy where partly unconscious. A professional breeder's eye might not be as good as a woman's in averaging up a man's virtues, although he could select better for one point. As I have said, women must learn to avoid certain traits of male character adapted to a past environment; if they once learn that, their unconscious selection may be better than the best professional selection.

R. B. KERR.

### Prostitution.

There is not in all the wide realm of nature an instance of prostitution outside the human family. Woman is the only prostitute. Why is this so, and how did it come to be so?

In primitive times, when human kind was beginning to be, man was—as he continues to be—stronger than woman, and as he had no scruple about using his extra strength to gain his ends he easily dominated her, and her only defense was her cunning and his desire.

Now, as with most males, his physical desire toward her was continuous, while hers toward him was periodic, as with most females, and this gave rise to conflict, for no female [willingly] admits the male except at these periods.

Man added to the physical urgency of these desires an increasingly active imagination, and so became more pressing in his demands. At the same time woman was acquiring cunning, and she found that by yielding to him these pleasures at other than the natural periods she could avert his anger and escape ill treatment. She yielded, and added much to the physical pleasures of life and laid the foundation for the humanization and socialization of this function.

But there was a penalty to be paid, for by this action her desires became continuous and to some extent independent of her periods. Nothing like this obtains anywhere else in nature—that a physiological function has been diverted from its original purpose and been increased a hundred fold. And this is prostitution and to this extent all women are prostitutes. And this continued prostitution has had the effect of preventing her from developing her character along certain lines. Her instincts are weaker than in other animals; she is a poorer mother and more readily abandons her young. She has less force of character, and when she is left to her own devices, she turns at once to the more



pronounced forms of prostitution, for there is no other means she finds so congenial. If her moral character had been developed she need not have taken to this course. There is no force outside herself that compels her to do so.

Woman has only rudimentary moral sense and knows little about principles. To her justice is nothing; she would be quite willing to disturb the order of the universe for a mere whim.

Of shame she only learns from some man she has grown to love.

All this is the commonplace philosophy of the modern novel, which comes as near truth as any other form of writing. Take Trilby, Du Maurier's heroine—large-limbed, placid, receptive, she first felt shame and a desire to be decent when she saw "Little Billie's" horrified face at the door of the class room, where she was posing entirely naked before twenty or thirty half grown men. At that moment, dropping the poised pitcher, she ceased to be a mere animal and became human.

Or take that scene in Hardy's novel where Tess, beautiful animal, after having heard the "moral man," Angel Clare, tell of his one fault, makes, in the simplest and most unconscious way, her confession of moral imbecility as quite a matter of course, until she discovers that Angel has become horrified by the recital. After she has shown us the state of her moral vacuity we are not surprised at the ease with which she returns to her "betrayal," or the equal ease with which she murders him and goes back to Angel Clare.

Now I am satisfied that some women, that many women, have grown to a higher moral plane than this, and I am equally sure that all women will do so. But meantime this is the problem, how to wean them from prostitution and build up character. This will not be done by pretending that the prostitute is as good as the chaste woman and that inconstancy is a virtue. It will be done, I hope, through giving them freedom and helping them to acquire a sense of decency and responsibility. And above all by honoring the chaste woman and making her life beautiful and happy.

For the poor prostitute, pity without end. For the chaste woman, "the just/bled mother of men," respect, honor and love.

GEORGE BROWN.

### Origin of the Marriage Tie.

In Lucifer 966 Dora Forster proposes to men question. She says: "She believes intuition a superior guide. Will she tell us by means of intuition how the institution of marriage arose, and what primitive feelings required and originated the marriage bond?"

I can imagine a bit of sarcasm animating this proposition, but even so, what of it? Darwin declared the origin of the marriage tie to be an obscure subject, and if we approach the question from a material standpoint it certainly is obscure; indeed from this standpoint there is no explanation for it. A person may study and investigate along this line for a lifetime only in the end to find himself in a more confused and bemuddled state than when he began, unless he is willing to look higher than the monkey and mere material facts for his authority.

There are some questions that will not yield to the investigations of physical science nor to the lower faculties of the human mind, and the marriage question is one of them. I am aware that there are many who believe that these means of attaining knowledge are the only legitimate and rational methods, but as for myself, I am not one of their number. I have always known certain truths instinctively, which is proof to me at least of other modes of attainment, and I believe the time is fast approaching when certain psychologic methods of solution will do away with the laborious and childish man-made inventions which, at their highest working capacity, yield scarcely more than a grain of truth in return for a lifetime spent in their application. Just as medicine is being superseded by a more intangible and certain method of cure (the mental cure), so our present awkward and inefficient methods of truth-seeking will be replaced by the intangible, intutional and certain methods evolved by the ideal man.

The scientist, Prof. Elmer Gates, spoke truly when he said, "Whatever problems are solved by the future will be solved by consciousness, whether these problems relate to the objective or subjective world." In other words, the simple desire on the part of the future man to solve a problem earnestly adhered to will enable him to appropriate from out the omnipotent reservoir of infinite wisdom such truth as will meet his demand. This truth will enter into or become a part of his consciousness. To be conscious is to know inwardly. He will know and feel within himself the truth he sought and desired.

It was in this way that Jesus the Christ grew in wisdom with no other effort than a mental-spiritual one, and it is in this way, first through the guidance of blind instinct, and secondly, through a conscious intuitive appropriation of evidence that corroborated instinct, that I have solved to my own perfect satisfaction the marriage question. But I have solved it for myself, and not for any other individual. In this royal road to understanding it is each one for himself; one cannot be conscious for another. However in the initial stages of growth suggestion are sometimes helpful and it is with this thought in mind and with no idea of convincing that I will tell by means of intuition what feelings required and originated the marriage bond.

What feelings originated the marriage tie? The answer is both simple and natural—why, the divine instinct in man to be sure! Man would be like his Father-Mother parent, the two in one, the masculine and feminine principle each distinct and yet so blended that they represent one body and one substance—one God. As man in his evolutionary progress approaches nearer and yet nearer the divine nature, he becomes more and more serious in his desire to embody in the world of expression—in his own actual experience—the original, parental conception—the two in one ideal. So it is seen that the tendency to the dual union is hereditary with him, being a prime attribute of the ideal nature transferred from the Father-Mother parent to the child.

In the earlier stages of man's evolution he thought little of the marriage tie, but the inherited impulse was within him to be eventually recognized and ultimately actualized in a perfected marriage bond.

In the foregoing brief explanation will be found the true origin of the marriage tie, both the real and the institutional, the primitive and the modern. Institutional marriage is simply man's blind and crude effort to establish in universal experience an ideal true and noble in itself, and one whose presence he cannot evade, but one nevertheless which the present stage of racial progress cannot fulfill as perfectly as he would have it. His right, however, in holding this ideal before the minds of men and wrong only in the stringency of his laws that would enforce a permanent union where the conditions do not justify it. Diverse ought to be made both easy and respectable—will be, once a little more light is diffused through the minds of men and women—but the marriage tie, the belief in the monogamic union, will never grow less, but the more, until in the fulness of time marriage attains the perfected state it was designed from the beginning.

CARRIE AUSTIN.

### Byron or Harman?

"In her first passion woman loves her lover;

In all the others all she loves is love,

Which grows a habit she can ne'er get over.

And fits her loosely—like an easy glove,

As you may find, whenever you like to prove her,

One man alone at first her heart can move;

She then prefers him in the plural number,

Not finding that the additions much encumber."

—Don Juan, Canto iii, verse 3.

Moses Harman says (No. 967): "Woman's love is centrifugal, spiritual, enduring; whereas man's love is centrifugal, sensual, ephemeral."

Here are two able writers, both careful students of a subject to which their attention has been much devoted, both exceptionally candid, yet expressing directly opposite opinions.

It would be interesting to inquire on which side the weight of opinion may be, of persons who have lived in the world and

faced the facts of life, and not looked at these facts through the mist of fancy and prejudice.

I incline to believe that these diverse views belong to two different periods of history and to different countries. The experience of Byron was of old and highly developed societies, and largely of southern peoples, untainted with puritanism, among whom free love was more or less avowed. He depicts women as enjoying variety as much as men enjoy it, and but little capable of combining deep or intellectual friendship with love.

Moses Harman sees women the daughters of a self-denying and deeply puritanical northern race, building up a new nation in a new country, and with whom free love, though frequent of recent years, is carefully concealed. Moreover this race was lately won to that most important and modern ideal—the co-education of men and women, both in college and in the world. It is clear that education deepens the power of women for enduring friendship and for comradeship with men as home partners; thus puritanism seems to have secured a victory, and women to be confirmed in puritanism. It is not yet clearly seen that equality of education so brightens love relations as to lift the love of both men and women into a higher plane than before in history and that the higher mind demands more varied satisfaction.

It has been said that he who knows only one language does not know that one. It is equally true that he who has known but one lover does not know that one.

Moses Harman pronounces the love of men sensuous and changeable as compared with that of women. I deny that it is either more sensuous or more changeable than that of women where both sexes are free. And I am glad to deny it, for, as he rightly remarks, the chances of establishing love on a rational social basis are much diminished if men and women differ as widely as he thinks.

No believer in freedom denounces either the sensuous or the changeable as wicked; but every true believer in freedom knows that only a combination of the joys of soul and sense make the highest love relation; and that the man or woman who has gained a life friend at the same time as a lover has achieved more than one who has gained a lover for a time only. Who that is of full age would elect to attend a banquet of the richest viands and most beautiful decorations in preference to one which also included "the feast of reason and the flow of soul?" Who would not prefer to make friends at the true banquet of love rather than at a table where

"Our hands have met, but not our hearts—  
Our hands will never meet again?"

To women, men often seem to be mere schoolboys still; but they will come to their majority, and many have already reached it.

I believe Byron more right than Moses Harman. But Byron was far from seeing the possibilities of the love relation, both social and individual, as inaugurated by the great western democratic nation yet to be. DORA FOSTER.

### Book Review.

"The Majesty of Sex," by Nancy McKay Gordon, author of "Her Bangalow," "Success," "Woman Revealed."

This is one of the many attempts by modern thinkers to solve the mystery of existence, and by so doing to find a way out of the tangle, the labyrinthine mazes in which humanity is now struggling, suffering, fighting and dying—dying prematurely and leaving little if any rational ground of hope that posterity will profit by the errors, the mistakes, the sufferings and failures of the past and the passing.

Evidently the author of "The Majesty of Sex" agrees with Walt Whitman when he says, "Sex contains all!" and that therefore in order to understand anything we must first understand sex. In her preface Mrs. Gordon tells us she has not revealed a secret, for there is no secret save that which the soul unveils for itself. . . . But for all those who are seeking the heart of things the book will prove elucidative. . . . The Sci-

ence of Regeneration may be taught up to a certain point; when this is reached each individual must do the work himself. . . . This book is written for and given to those who desire to know the way."

In accord with the plan thus outlined I find the book suggestive, rather than clearly demonstrative, and to those who care to make a study of the suggestions therein contained the work will doubtless prove of much value. Instead of trying to give an exhaustive analysis of "The Majesty of Sex," I select as characteristic of the author's style and trend of thought the following paragraphs, found on pages 100-1:

"There is but one active principle in the world. It matters not its manifestation; it may appear as electricity or any motor power, as steam in the engine, heat in the sunshine, or fire in the cooking stove; it may be cohesion, attraction, life, love, animal passion, or that subtle Law of Nature called God—but in human kind it appears as sex-energy—Creativeness! The more God-like the man the more creative and more alive with energy is he. "Nature is the manifestation of this power. And when this is fully comprehended, apparent mysteries cease to be. All phenomena are latent in the One Power of creativeness. A perfect understanding of this would readily bring all minds to a universal view-point. We have been taught today to see God or God in everything and so to insure power. Sex-energy should be recognized in all things; in the vital essence of food, in the water we drink. Sleep for sexual strength, and awake on the morrow with sexual poise, mentally creative; walk, observing sex power in the air breathed! Love is every where, ever waiting a supreme recognition, and the more it is observed in actual everyday life, the more vigorous will man become in its correct and divine application.

"The perfume of the plant is its life-essence; the thrill of love is the bird's call-note. Through its fragrance the flower makes itself known afar off, and while yet impossible to behold its contour and color; the forest songster tells its name through the cadence of its call. The name of the plant is engrafted on the mind by its perfume; the sex of the bird is known by its song. So is the soul known by its fragrant life, and through that divinest experience which attunes it to its environment."

This book is not put forth as a cheap publication, for popular reading, but is evidently designed for the few who are searching diligently and laboriously for the heart of things. The price is \$1.50. It is published by the author and may be ordered through this office. M. H.

### Sunday Sermons.

No man can be more than half right: the other half is bound to be left.

A poorly cooked Sunday dinner often spoils the effect of a good sermon.

When the devil goes fishing for men, he baits his hook with a pretty woman.

When hypocrites or carpet-tacks point heavenward, there is mischief brewing.

Belief is something that is supposed to be true because it is incapable of proof.

Patience may roost on monuments, but truth seldom finds a place on tombstones.

Salvation may be free, but the minister never fails to take up a collection after the sermon.

A great many people live according to their convictions, especially those in the penitentiary.

The man who drops a penny on the contribution plate and expects a golden crown, has faith to burn.

An optimist is a man who is happy when he is miserable; a pessimist is a man who is miserable when he is happy.

The Bible tells us that after creating man, God rested; but since creating woman, neither God nor man has been able to rest.

What a blessing it would have been to humanity had St. Patrick been born in time to chase the snakes out of Eden, or the editor of Die Fackel to plead Adam's case on the ground that he lacked knowledge of psychological mysteries.

Chicago.

R. GOODHEART.

# Lucifer, the Lightbearer

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## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same*.

**LUCIFIC**—Producing Light.—*Same*.

**LUCIFORM**—Having the form of Light.—*Same*.

The name **Lucifer** means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## The Ingersoll Symposium—A Review.

The discussion of R. G. Ingersoll's position or attitude toward Free thought, Anarchism, industrialism and moralism or the marriage question is attracting considerable attention, as attested by letters like the following:

"Your editorial on Ingersoll is O. K. I am not a hero-worshiper and think a rational, unbiased discussion, such as No. 968 contained, is not likely to dim the laurels of the great Iconoclast."—G. B. W., Chicago.

"I admire your reasoning, but would like to see Ingersoll's name left in peace and honor."—T. W., Oklahoma.

While sympathizing with the feeling that prompts the mild criticism of our Oklahoma friend and subscriber of many years standing, I would just say that to my way of thinking it is not an act of kindness to the memory of Ingersoll to allow, without protest, his worst utterances to be formulated or crystallized into a creed of Free thought—to surrender the name and influence of the great agnostic leader to the men who would lead the army of liberty and progress into the camp of social and political conservatism.

In his book "Man versus the State," and under the head "The New Toryism," Herbert Spencer says:

"Most of those who now pass as Liberals are Tories of a new type."

This was said of the political reformers in England, but does not this remark apply with equal truth to the agitators for reform on all lines—political, religious, socialistic, or moralistic, in all countries and in all times?

In politics, for instance: The so-called Republican party in the United States was once a liberal or progressive party. Its leading thought was liberty, freedom—freedom from class distinctions, "free soil," free speech and free men; equal rights for all and special privileges for none; and though never wholly consistent with this ideal it was the advocacy of freedom and justice that eventually carried the Republican party to success at the polls and on the bloody battlefields of civil war.

Then came reaction. With success came corruption. With success came love of power and self-aggrandizement. Then came denial of and persecution of the very principles that had carried the Republican party to the pinnacle of political greatness, and today the once liberal-minded leaders of that party are simply "tories of a new type!"

Take the history of all great religious movements, Christianity for instance. Near two thousand years ago the Greco-Roman civilization had reached its culmination and had begun to decline—drunk with its own political triumphs. An important part of this civilization was its religious cult or cults, which had gradually grown up from primitive forms of Nature-worship, Sun-

worship, Sex-worship, etc. From simple, inexpensive, non-invasive modes of worship these cults had become artificial, expensive, corrupt and power loving hierarchies, and because of this corruption and love of power there arose a desire in many minds for religious reform. Then, as supply for this demand for reform, came Christianity—born and nurtured in the far East (cradle and breeding ground of all the great religions of the world)—Christianity, teaching the saving power of poverty, of self-sacrifice, of non-resistance to evil, and especially teaching the virtue of faith in vicarious sacrifice; teaching mankind that instead of bloody sacrifice of lambs, goats, bulls and heifers, repeated every year in the temples for the sins of a few, we should look for salvation to a single bloody sacrifice, offered up once only, that of the "Son of God" himself, not for a single tribe or nation, but for the sins of the whole world.

This new religion—or rather this revamping of several older forms of religion, including Sun-worship and Sex-worship—compared so favorably in many ways with the Greco-Roman mythology then dominant in the Roman Empire that it spread rapidly, especially among the poorer, less cultured and less fashionable classes, until in the fourth century of the Christian Era the Roman Emperor Constantine, finding that none of the Pagan priesthoods would grant him remission for his almost unheard-of crimes (so it is said), decided to adopt the Christian religion as the religion of his empire, because it alone of all religions then known offered absolution for ALL crimes, no matter how heinous or revolting to the moral sense of civilized human beings.

But now, as the showmen say, "Presto, change!" No sooner does the new religion, the religion of poverty, of self-denial, the religion whose reputed founder said "My kingdom is not of this world," the religion whose devotees had endured all manner of persecution even unto death, rather than compromise with the rulers of this world—no sooner had Christianity become the established religion of the Roman Empire than it became itself the persecutor of all who would not accept its doctrines, itself adopted the rituals, the forms of splendor, to catch the eye and hold the allegiance of the unthinking masses, which forms and ceremonies it had so persistently condemned in others—in short, no sooner had Christianity achieved, or succumbed to, worldly success than it became conservative, reactionary, power-loving, wealth-loving, false to the principles of brotherhood, of humanity and justice that for more than two centuries it had championed.

The "Liberals" in religion had now become "Tories of a new type."

Many other illustrations might easily be given to show the inevitable tendency of material success to change a forward movement to one of reaction, and the liberal exponents of such forward movement to Tories of a type but slightly different from that which they themselves unsparingly denounce. The "Reformation," headed by Luther, Melancthon, John Calvin and others, is a conspicuous case in point; the history of Oliver Cromwell and his Puritans is another; the Wesleyan movement in England and America is another; the "French Revolution" of a hundred years ago is another.

Do I need to explain the object or purpose of this line of argument?

Most of our readers know something of the organization and objects of what was at first called the National Liberal League in Philadelphia during the "Centennial" year celebrating the one hundredth year of "American Independence." The organizers of that League, impressed with the conviction that the government and people of the United States had been false to the principles enunciated in the Jeffersonian "Declaration of Independence"—first promulgated from the steps of Independence Hall in Philadelphia, July 4, 1776, just one hundred years before—impressed with this conviction, these organizers, headed by Francis Ellinwood Abbot, formulated what might be called a new declaration of independence to take the place of the old, which had failed to realize or practicalize the purpose of its framers and signers.



This new declaration took the form of what are called the NINE DEMANDS OF LIBERALISM, and reads as follows:

1. "We demand that churches and other ecclesiastical property shall no longer be exempt from taxation."
2. "We demand that the employment of chaplains in Congress, in state legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money, shall be discontinued."
3. "We demand that all public appropriations for educational and charitable institutions of a secular character shall cease."
4. "We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text book or avowedly as a book of religious worship, shall be prohibited."
5. "We demand that the appointment, by the President of the United States or by the Governors of the various states, of all religious festivals and fasts shall wholly cease."
6. "We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead."
7. "We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed."
8. "We demand that all laws looking to the enforcement of 'Christian' morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty."
9. "We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly and promptly made."

This declaration or platform of principles was adopted by the National Liberal Congress that assembled at Philadelphia July 1, 1776. At the International Congress of Freethinkers held in Chicago during the World's Fair this declaration was re-affirmed, prefaced by this resolution, introduced by Captain Robert C. Adams of Montreal, Canada:

"Resolved, That as in 1776 the patriots of America declared their independence of the King, we, the Freethinkers of the world assembled in convention in Chicago, in the year 1893, do hereby declare our independence of the church."

This declaration of independence of church control, commonly called the "Nine Demands of Liberalism," is divisible into two well defined parts: First, the clauses or sections which demand the abolition of inequality in matters religious or theological; and second, abolition of the laws intended to enforce Christian morality.

Ever since the days of Voltaire, especially ever since the first French Revolution, it has been easy and even popular to attack the church on the theologic side, but not so on the moralistic side. Most Freethinkers still indorse Christian morality. Hence it is not strange that the American Secularists have made their fight almost wholly against church exemption from taxation, Sunday laws, Bible in public schools, chaplaincies at public expense, state or national aid to church schools and charities, judicial oaths, etc., but have said almost nothing in regard to laws intended to enforce Christian morality in regard to the relations of the sexes—that is, in regard to sex and the reproduction of the race.

This statement, however, is much too mild. It is much nearer the truth to say that the popular leaders of Freethought are today found fighting on the side of the church, in favor of Christian standards of morality. Speaking of this question of liberty in morals, Moncure D. Conway is thus reported when addressing the Congress of the American Secular Union in New York, November, 1897:

"Theological liberty has been secured, but the Luther of morality has not yet appeared. This is to be our next great achievement. The law has no more right to dictate a man's morality than his religion. The law exists solely to prevent one from injuring others, whether by his morality or immorality.

Men are not to be made virtuous by act of Congress, nor by police. When individual character and conduct, without wrong to others, are left perfectly free, there will be a development of nobler men and women. There will be more Ingersolls. There will be greater moral as well as intellectual progress."

Whether in thus saying Dr. Conway meant to administer a rebuke to the organization he was then addressing I know not.

The American Secular Union and Freethought Federation is the successor to the National Liberal League, the organization that formulated and adopted the declaration called the Nine Demands of Liberalism, Section Eight of which demands that all "laws looking to the enforcement of Christian morality be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty."

Does not this cover the whole ground?

As I see it, this section of the new declaration of Independence, formulated and adopted by the American Freethinkers and Liberal Christians, etc., at the Philadelphia Centennial of 1876, and reaffirmed by the "Freethinkers of the world assembled in convention in Chicago in the year 1893," is incomparably the most important of all the sections of that instrument. Fairly and logically interpreted it includes all the rest of the "demands" and yet, so far as I can now recall, very little has been said in its defense by the leading Freethought journals and orators of America, for many years past. On the contrary, as charged in the following indictment found in a late editorial of the Demonstrator, Home, Washington, some of these journals are now arrayed on the side of Christian moralists. Mr. Morton says:

"The Freethinkers, who are especially hateful to the plotters for asserting so positively the great principle of independent thinking, are less culpably indifferent than the Socialists; but there is grave reason for apprehending that many of them are far from seriously alive to the issue that confronts us. One of them, C. C. Moore, although himself a repeated victim of persecution, has constantly aided in the gross misrepresentation of Anarchists and Freelothers, and has called for the suppression of their right to free expression. Another, a distinguished member of the old guard, T. B. Wakeman, so far forgets himself as to join in the call for discrimination against Reed Smoot, merely because he is a Mormon, thereby admitting a principle which would destroy all freedom of religious belief. A third, H. L. Green, is even afraid to exchange with Lucifer, and so far from helping to protect sex reformers in their rights, loses no opportunity to malign and injure them. It is only fair to say that many other Freethinkers are in the front rank of the battle for liberty. And well they may be; for nothing less than their utter extermination will satisfy the forces of reaction."

One of those mentioned by Morton, H. L. Green, editor of the Freethought Magazine of this city, the largest and perhaps the oldest of the magazines claiming to represent American Freethought, has for many years enunciated the dictum that none should be reckoned Freethinkers except such as indorse Robert G. Ingersoll's well-known utterance in regard to the marriage institution, and when McKinley was assassinated recommended in his journal that all Anarchists be deported from the United States and prohibited from ever returning.

In view of these facts, and of many of like nature that could be cited, did space permit, is it not fair and just to apply to certain leaders of the Secular movement in America the saying of Spencer that many who now call themselves Liberals are Tories of a new type?

Quoting Eugene Macdonald of the New York Truth Seeker, H. L. Green has this to say in the May number of his magazine:

"The Truth Seeker calls T. P. Quinn of Chicago a liar. We haven't the pleasure of Mr. Quinn's acquaintance, but if what he said about Colonel Ingersoll, as reported in Lucifer, is a true report, then every honest man will agree with the Truth Seeker as to the veracity of the said Quinn."

Hugh O. Pentecost, author, editor and lecturer, himself famous as a Freethinker, is reported as saying:

"The only sort of man more bigoted than the professed Christian is the professed Freethinker."

Once more time for closing shuts off further discussion of the attempt to degrade and dishonor the memory of Robert G.

Ingersoll by putting him in the ranks of the Tories of Free-thought—by perpetually quoting as a prime article in the Free-thinker's creed the most reactionary of all the utterances of the great Agnostic, an utterance that allies him with the most bigoted of Christian moralists, an utterance he would undoubtedly repudiate if living today, if we are to believe what he said in his last lecture, "What is Religion?"

There is much more to be said that I regard of very great importance to Lucifer's central work and to the success of the American Free-thought movement, but for this week I close by again asking the editors of the Free-thought Magazine of this city and of the New York Truth Seeker to reproduce the letter of Brother T. P. Quinn, as printed in No. 968, and also the letter of Brother George A. Schilling, printed in No. 969. To do less than this, after making their unprovoked assault, their savage assault, upon a brother Free-thinker, a tireless worker and an honored leader in the movement to secure justice for the submerged and enslaved producers of all wealth—to do less than this is to forfeit, as it seems to me, all right to the title of fair-minded men and of honorable leaders in the army of human progress.

M. HARMAN.

#### Death of Albert Chavannes.

From Mrs. Cecile Chavannes we learn that Albert Chavannes of Knoxville, Tenn., well-known to most of our readers as a writer on reform subjects, is no longer among the living. Her letter is dated May 5, but the exact date of her husband's demise is not given. The immediate cause of death was a "complication of kidney and stomach trouble." The following items taken from a somewhat extended notice in one of the Knoxville papers will be read with interest by many of his surviving friends:

"Albert Chavannes, aged sixty-seven, died at his home, 308 North Fourth avenue, yesterday morning after an illness of five weeks. His death removes from the city one of its best known men.

"Albert Chavannes was born in Lausanne, Switzerland, February 23, 1836. He was the son of Rev. Adrian Chavannes, and came to America with his parents in 1848 and settled near Knoxville. April 9, 1857, he married Miss Cecile Bolli. His occupation was that of a farmer until the last few years of his life, which he devoted to writing and publishing his works on social and philosophical subjects.

"In business affairs he was very successful. He was the owner of the Chavannes addition to Knoxville, and a large stockholder in the Chavannes Lumber company, which is one of the largest in the country. His name was a synonym of business integrity and fairness, and his dealings with the poor were characterized by great kindness and sympathy.

"He was an original and independent thinker of great intellectual power, and was the author of a series of works on philosophical and social questions. Among his best known works are "Studies in Sociology," and "Mental Science," the latter being published last year, and containing in final and concentrated form the result of his life's study and research. He was the author also of several novels dealing with the same questions contained in his works."

For nearly twenty years Mr. Chavannes was a valued and able contributor to our columns, and when prosecuted and persecuted by the agents of the American inquisition Lucifer found in him a generous and faithful helper and defender. M. H.

#### Stern, Livesey and Lucifer.

While Edward Stern's ideas are as repulsive to me as they can be to any lover of liberty, nevertheless, I cannot agree with Francis B. Livesey that Stern should be suppressed simply because he does not see things as do the majority of the A. P. W. A. Livesey complains in one breath that some of the Press Writers want to suppress him, and in the next breath he demands the suppression of Stern. Both gentlemen are floundering in the same bog. To most of us it seems very absurd, to put it mildly, that Stern should want Lucifer repressed, but if logic be on the side of Freedom, then logic is the weapon to use against Stern, for it is a keener weapon than Stern has thus far shown to have at his command against Lucifer. If to Stern's belief in the efficacy of the clumsy instrument of brute force was added his power

to wield the weapon, the situation would perhaps be modified, but Stern has not that power, and therefore, since he is impotent to use his own weapons, there is no need to demean ourselves by adopting his futile and essentially cowardly tactics.

To me, Livesey's attitude toward education, denouncing alike the compulsory education of the state and the voluntary education of the Roman Catholics, is extremely foolish and illogical—but that is the very reason why logic is the best weapon to use against him, and those Press Writers who are attempting to suppress him can have but little faith in the truth of their conclusions concerning education. My sympathy is with everybody who has aroused in others the feeling that their honest convictions ought to be suppressed—I sympathize with Livesey as against those who would oust him from the Press Writers' Association; with Stern as against Livesey; with Lucifer as against Stern. But, friends, use logic instead of a club, for it will do the work so much better.

Wellesley Hills, Mass.

ALEX. B. WIGHT.

#### VARIOUS VOICES.

Robert Schilling, Milwaukee, Wis.:—I have a 10x15 Liberty job press which I will donate to Lois Washbrook and the friends at Home, Washington, providing they pay the drayage, packing and freight. It will print four book pages at a time. It is old style, heavy built, but ought to serve their purposes admirably. It is run by foot power treadle. Don't know the name of their postoffice or would write them myself.

James E. Carey, Fisher's Island, N. Y.:—Some one has been sending me Lucifer. Have just finished reading biographic sketches of Mary Wollstonecraft. I think she was a shero [heroine is perhaps the better word]. No doubt she blazed the way for such reformers as Elizabeth Cady Stanton and many others of later times. Like Thomas Paine, he lived a hundred and fifty years ahead of her time. These are the reformers that have been a blessing to humanity in all ages. Wish we could have more like them—more to counteract Christian dogmas that have held women in slavery so long.

G. W. S., Mississippi:—Do you know among your young women writers or acquaintances one who would like to be so situated as to feel free to write for publication what she chooses, without special reference to where her bread and butter and shelter are coming from? One who would be able and willing to give an average of two or three hours per day as secretary or assistant in literary work to an old man, for her bread and shelter, feeling that she is neither accepting or conferring an obligation by so doing? One who, for a time at least, would like a home in the country, far from the "madding crowd?"

[The writer of the above has long been a reader of Lucifer and a liberal purchaser of its literature. He can be addressed in care of this office.]

B. Herman:—I was asked to send to Lucifer the following plan for a colony: There should be no less than six members at its commencement. More would be better. The colonists should be men and women with no ties of marriage, and who wish never to be so bound. Children are welcome. The colonists should be free from religious and other superstitions and from national prejudices. Each should contribute \$50, at least, to be used to purchase improved land near enough to a city for a market for whatever produce the association should decide to cultivate. The place, East, West, North or South, a matter of indifference to the proposer.

The affairs to be conducted in a communistic manner: Mutual agreement in all things pertaining to production and consumption; absolute individual freedom in everything social. To insure as far as possible the latter condition, each person must have, as soon as it can be procured, a room over which he or she has complete control, and where no invasion will ever be permitted.

The above is the general plan; details to be proposed and worked out by the co-operators. Those interested in the plan and who would like to join the proposer in executing it will please address the writer, in care of Lucifer.





For Sale by Harman, 500 Fulton St., Chicago.

For Sale by Harman, 500 Fulton St., Chicago.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 20.

CHICAGO, ILLINOIS, MAY 28, B. M. 303. [C. E. 1903.]

WHOLE No. 971

I know I am restless and make others so;  
I know my words are weapons, full of danger, full of fire,  
For I confront peace, security, and all the settled laws, to unsettle them;

I am more resolute because all have denied me than I could ever  
have been had all accepted me.

I heed not and have never heeded either experience, caution, majorities nor ridicule,

And the threat of what is called hell is little or nothing to me,  
And the lure of what is called heaven is little or nothing to me.

—Walt Whitman.

### The Fatherhood Question.

In No. 969 of *Lucifer* Lizzie M. Holmes appears to assume a "class conscious" struggle between the sexes—an assumption well-founded if we are members of conservative society, but which among radicals ought to have given place to something better. It seems reasonable that men and women should freely exchange ideas without offense, and there is apparently no valid reason why a woman should spurn advice simply because it comes from a man, or vice versa. If there are radical men who attempt to "compel" women to do this or that, then for them no condemnation can be too strong, for radicalism means nothing unless it means liberty; but if such individuals exist, they seem little disposed to show themselves in the columns of *Lucifer*.

That no man has a right to advise any woman concerning her actions affecting the coming child is a somewhat novel proposition. It appears to involve the assumption that a woman has a child all by herself; that the man is not a factor in the proceeding; that motherhood is everything and fatherhood nothing, or at best merely an ornamental function. History does not strengthen Mrs. Holmes' view of the situation. All the children the world has known anything about have had fathers as well as mothers. Possibly some day genealogical trees will start from a bottle of potassium bichromate and the perennial lie about the doctor bringing the baby will become the simple truth, but in the meantime man is quite an indispensable factor in the matter of babies. Then, too, it occasionally happens that parents are in love with each other, and lovers have a habit of looking after each other's welfare; of considering and advising each other in regard to mutual affairs; of smoothing, so far as possible, each other's pathways. Furthermore, there are rare instances on record in which the prospective parents have loved the child before its birth scarcely less than after; have made for it those little or big sacrifices which lovers are wont to make for each other just for the pleasure it gives; have wished health and happiness for the child, and have tried, however mistakenly, to do those things which would ease the journey for the little one thrust unconsciously into the world at the behest of blind parental instinct. Perhaps this co-operation of the father with the mother is not appreciated by Mrs. Holmes—but I trust it is, and that instead of endeavoring to expel man from the solar system she will try to persuade him to advise in the spirit of the

radical lover, instead of the conservative tyrant. Man may be a bad lot—as bad as government—but I plead for his reformation instead of his abolition; not from any personal motive, of course, but merely in the interest of future generations.

Mrs. Holmes appears to regard variety as a disease by which men have the misfortune to be affected. The operations of a society consisting of varietist men and monogamic women has always been a mystery to me. The most obvious solution of the difficulty is that the few women who have tried variety like it so well that they willingly make up in expression what they lack in numbers. A less obvious, but more true, solution is that women as a rule conceal their practice of variety more effectually and persistently than do men. I have known women who ardently advocated monogamy in public, but were varietists in their private lives. Women are not to be blamed for this strongly developed sense of concealment. It is the natural outcome of commercialism and the resulting dependence of woman upon man for support. With industrial liberty, I fear Mrs. Holmes would find the women almost as badly contaminated with notions of sex-liberty as the men.

Believing as she does, Mrs. Holmes should find no fault with humanity as it exists today. Homes and hospitals are filled with the victims of all kinds of inherited bodily ailments; sanitariums and insane asylums are overflowing with mental wrecks of every degree, from the mildly foolish to the raving mad; consumption on the one hand and insanity on the other stalk through generation after generation, laying their withering touch upon the child at the very moment of conception; and we are asked to stand idly by and make no effort to stem the horrible tide of suffering, lest some little desire or petty whim of our own be for a moment interfered with. It is too late to dispute the facts of heredity; the time for that is over; the day has come when intelligence and self-control must take the place of ignorance and aimless passion; when a little common humanity must be shown today to the babies of tomorrow.

Wellesley Hills, Mass.

ALEX. E. WIGHT.

### Stern and the Press Writers.

The sphere of woman's influence is rapidly broadening. Her position in society is properly undergoing profound change. A derisive saying of old was to the effect that "women and children should not see half-done work." The fact that men alone have become hysterical in commenting upon my innocent communication in No. 965 leads me to suppose that radical amendment of the foregoing saying is in order.

If R. B. Kerr wins a few more victories like the one which he has just scored, he will defeat himself and his boon companions. He quotes Plato just as glibly as though he fully grasped the specific purpose of all that this time-honored philosopher wrote. It is very questionable whether Plato himself did this. Plato unquestionably desired all human beings to love the beautiful. Do not lose sight of the fact, though, that the true lover of Plato was to be a philosopher, and love the beauty of the soul rather

than the beauty of the body. It should clearly be borne in mind that Plato perceived that the highest type of conduct must be bound up with the highest type of knowledge. Of course varietists have a monopoly of the highest forms of sexual knowledge.

"Ancient civilization decayed and fell, and then we had the dark ages, which were completely dominated by the clean crowd." Why did ancient civilization decay? In the connection used, Mr. Kerr must refer to Roman civilization. I will not assert that laxness of morals caused the downfall of Roman civilization, but it did unquestionably accompany it. Safe to assert that the viler the Romans became, the laxer the sexual code. News indeed to learn that during the "dark ages" each man knew but one woman, with whom he became more and more intimately conjoined, perceiving that the true human was neither male nor female, but the two blended together on every plane of thought and action. Let us have titles of the histories to which varietists refer and defer.

If Shelley was a varietist, why did he leave his first wife, Harriet, alleging that she had yielded her body to another? Possibly the varietist rule works but one way. I am delighted to note the fact that Mr. Kerr refers to the spotless purity of Shelley's mental atmosphere, and doubtless he is right. I can assure him that the male varietists with whom I have come into contact are delighted when lewd jokes are retailed. They look upon woman as a machine created for their pleasure. Doubtless it has been my misfortune to come into contact with but the lower strata of varietists.

With impatience I will await Mr. Kerr's elucidation of the flawless variety of the topmost layer. I refer to those who seek variety not merely for the fleeting sensation, but to elevate and purify womankind and the world.

The sex problem is one of overwhelming importance. I do not, have not, and will not assail the intellectual honesty of Moses Harman; but honest men are dangerous when they employ their ability in disseminating falsity, though they mistakenly essay to label it otherwise. In No. 968 Dora Forster writes: "Now, I contend that men and women must accept the part assigned them. Man is and must be the artist of sexual love. Every love-union originates in the mind of the man; the controlled expression of humanized love depends for its quality upon his mental capacity; the consummation depends entirely on his will. As within the sex-relations of individuals, man is master of the ceremonies, so he must serve the world by designing a future love-ideal for the race." If the foregoing summing up embodies natural fact, and I incline to think that it does, why Mr. Harman has the cart before the horse when he advocates "Motherhood in Freedom" as the sexual panacea which the world requires.

When man-made governments license an engineer, they require that the applicant pass an examination. Would it not be in order to gently insinuate that before man-made government issues a marriage license to a man, that the man should pass an examination in sexual science. My impression is that quite a fair proportion of applicants would be turned down, as impartial examination would disclose the fact that they were not competent to control the sexual relations of a cow, let alone become the sex-artist for a wife and mother.

Let it be understood that I do not assert that the State or ministers of religion must authorize or solemnize marriages. Regardless of license or ceremony or lack of one or both, there cannot be true marriage without true life. The point which I do make is that so long as the State and ministers play such a prominent part in joining together and likewise in preventing separation, they should properly instruct regarding the natural facts of marriage. I was going to say the laws governing the subject, but Mr. Harman frowns down any such designation.

It seems almost impossible to fathom the depths of Francis B. Livesey's anguish. He writes just as though his heart were affected. If the American Press Writer's Association develops enough gumption to erase my name from their rolls, why they will erase a name which I never requested should be placed there. Reformers in general are a most amusing study. After a long

and intimate acquaintanceship with the real genui- Article I would respectfully submit that whoever can reform the reformers will float a life buoy upon which all humanity can scramble.

Here in Philadelphia, though the Single Taxers and Socialists have praised me more than I deserve, said real sweet things about my ability, the ugly fact crops out that when I offer to come before them and, after speaking a short time, answer all their questions, they turn the proposition down cold—aye, intensely cold. Freedom of discussion and freedom of the press are myths. Of course I know that oceans of blood and torrents of eloquence have been spilled and expended upon glorifying freedom until ignorant people think that it is the Simon Pure article, the glorious ultimate which will be attained in some far off golden era, when everybody will do just what they like and won't tread on other people's corns.

I believe in divine inspiration. Of course I am just a fallible human critter, but to my mind there is a power of divine inspiration in these two lines from Tennyson:

"Our wills are ours, we know not how;  
Our wills are ours, to make them thine."

Of course Moses Harman says there is no superhuman "will"—it's all just "facts." Tennyson did not know this, so he made a mistake; but it's mighty good poetry, and I believe that great truths are often most fittingly expressed by poets, even if Plato did shy a few stones at the whole mob of them.

George A. Schilling's communication ancient Ingersoll seems to bear out my perceptions concerning this able orator. Now I do not wish to hump myself, but, judging by the grade of economic wisdom that Ingersoll expounded at so much a talk, why it seems to me that at the least calculation I know about a thousand million times as much about economics as the redoubtable Colonel did. I am not going to be so brave as to pose as being desirous of filling out the cast by being willing to die a martyr's death, but I can most strenuously assert that there is not enough coin in the realm to induce me to take a hand in fooling the people.

Coming back to the freedom of the press, I would point out that when the Secretary of the Press Writers requested me to supply enough of my effusions to fill up a fair space in their monthly paper, and I informed him that the remarks would not be laudatory, why he forgot to extend the glad hand on economics, though he knows that upon that subject I have presented and substantiated developments of the very highest importance.

With becoming humility I state that it has fallen to my lot to discover the natural basis upon which, in a constitutional and evolutionary manner, there should be reared the legislation which will usher in the era of economic salvation. I positively demonstrate that all of the hitherto warring cliques of economic reformers are brothers, seeking to apply to different portions of the economic field the natural ultimatum of the universal principle of justice.

The inauguration of truer economic conditions will greatly aid the rational solution of the problem of sex-relationship, for where the male artist's ideals are not sufficiently high and noble, why the female sufferer will not experience difficulty in keeping the pot boiling until such time that the male end of the life partnership seeks after some natural facts which were imbedded in the male and female nature, by God, natural law or the author of the unquestioned facts of nature.

My sympathy goes out to the editor who always receives more intellectual pabulum than the size of his paper can contain. If communications from my pen will be welcome at times in Lucifer, why just give me an idea of how often and how long, and if at the end of a year your readers do not think that I write factually, why just let me know and I will stop inflicting them upon you.

Possibly if my original communication is read with a moderate degree of care it will be developed that I am not opposed to rational discussion, nor am I unconscious of the frightful nature of the problems which confront suffering, perplexed and degraded humanity.



Bishop Quigley talks very bravely about the Roman Catholic Church owning the West. It may develop, however, that the Archbishop is like a boy in a dark woods who is whistling to keep up his courage.

4244 Chestnut St., Philadelphia.

EDWARD STERN.

### "Woman's Duties."

In answer to the article under the above title, printed in *Lucifer* of May 14, I would say that Mrs. Holmes is perfectly right in saying that a so-called free man cannot tell a free woman what she should or should not do. Each one, whether man or woman, must live according to his or her convictions and do the best he can under all conditions; for we all have our own lives to build. No one can build them for us. Each one must ultimately work out his own problems of life and abide by the laws of being which make for eternal justice, in that they ultimately offer all alike the opportunity for freedom. As we are struggling through the darkness, however, it is well to remember that we can be free only in so far that we do not infringe upon the rights of others. Here comes in the important fact that we are all marvelously bound together, and until all are free no one can be entirely free. This is why we work for the common good and one of the most effective ways of working for the common good of the race is to make better conditions for the future—create nobler, stronger, wiser, more unselfish and better children.

This creative work lies largely in the hands of the mothers, hence it follows that they should be more intelligent, more enlightened on the vital questions of life. Mrs. Holmes in her article says: "We breed scientifically [I do not remember her exact words], but in our present stage of progress nobody knows anything about the laws of heredity or prenatal influence. Some pretend to know, but the final outcome is seldom what the parents or any one else expected or prepared for."

In answer to this I would say that it is to our shame that we know more about the improving of animals than about the improving of our race, our bodies and general conditions. That we know but little about the law of our being is true, but we should put into practice what little we do know, and then more and more light will come to us. I write on this point especially because I have come in contact with a system of life that promises to solve all these questions, and as light comes to me through the practice and application of the principles involved, as the truth about the deeper things comes to us, we are in turn eager to give it to others. The principles in this system of living promise to so enlighten the human being that a mother, if intelligent enough, may decide the sex, character, physical appearance and general makeup of her child. Yet only those who are ready for a purer and grander life can enter upon this path and follow it effectively.

Any one wishing to know about these things, with the desire for self-improvement, and hence improvement for the entire race, may address me through *Lucifer's* office.

W. M. G.

### Industrial Freedom Not Enough.

A prominent writer in a recent magazine article seeks to bolster up the marriage system by declaring that the main cause of unhappiness in marital bonds is on account of the dependence of woman for support. "Economic independence," says she, "will solve the question of marriage."

I beg to deny this. The relation of the sexes is a problem not solvable by the rules applied to industrial or economic association. To say that if a woman is self-supporting she may give herself in marriage with the assurance that the main foe to happiness will be eliminated is placing a purely commercial value on the alliance.

A woman may be able to buy herself a \$50 Easter bonnet without having to ask her husband for the money, yet she might not be able to comprehend one iota of his thought, not capable of accompanying him in his mental walks.

It often happens that people who are congenial as to tastes

and temperament at the time of marriage find themselves growing apart. One may develop along lines that broaden the intellect, open up new fields of thought, create a larger ambition; while the other may remain stationary or really retrograde. Right here their paths diverge, and as there are no backward roads to Progress they grow farther and farther apart until life becomes wretched for them both, so far as their relations are concerned.

To make a life contract to love is out of the range of human capabilities, and a law that would bind men and women to live together in the marriage relation irrespective of their adaptation to each other is one of the barbaric conditions of the world that must sometime pass away.

Woman must be entirely free—as must man also be.

Woman must not only be "able to call her soul her own," but her body also; and when she learns that she wrongs future generations by either selling or giving herself as property into the keeping of another, she will allow her sense of right to triumph over her age-long teaching and will be the proud mother of a race of freemen.

MYRA PEPPER.

### Still After Smoot.

In this issue we print a notice of the real war that 'the Religions' are preparing to make against their Mormon Christian 'brother,' Senator Smoot. We have expected all along that this would come, and that is one reason that we asked the Liberals, the great secular press and the 'business' of the country to tell the Senators that the best thing to do was to retire Smoot gracefully, on legal, corruption, alien and theocratic grounds, when he appeared to take his seat. The Democrats were the proper ones to take the matter in hand then. But it has been so many years since the Democrats have taken the initiative about anything that they could not wake up in time. The result was that in spite of the provable facts that Mr. Smoot was a theocratic alien, fraudulently sent up by a business church on purchase (by 10,000 votes paid) of a Senator's seat, he was patted on the back by the Republicans and allowed to take that seat without objection, after protest filed and passed upon by a regular committee.

"That was a trial, or was allowed to take the place of a trial, upon the real merits. Now that they have taken Smoot in, let the Democrats allow the Republicans to enjoy him. It would be cruel and unjust to let Christians Josiah Strong and Helen Gould & Co. to have Smoot 'called back' as I made another Roberts of, because they dislike his religion. And think of the Senate, after condoning and whitewashing him, failing in the courage to stand up against another theocracy, as bad and dangerous as that which was able to buy of the Republican party the seat of a Webster, a Clay, or a Benton, for their now accepted and most able and distinguished colleague, 'the Senator from Utah.'"

"The Portland Oregonian justly held that the religious sectarian animus back of the Roberts rejection did more harm than good. And now, though Smoot was corruptly and not squarely and legally elected, he has been legally accepted, and it is best to let that end the matter. Once 'called back' under such circumstances, by or for other theocrats, he would have the sympathy of every lover of fair play and make the Senate ridiculous."—*Torch of Reason*.

Mattie B. Coy, Monson, Maine: Inclosed you will find \$3.25. Please credit one dollar on my subscription to *Lucifer*, which expired some weeks ago, and for the \$2.25 send me "Tokology," by Alice B. Stockholm. I am deeply interested along the line of *Lucifer's* work and kindred subjects, and wish I might aid the work more. I shall at all times do what I can. The freedom of woman in the highest sense means the greatest possible good to all humanity. I was much interested in the article "The Awful Fate of Erring Women," in *Lucifer* of April 16, and think you did a most noble thing to publish it, and Mrs. Barker did a brave and noble work in writing such truths. Will you send me a few copies of that issue?

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## "The New Toryism."

"Most of those who now pass as Liberals are Tories of a new type."—*Herbert Spencer.*

In last week's *Lucifer* a quotation was made from an address by Moncure D. Conway, before a convention of Freethinkers in New York, November, 1897. This quoted utterance of a world-famous historian, essayist, orator and scientist deserves more attention than it has yet received from the Freethought papers and lecturers of America and the world.

In the address referred to Dr. Conway adverted to the fact that he had been in nearly every country in the world and had found more personal freedom in other countries than in America, the boasted land of liberty. Comparing religious liberty with the modicum of liberty in morals enjoyed by the people of this country, the speaker said:

"Theological liberty has been secured, but the Luther of morality has not yet appeared. This is to be our next great achievement. The law has no more right to dictate a man's morality than his religion. The law exists solely to prevent one from injuring others, whether by his immorality or morality. Men are not to be made virtuous by act of Congress, nor by police. When individual character and conduct, without wrong to others, are left perfectly free, there will be a development of nobler men and women. There will be more *Ingersolls*. There will be greater moral as well as intellectual progress."

In the same booklet from which this noble utterance was taken is found part of an address delivered by Mr. Conway in London during the Bradlaugh-Besant-Truelove fight with the English government over the "Fruits of Philosophy." This booklet is called "The Demands of Liberalism," and is published by the Truth Seeker, New York. A characteristic paragraph of Mr. Conway's London address reads as follows:

"Liberty of thought involves liberty of speech, of printing, and of moral action. Liberty is no more sacred when it criticizes the creed of a community than when it criticizes moral institutions. Freedom of thought were an empty name if it did not carry with it the freedom that brings thought to bear upon the social laws and customs founded on past and fettered thought. (Unproductive thought is no thought at all.) The intellect is man's instrument for conforming society and the world to reason and right; and to restrain its free play among the moral and social superstitions of mankind were like folding a living seed in wrappings of a mummy. . . . The very common mental confusion which regards things evil as only good pressed too far, is continually shown in the common phrase about 'liberty degenerating into license.' That is taking the name of Liberty in vain. You cannot press a good principle too far. Liberty cannot degenerate into licentiousness; not any more than a diamond can degenerate into glass. Liberty can only be ascribed to a man as member of society, and means his right to seek happiness, to develop his nature, to do his duty, all to the best of his ability—in fact, his right to be a man—without hindrance from others or the community, to whose well-being he is loyal.

By its very essence, therefore, liberty can never mean the destruction of others' liberty, the sway of brute force or selfish claims of public welfare."

Mr. Conway puts morality and immorality upon the same footing as to rights with religion and irreligion—as matters with which statute law should have nothing to do. It is now no longer lawful to subject a man to fine and imprisonment because he disbelieves in the Trinitarian's God, or because he believes in no God at all, but it is still lawful to imprison him for living with two women as his wives. The women may be quite satisfied with the arrangement; they and their children may be contented and happy, living in the same house with one man—or in different houses—but the wishes of the women and their children must not be consulted. The judge says he is a criminal and should be punished as such.

In the case of belief and worship it is impossible to show who it is that is injured by the heretic in religion, so also in the case of the heretics in morals it is impossible to show who is injured by nonconformity to the popular code that says no man can have more than one wife.

Would it not be in order to ask, if a man may worship three gods—father, son and holy ghost—and still be received into good society, why may he not live with three women and still be reckoned a good citizen?

## BROTHER WAKEMAN PROTESTS.

I had proceeded thus far in my talk concerning the New Toryism that seems to have captured the American Freethought movement when the mail brought the following letter from Thaddeus B. Wakeman, editor of the *Torch of Reason*, "distinguished member of the old guard," as he is called by Brother Morton, with request that the letter be published in *Lucifer*:

DEAR MR. HARMAN:—I am sorry that you have time to waste in misunderstanding and misrepresenting Freethinkers. On page 149 of *Lucifer* of May 24 you repeat Mr. Morton's misunderstanding of my objections to seating Apostle Smoot as Senator. There is no truth in that statement; I have not changed my views on these subjects, but grown wiser, I hope, along the same lines as the years have rolled on. I wrote to Mr. Morton to correct the error in his *Demonstrator*, and he may; but the luxury of one Freethinker's slandering another seems to be irresistible. If it is not, please insert the enclosed editorial from this week's *Torch of Reason* about Smoot, which was set before I saw your paper, but which explains the matter incidentally.

As to *Ingersoll*, you are mostly wrong, too. He did not mean by "institutional marriage" what you and the people you quote do, or did, for few think that way now. What he meant was, free divorce for the woman and protection and help for her children. How does the man who does not agree with that differ from a brute?

Now please don't rush off and say that I swallowed *Ingersoll* whole. But read and, if you can, print the editorial on the "Curse of Great Men" in the same *Torch*. Let us learn to train our guns on the enemy instead of each other. Yours sincerely,

T. B. WAKEMAN.

Kansas City, Mo., May 21, E. M. 303.

Very glad to be corrected, if I have erred in reproducing the mild impeachment of the *Demonstrator*. The request to republish Brother Wakeman's editorial from the current issue of the *Torch of Reason* is also freely and gladly complied with. Whether the charge of "slandering a Freethinker" is sustained by our old-time friend and valiant co-worker in the agitation for the repeal of all laws looking to the enforcement of Christian morality, I leave to our readers to decide.

It may argue lack of discernment on my part that I fail to see how a logical Freethinker can take sides with the "Religions"—the W. C. T. U., the "Ministers' Association," the International Council of Women for Patriotic Service," etc., etc., in their attempt to exclude Reed Smoot from his seat in the United States Senate. I can easily understand how a logical Freethinker can oppose, not one only, but EVERY attempt to seat a Senator elect from any state or territory of the United States—"on legal, corruption, alien or theocratic grounds," but I fail utterly to

see why a Mormon elder should be excluded while leading communicant of the Roman Catholic and Protestant theocracies are admitted without question.

Brother Wakeman says he has "not changed his views on these subjects, but grown wiser."

I have not followed very carefully the record of our old-time friend and helper during the years that have elapsed since the convention of the National Liberal League of 1882, in Chicago, when he so valiantly and successfully opposed Robert G. Ingersoll, who wanted the League to compromise with Christian moralists on the question of Repeal of the Comstock Postal Regulations. In that memorable contest Brother Wakeman was eminently in the right, as I see it, and Brother Ingersoll wholly in the wrong, and the election of Dr. Juliette H. Severance, an uncompromising opponent of all laws enforcing Christian morality (including all marriage laws), to succeed Ingersoll as first vice-president of the national organization, and the election of Wakeman as president, placed the Freethinkers on the only logical ground possible to be held by them, so long, at least, as they endorse the eighth section of the Nine Demands of Liberalism.

My friendly critic thinks me "mostly in the wrong as to Ingersoll;" that he did not mean by "institutional marriage" what I and others mean by that term. As I see it, Robert G. Ingersoll was as unreliable, as illogical on the question of sex morality as Henry Ward Beecher was on the subject of Christian theology, and if we are to give him the benefit of the doubt—as was done in last week's Lucifer—his later utterances do show that he did not endorse Christian standards of morality in the sex relation. But the term "marriage institution" can have but one logical and etymologic meaning, and so long as Ingersoll is quoted as "holding in contempt the opinions of men and women who denounce the institution of marriage," just so long will he be regarded as a supporter of Christian morality, and therefore an opponent of the Eighth Demand of Liberalism.

"Let us train our guns on the enemy instead of each other," says the editor of the Torch of Reason and President of the Liberal University of Kansas City, Mo. With this sentiment I am in hearty accord. But in order to train our guns on the enemy we must first find out who are the real enemy and who the real friends of Freethought—of Liberty and Justice.

We as Freethinkers have as yet no creed, no Bible, unless what are known as the Nine Demands of Liberalism may be called such. Since the death of Robert G. Ingersoll a persistent effort is being made to canonize him and formulate his expressed opinions into a creed of Freethought and to rule out of the Freethought ranks all who will not accept without question such parts of the utterances of the great agnostic orator as the self-elected guardians of his name and fame choose to select as the authorized version of what he himself taught and believed.

The question to be settled, first of all as it seems to me, is

#### WHO ARE THE FREETHINKERS?

Who is it that logically stand by the principles enunciated in the Nine Demands of Liberalism, and who are traitors to the principles therein enunciated?

The Eighth Section of these demands, embodying all the others, reads:

"We demand that all laws looking to the enforcement of 'Christian' morality be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty."

That Robert G. Ingersoll was not a consistent exponent and defender of this central plank in the platform of Freethought needs not to be repeated. He was himself an Anarchist in religion—he wanted and would tolerate no rulers in religious matters; but in morals and politics he denounced the people who wanted to be a law unto themselves. As reported by Eugene Macdonald, Ingersoll said, "There is no place in the United States for an Anarchist," and yet he could say, "Each man in the United States is a sovereign, and a king can freely speak his own mind."

In a general way Ingersoll endorsed and subscribed to the demand that all laws shall be conformed to the requirements of equal rights and impartial liberty and yet he was a distinguished member of the Republican party, the party of high tariffs, of trusts, of privileges for the few and exploitation for the many.

Ingersoll denounced all politicians as prostitutes, quite unconscious that in so doing he included himself.

As a politician and lawyer—a lawyer in these latter days is necessarily a politician, though all politicians are not necessarily lawyers—it was needful to success that he should be able to declaim eloquently in favor of political liberty and equal rights for all, and yet in his public career he found himself compelled to conform to a code of morals and of popular policy that shows these eloquent declamations to be "glittering generalities" that mean just nothing at all!

Often in these columns, as our readers may remember, I have given Ingersoll credit for being better than his political creed and affiliations would lead us to expect; better, far better than his vocation as a lawyer tended to make him—for if all politicians are prostitutes, as charged by Ingersoll himself, does not this remark apply with equal truth to lawyers? But after all is said that can truthfully be said in his favor, the question must still be met, What did Ingersoll do, and what did he effectively say, to change the system that robs and enslaves the working masses?

While gratefully remembering all that he did to destroy slavery to creed and dogma, we cannot forget that Ingersoll's interests and associations were with the exploiting classes and not with the exploited masses, and that his deeds of charity, of which we often hear, only helped to rivet more firmly the chains of industrial slavery.

Words are cheap; if acts do not correspond words are nothing. No man ever said harder things of the system that makes millionaires and paupers than did John J. Ingalls, Republican Senator from Kansas; and yet, not long before he died, in a public speech Ingalls frankly confessed that his deepest grief was that there was not just one more millionaire—himself!

These are some of the reasons that make it absolutely necessary to discriminate, when the life and teachings of the great agnostic orator and iconoclast are held up for imitation and adoption. Brother Wakeman tells us he has "not swallowed Ingersoll whole," and asks me to reprint his editorial upon the "Curse of Great Men." This I will try to do in next week's Lucifer, and as a fitting close for this week's discussion of the "New Toryism" question will reproduce part of Ingersoll's last public lecture, a lecture in which, as I think, he tried to give the "remedy" that he had refused to give in his speech at Central Music Hall in this city, referred to by Brother Quinn in his recent letter:

"I know the remedy for this general distress, but I won't tell you—I don't propose to be a martyr."

To come out openly for freedom of womanhood and motherhood as the remedy for existing evils at the time referred to would doubtless have meant political and social martyrdom for the then very popular Republican orator, but a few years later, when this orator knew that his political career was practically closed, he probably felt that he could afford to say in plain words what he believed to be the radical remedy in social and economic science, namely this:

"There is but one hope. Ignorance, poverty and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by talk or example. This cannot be done by religion or law, by priest or hangman. This cannot be done by force, physical or moral. To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. Science, the only possible savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother.

"This is the solution of the whole question. This frees woman. The babes that are then born will be welcome. They will be clasped by glad hands to happy breasts. They will fill homes with light and joy."



"Men and women who believe that slaves are purer, truer than the free, who believe that fear is a safer guide than knowledge, that only those are really good who obey the commands of others, and that ignorance is the soil in which the perfect, perfumed flower of virtue grows, will with protesting hands hide their shocked faces.

"Men and women who think that light is the enemy of virtue, that purity dwells in darkness, that it is dangerous for human beings to know themselves and the facts in nature that affect their well being, will be horrified at the thought of making intelligence the master of passion.

"But I look forward to the time when men and women, by reason of their knowledge of consequences, of the morality born of intelligence, will refuse to perpetuate disease and pain, will refuse to fill the world with failures.

"When that time comes, the prison walls will fall, the dungeons will be flooded with light, and the shadow of the scaffold will cease to curse the earth. Poverty and crime will be childless. The withered hands of want will not be stretched for alms. They will be dust. The whole world will be intelligent, virtuous and free."

One who heard Ingersoll's last public address writes us that the speaker introduced the part of his lecture from which this quotation is made in words like these:

"I am about to say what I have long wanted to say, but have not done so"—doubtless because he thought the right time had not yet arrived.

Within one month of the delivery of this speech, the most important of all its utterances, the tongue of Robert G. Ingersoll was still in death. M. H.

#### A Few Facts and Statistics on Vaccination.

In his paper, Good Health, Dr. J. H. Kellogg—an eminent authority, at the head of the largest institution of the kind in the world—prints the following:

"Vaccination is not a preventive of smallpox, and it does transmit other diseases."

From the bulletin of the Chicago Board of Health, 1902, I take this:

"Deaths from typhoid fever 193, increase of 83 over August of the preceding year. There were but nine cases of smallpox discovered in the city for the same month. None had ever been vaccinated, and there were no deaths."

From the annual report of the Board of Health of Massachusetts I take the following, and here we find the disease steadily increasing under compulsory vaccination:

The total number of smallpox cases in Massachusetts from 1883 to 1897, inclusive, a period of 14 years, was 1,407; deaths, 117. From 1897 to 1901, a period of 4 years, deaths from consumption, 26,172; pneumonia, 24,059; cancer, 9,562; diphtheria and croup, 6,320; whooping cough, 1,393; measles, 984; smallpox, 117.

Of the twelve diseases recorded I find that with the single exception of measles, in 1898, the annual death rate of every disease recorded far exceeded the sum total of deaths by smallpox for the entire four years.

Living near here is a man of thirty-nine; he has seven marks on his left arm, the last two of which were made two years ago when he shipped for Liverpool. "It took," and did so well that upon his arrival there the doctor who examined him for the return trip took off the scale to save the virus. In two months after his return he was taken violently sick with smallpox, and was sick nine weeks; was isolated with fourteen others, none of whom took the disease. When well his face was clear and smooth as before.

I could give many more such cases, but space fails.

P. L. AVERY.

#### Spurning A. P. W. A. Basic Principles.

In Lucifer No. 968 I notice Francis B. Livesey says:

"For myself, I want it to be understood that I neither formed nor belong to any association in which members may spurn with impunity the very basic principle upon which it was founded."

In this connection I wish to submit two more quotations from the same writer. The first is from A. P. W. A. circular No.

3170, in which Mr. Livesey endeavors to enunciate the "basic principles" of the association. The sentence I wish to refer to reads:

"The association is not hampered by red tape or officers. It merely has a voluntary secretary," etc.

In the Chicago American of August 12, 1902, we read:

"I am seeking the abolition of public schools, compulsory education, etc. Am President of the American Press Writer Association and am congratulated by many that you have nearly coincided with my views. Francis B. Livesey, Sykesville, Md."

And I may add that the appearance of the above a few days before in the New York Evening Journal was the first intimation any member of the A. P. W. A. had that the "basic principle" of "no officers" had been altered, and they were not at all backward in letting the "Sykesville Sage" understand that he could not "spurn with impunity the very basic principle upon which it is founded," all of which will enable the readers of Lucifer to see why the A. P. W. A. has become such a dark cloud upon the horizon at Sykesville, Md. Elsewhere the sunshine of peace and unity pervade the air, and the association and all of its principles are gaining ground more rapidly than ever before.

A. CLARENCE ARMSTRONG.

17 Leroy St., Dorchester, Mass.

#### VARIOUS VOICES.

G. Kristinasastri, Librarian, Adyar, Madras, India:—If you send us all your publications for review, we shall have them reviewed in the Theosophist and placed in the Adyar Library, thereby making them useful to the public here.

[We are always glad to respond to requests such as the above. In this way Lucifer and its various publications are gradually being placed before the reading public in many lands and climes.]

Miss B. Moe, New York City:—After reading Mrs. Barker's glorious reply to Dr. Edwards' "Awful Fate of Erring Women" I am anxious to be a subscriber to your Lucifer—the Truth-Speaker. You have kindly sent me several copies and I have been impressed with them all, but the last decided me to become a regular reader of the brainy productions of men and women who are not afraid to speak what they think. Long live Lucifer, and may he grow in strength and prosperity daily.

Wm. A. Rogers, Federal River, New South Wales:—I am an old reader and admirer of Lucifer, through the kindness of friends, but for various reasons have had to let my interest lapse. Can send only a little money this time, but want to get the paper regularly for as long a time as my money will cover. Please send name of some good system or teacher of physical culture for both sexes.

[There are many good teachers of physical culture, the monthly magazines devoted thereto, among which may be mentioned "Health Culture," 451 5th Ave., New York City, \$1.00 per year; also "Physical Culture," Townsend Bldg., same city, 50 cents per year, monthly. Foreign subscribers should add 25 cents for postage.]

Mary D. Jenne, Me.:—Inclosed you will find \$1 to pay on Lucifer. I can not possibly do without the paper. It just what the world needs today. I wish I were able to help you more. My heart is with you. I can see that you are working for the one great truth that underlies every reform, and that only when men and women learn to reason, think and act along the lines of Lucifer's thought will the world become a real sweet place of rest and of true enjoyment. I pray that you and your noble daughter may long dwell in the mortal form to send out your best thoughts to a starving world. I recently saw near my own home some of the dark sins sanctioned by our marriage laws—where children come into the world unwelcome and unprepared for. What a shame it is that people will educate themselves upon all other lines and let the most vital, most important subjects pass unheeded. Keep on your good work. My help shall be with you.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 21.

CHICAGO, ILLINOIS, JUNE 4, E. M. 303. [C. E. 1903.]

WHOLE No. 972

### THE MUSIC IN MY HEART.

I've music in my heart, dear love,  
And music all day long;  
It doth to me a comfort prove,  
And makes me blest and strong;  
For when at morn you go to work,  
You leave a smile behind,  
And in that glance a song doth lurk,  
To haunt with joy my mind!

O little seems the fond good-by,  
And word that then is said,  
Yet music's in the smiling eye,  
For all the ways I tread;  
And just a kiss beside the door,  
With word of greeting strong,  
Will help the heart of rich or poor,  
And give it angel song!

—William Brunton.

### The Women Makers of Chains.

"Bright Music in the Hammers, but its Undertone the Dirge of English Womanhood!"

This is the Springfield Republican's heading of a striking article from the London Mail on the life of the women chain-makers of England. It is so graphic and suggestive that we copy it in part:

"The fires of the forges shine from Cradley Heath, from Cradley, from Quarry Bank, from Lye and Stourbridge, and from the rest of the surrounding towns.

"The wind carries to the ear the sound of quick-striking hammers. You will hear the dull hammer thud as the hammer pounds the metal just soft from the fire. You will hear the hammer-thud getting sharper and sharper, as the metal hardens on the point of the anvil, till in the end the thud has changed to a bright-sounding, ringing blow. And you will hear voices—voices clear and bright of sound. The workers in iron are singing at their anvils. Their voices mingle with the quick blows of the hammers. You hear voices and hammer-blows, and the faint, driving swish of bellows bringing up the heat of the fires. In the air is the sharp, healthful smell of iron.

"You are here in the midst of forges extending out and around for miles and miles. The forge is a fine place. In it are bred men. It brings out to the full the strength and brawn and power of the body. And you are here in the country of the forge—where iron is beaten and welded and put into shape. Before you as you walk along the fire of a forge is shining. As you approach, the swish of the bellows loses its faintness, and the blows of the hammers become louder and louder, and the fires become brighter and brighter. And here is the forge and here are the workers. They are women—women making chains.

"Miles and miles of chain. It is made link by link, link by link—and the work goes on from day to day, from week to week, from year to year, from generation to generation. It is as if all the chain of the world was made in this country of smoke and fire and darkness. This black place. This tremen-

dous, far-spreading forge. This vast smithy, wherein women hammer and beat and weld iron. Wherein women forge chains for England. Wherein women forge chains for themselves and their children and for their children's children.

"Link by link. On the work goes. Link by link. Hear the surrounding sound of quick-striking hammers. You hear it from the distance—you hear it from near by—it is behind you—it is before you—it is around you. An all-surrounding, strange sound. A sound that has inclosed within it a curious inner sound. A soul-sound full of sadness and tragedy. It underlies the loud, mingling ring of the hammers. It is beneath the bright, clear, sharp, outer sounds. This mournful soul-sound, it is as a dirge. . . .

"Making chain. Hammering, beating, welding iron all through the day and into the darkness. The forge is a strange place for a mother—the woman.

"Here is an old, bent, gray-haired woman making chain. Her hammer quickly beats and bends the white-hot iron into shape. In a moment she has finished and closed up the weld, and another link is added to the long chain that lies in a heap by the side of the little forge where she is working. She turns to the fire, and as she turns the end of the chain falls on the heap with a dull rattle. With the old, bent, gray-haired woman are working her daughter and granddaughter. Three generations.

"Here in a forge, farther on, is a little boy. He is no more than two years old, and he is sitting upon the cinders within a foot of the fire where his mother is working. The mother keeps an eye on her boy as she works quickly at the anvil. He is too little to be left by himself at home, and so she must keep him here. She must watch him and keep guard over him as she works here at the forge. She must rear him and tend him, and still she must make chain. The little boy is half-asleep as he sits by the glare of the forge. It is near to eight o'clock at night, and it is time that he was in bed. But his mother must still work on.

"Here a girl is working at a forge. Her left hand grasps the handle of the bellows as she blows the fire up to a white heat. She is a good-looking girl, and a young man stands near her, talking to her as she works. One cannot hear what he is saying to her because of the sound from the blows of the hammer, but the light from the forge shines in her face. And the expression of her face tells as plain as words could tell that she is listening to the old story—the beautiful old story that is ever new. He is making love to her. He also makes chain, but he has stopped work some hours before, and he has come to see his girl. She must work on till eight o'clock. After that she will be free to go for a walk with him.

"The wise and good men who make the laws of England have a consideration for the women who make chain. They realize that housework must be done and that children must somehow be looked after, and so they have been generous enough to allow the woman to do a man's work at the forge and at the same time to do a woman's work at home. She can work up to eight o'clock at night.

"The wages a woman can earn at making chain are at the most something less than nine shillings a week. This is her average power of earning. For this she must work at least sixty hours in the week. And she must work as hard as she can the whole time. From morning till night her hammer must go. She must get up very early in the morning, so as to get an hour or so for her housework before she goes to the forge. And then she must work again in the house after eight o'clock at night. It is a life of darkness. And still the women do not know. They sing as they hammer the links of the chain that winds around themselves and their children. But the slave never knows.

"And so the fires of the forges shine from Cradley Heath, from Cradley, from Quarry Bank, from Lye and Stourbridge, and from the rest of the surrounding towns. And the women go on making the links of a great, great chain. They are forging a tremendous, sinister, dark chain in a place of smoke and fire and darkness.

"How the fires of the forges shine! How clear through the distance comes the ring of the bright-sounding hammers!"

The lot of these women is emblematic of that of women everywhere. As a sex they are the victims of a false routine—enslaved by the power of custom and the selfishness and prejudices of society. They accept the apparent necessities of their lives, and help to forge the chains which bind themselves and their sisters. And, strangest of all, they sing as they do so! In this complicity with false conditions they are to be pitied rather than blamed. Women are the industrial "antis" of the human race. In a sense quite opposite to that of Emerson, they "accept the society of their contemporaries and the connection of events." And so the old abuses linger.—H. H. B. in *Woman's Journal*.

#### Note and Comment.

In No. 970 of *Lucifer* R. B. Kerr hits the nail on the head in regard to H. G. Wells' assumption that it is impracticable to breed for better men and women. Wells has enlisted himself as a champion of all the mental and physical incompetents who, often realizing well enough that they are not fit to have children, nevertheless are slaves to parental instinct, and only want a little pseudo-scientific sophistry to ease their consciences while they indulge their selfishness. Kerr has summed up the matter so clearly and concisely that I will not attempt to add anything further.

In regard to prostitution, definitions seem to differ. George Brown regards the assumed diversion of a physiological function from its original purpose, together with its increase in amount, as prostitution. According to his view, there may be both mutual love and financial independence, but if there has been with the woman a diversion of the physiological function from its original purpose, then the woman is a prostitute. Anybody may define prostitution as he chooses, but if we accept Mr. Brown's definition we must be prepared to admit that the whole course of evolution, from monad to man, has been a grand triumphal march of prostitution. Consider the functions of the monad, then consider the functions of the man that has come from the monad, and you will find that diversion of functions from their original purposes constitutes the entire difference between the two. A more accurate definition of prostitution is the exchange of love or passion for something other than love or passion. According to this definition, Mr. Brown is right in stating that prostitution does not exist outside the human family; but according to his own definition, prostitution exists in all forms of life, and even if he revise his conception of the term to include only diversion of the sexual function, he will find the common fowls of the barnyard perpetual refutations of the limitations he places upon the scope of the term as defined by himself. I suppose Mr. Brown is an imperialist. His view of the status of womankind is strikingly like that of the Republicans toward "the nation's wards," the Filipinos—a shameless and immoral sex, that some day we may be able to lift to a higher plane. Mr. Brown must not blush at the idea of Tribly

posing nude before male artists. When beauty is combined with nudity, shame is the last sensation he should feel. Then, too, shame, like some other unpleasant maladies, is catching. Tribly caught it from Little Billie, and here in America we have constantly to guard against catching it from Constock. Mr. Brown is infected, he should not expose others to danger. In Boston male models stand naked before women's classes in art, and, shameful as it may appear, every one is too earnestly engaged in work to waste time on male Triblys or female Little Billies. It appears not to have occurred to Mr. Brown that the risk of shame, like that of sex, ought to work both ways.

Carrie Austin says: "In the earlier stages of man's evolution he thought little of the marriage tie, but the inherited impulse was within him to be eventually recognized and ultimately actualized in a perfected marriage bond." I do not quite understand about this "inherited impulse." It has always been my idea that inherited impulses must be possessed by accession of nearer or further degree, as a condition of inheritance. If this impulse was lacking in the earlier stages of man's evolution it is difficult to see how it could be "inherited" by later generations. To me, a strictly materialistic explanation of the origin of the marriage tie is more satisfactory. The marriage tie arose gradually, like many other social concepts, as the result of various causes and to accomplish certain ends. Upon the side of the male, the main object of the institution was to prevent the woman from running away when the love-relation no longer satisfied her. Upon the side of the female, the central feature was to prevent the man from ceasing to provide her with food, clothing and lodging when the love-relation no longer satisfied him. Each thought it an advantage to be able to hold the other when love no longer satisfied, and so each appealed to the aid of society, through the marriage bond, to enforce their respective claims. History shows that it is hard to tell which got the worst of the bargain.

Wellesley Hills, Mass.

ALEX E. WRIGHT.

#### Heredity.

There is no end to what is said about heredity, and there is no bottom to our ignorance of the subject. We hear constantly of what can be done by scientific breeding; race horses, sporting dogs, fat hogs and long-wooled sheep are held up as examples, and it is implied that the same methods applied to human reproduction would yield like desirable results.

There are reasons for believing this assumption to be a mistaken one. In the first place, animal heredity is much simpler than human, and it is much easier to take account of the factors that make up the problem. The object of the breeder is to improve the animal physically, and the intellectual and psychic factors, while present of course, do not interest him so much. In the race-horse it is speed he looks for, and this he obtains at the expense of some other qualities, as strength and endurance, and while he gets speed, the animal is not improved all around. The highly bred animal is less able to take care of itself than is the one that has not been so improved. The improvement is in all cases for the service of an alien species and is of no value to the animal itself.

Take the pointer dog. His ability to point is not only of no use to himself, but it actually unfits him to survive except he be taken care of by man. Thus all improvement made in the breeds of animals is for the benefit of man and to the detriment of the animal itself.

Again the gain is not brought about by the dog or horse itself but by a superior intelligence acting on an inferior, and always at the expense of the inferior's freedom of expression. When breeding animals man creates or adjusts their environment and they are entirely subject to his management. In the most effective way he denies them choice of partners or of seasons; he is compelled to do so, for all animals would revert to a common type again if left to themselves, and this type would be determined by influence for the most part outside themselves.

If it is proposed to improve the breed of men in this top-down

way, there may be some wisdom in applying cattle-breeding methods to him, but as the object is rather to produce fully rounded personalities, with fixity and strength of character and purpose, it may properly be called "rot." And this even though it was sure to succeed, which it is not; for other factors, not new indeed, but in different combinations, have to be taken more into account. For while in the case of animals the intellectual and psychic factors play a small part, in the case of men they almost dominate the physical. We have men and women with poorly developed bodies who have commanding intellectual and psychic powers, and these are much more useful and desirable qualities than any amount of mere muscle. I need only mention instances like Napoleon, Newton and Moses Mendelssohn.

I think that mere physical factors have less share in determining choice now than in earlier periods, partly because we dress differently and are able to make good any deficiency by padding and other devices of the tailor and dressmaker. A woman may be smitten by a pair of padded shoulders, just as a man may fall in love with one or other of those protuberances which women so much affect. At any rate, if selection is passing from the physical to the psychic and intellectual stage, then it will become increasingly difficult to determine beforehand what the outcome of any union will be, and the uselessness of any scientific or authoritative interference will become more and more apparent.

Then as to scientific breeding of human kind there is one objection that is conclusive, and that is that it would require the submission of men and women to some directing authority which would not only have power to advise but also to enforce its decisions. This is the most grotesque idea that ever entered the mind of man, and is not matter for refutation, but only for plain statement. That some scientific or political board should round us up, look us over, and decide which should breed and which should not! As with horses and hogs and dogs, so with men and women—the herdsman, the gentleman farmer, the amateur breeder are to isolate us, feed us on scientific food, select the mates and seasons for breeding. There might become complaint by the rejected—best therefore to castrate the males and spay the females and make a scientific job of it.

I beg leave to enter a mild protest against any one being empowered to manage these matters for me.

GEORGE BROWN.

#### Woman's Duties.

Lizzie M. Holmes' article, "A Free Woman's Duties," in Lucifer No. 969, I enjoyed very much. It will take many men a long time to get over the bad habit of telling women what they ought to do. Reading that article of Lizzie M. Holmes reminded me of an article written by Benj. R. Tucker several years ago, and published in Liberty. I had a number of typewritten copies taken of that article. I inclose one of these copies, and when you have the space to spare in Lucifer please reprint it. Your friend,

CORNELIA BROCKLIN.

Thanking our good friend and helper we freely and gladly comply. Here is the typewritten article:

"The London Truth thinks that 'the best use to which a woman can be put is to be made the honest wife of some good man and the judicious mother of healthy children.' It is high time that Editor Labouchere, who claims to be a radical, found out that woman is not here to 'be put' to any use whatever. Like man, she has her capacities and her preferences, and, like him, she also has the right to put herself to the uses most in accordance with them. Propagation is an important function in which man and woman are factors equally necessary, but one whose usefulness is entirely incidental and subordinate to the rest of life. Its value depends wholly upon its power to produce human beings good for something more than the perpetuation of the race. The man who should be told that the best use to which he could be put would be to be made the honest husband of some good woman and the judicious father of healthy children would consider himself insulted, and with reason. Why should not woman, too, feel the insult of being degraded in others' estimation to the level of a mere sexual animal, with no brain to speak of above her cerebellum?"

#### The Rights of Women.

Not her right to the ballot, for the Anarchist knows that balloting for a change of rulers can never benefit us as a people. To be useful a thing must be helpful, and the history of the world teaches us that the State is an incumbrance to civilization; laws are a restraint on society; bayonets a barrier to progress.

Observe this: In all countries the many are ruled by the few. The few make laws to benefit themselves, and they enforce them as far as possible. The ballot in the hands of those who can be deceived with the idea that they are the ruling power is a delusion and a snare. Women have the same right in council as men, and it makes us smile to read a noted politician's words: "We doubt the advisability of turning angels into hell to purify its atmosphere."

Of course, Mr. R., you use the words "angels" and "hell" metaphorically, but if you mean that women should keep out of hell (politics) you are certainly wrong, for we are already in there.

We suffer from the vicious management, the almost infernal administration of man-made laws. We bring children into the world knowing they must undergo the same or worse. We see our lawmakers making all sorts of preparations for war, and know that our sons will be called upon to kill or be killed by their fellow men. Seeing, feeling, knowing all these things, it is not human nature to sit idly by and not try to help make the conditions better.

We have been called angels long enough. We have come to think some other name more applicable to beings who toil sixteen hours a day for a bare living, or to one who pays taxes to support a government which practically places her with idiots, criminals and the insane. Angels are supposed to have nothing to do except to look pretty or perhaps sing, with accompaniment by a golden harp.

We do not need more laws, but to abolish all we have and live in voluntary association in which both sexes would enjoy complete freedom. Fanny Fern, in speaking of the Pilgrim Mothers of New England, said: "They had to endure all that the Pilgrim Fathers endured and the Pilgrim Fathers besides."

So it is with us. We have to live under the laws, and with the men who make the laws.

MYRA PEPPER.

#### The Gospel of Emerson.

In many cities the hundredth anniversary of Emerson's birth was celebrated on Monday, May 25. Many preachers took Emerson for their text on Sunday preceding this anniversary. The occasion seems to call for restatement of some of Emerson's noted sayings. Here are a few taken from his essay on "Self-Reliance":

For non conformity the world whips you with its displeasure. Society everywhere is in conspiracy against the manhood of every one of its members.

Society is a joint stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater.

The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs.

Trust thyself; every heart vibrates to that iron string.

The other terror that scares us from self-trust is our consistency.

A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines.

With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall.

Out upon your guarded lips! Sew them up with packthread, do. Else if you would be a man, speak what you think today in words as hard as cannon balls, and tomorrow speak what tomorrow thinks in hard words again, though it contradict everything you said today.

I hope in these days we have heard the last of conformity and consistency. Let the words be gazetted and ridiculous henceforward.

High be his heart, faithful his will, clear his sight, that he may in good earnest be doctrine, society, law to himself, that a simple purpose may be to him as iron necessity is to others.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same*.

**LUCIFIC**—Producing Light.—*Same*.

**LUCIFORM**—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## The Curse of Great Men—Their Errors.

Such is the heading of a leading editorial by Thaddeus B. Wakeman in his paper, the Torch of Reason, Kansas City, Mo., dated May 21, E. M. 303 (1903). In compliance with his letter printed in last week's Lucifer this editorial on "The Curse of Great Men" is herewith given entire:

"Call no man master," says Dr. Roberts—and it is well to say, but how are you to help it? If you are not able and complete enough to 'go it alone,' what other way is so good as to tie onto some one who is? Until Science came, and that was only 'yesterday,' there was no other way. Under Theology and Metaphysics there could be, and is now, only an authority, a one-man government. It was the pope or priest who knew the will of God and his word; or the magician, sage or wise one who knew the spirit-essence and wisdom of things by a higher intuition or skill. There was nothing to do but to make masters of those superior people who had superior beings or exclusive wisdom back of them. That means that until Science came the masses were RELIGIOUS, and so mental, and so moral, and so economic, and so political SLAVES. Now, by the help of Science, Paine and Jefferson, we have taken up the attempt at political freedom and are trying to work back to religious emancipation, which will result in enabling us to say, 'I call no man Master!'—and that ONLY will do it!

"The reason that will do it is that Science discovers and makes us FREE heirs and owners of the INFINITE and ALMIGHTY UNIVERSE. We cannot be glad enough when we realize the fact. No bounds to our (my) universe and no god to make it a slave-pen. There is no mystery or mysteries about it! No spirits or spooks, 'principles' or angels—except the limitations and obfuscations of our own minds. There are only things, FACTS, and the PROCESSES and ORDER thereof, which we call 'laws' or Truths—i. e. what we may TRUST to. This being so, and being discovered, THEN only is it possible for us to be free! That is the only 'Truth that sets us free,' and justifies an almighty Fourth of July. This scientific truth is a MODERN discovery or invention. The old, the Bible folks had no true idea of Truth, and really knew nothing about it—except as the Greeks guessed. We and TRUTH being thus FREE, can now 'get together,' without Masters or Gods of any kind. We don't have to ask them to grant us their 'say' as Truth, or to take their authority. We have tested truth as authority, never authority as truth.

"But the old Bible habit clings to most of us—a great man is great every way—for he is not inspired or specially gifted by God or spirit to know or do so much? Instead of TESTING his truth and taking ONLY that, they swallow the man whole—errors and all! It is this old Theological, Bible, Metaphysical habit that makes the errors of great men such an awful curse to the human race. For their good is made to force their bad on us. Seldom can one man get hold of but a little that is really true and good; but to get that we have to be cursed with all of his errors, nonsense and limitations. So it has been with 'gods' and men: Jehovah, Christ, Paul, Mohammed, Swedenborg and J. Smith. Nor less with the humans: the Greeks, Romans, the moderns: Aristotle, Caesar, Charlemagne, and also our scientists: Newton, Comte, Spencer and even KARL MARX!

"TEST IT! What is True? What is Good? What is Beautiful? For that, pay and infinite gratitude—but mastership never!

In order to do complete justice to our Kansas City contemporary I print his editorial just as it appears in the Torch—capitals and all. That there is much in this quoted article with which I am in full accord is freely and gladly granted. The chief point of difference between Brother Wakeman and myself is in the use of the word science—the assumption on his part that we are now living in an era of Science, spelled with a big S, just as the theologian spells his God with a big G—instead of living in the DAWN of the scientific era, as I think.

Science means knowledge, or, as some define it, "knowledge systematized," and made available for use. But science is progressive and therefore changeable.

What is received as science today is very liable to be discredited as such tomorrow.

Leaving out of the question a few abstractions, of comparatively little worth to any one—except perhaps to the classes which rob and enslave their less "scientific," less cunning and covetous neighbors—there is no absolute science, there are no unchangeable truths.

That which men wrangle over as truth is relative; not positive, not absolute, not eternal or unchangeable. It all depends upon the point of view.

To speak of "Science" as an ENTITY, as Brother Wakeman seems to do; as a self-existent and all-powerful actor, factor, creator or redeemer of men, is to use a metaphor, a figure of speech, an abstraction, scarcely less fanciful or less mischievous than are the personifications called God, Jehovah, Satan, Society, Government, Law, etc., etc.

To speak of an "Infinite and Almighty Universe," an "almighty Fourth of July," of "infinite gratitude," etc., quoting the Torch of Reason, appears to me to be simply a revamping of the old, old personal God idea, a renaissance of the old slavish idea that Government, Law, is something separate from, above and beyond the people, the common people, who are supposed to be created simply that they may be governed; which idea involves also the duty of grateful, filial, unquestioning submission to a paternal power—the personified State, Government, Law—in a word, God.

"GREAT IS ALLAH! AND MOHAMMED IS HIS PROPHET."

The mental concept called God has been the direct cause of much of the hate, the persecution, the wars, murders and miseries of mankind, as we all know. This need not and would not have been if each had been allowed to make his own god and worship it in his own way. But love of power seems innate in the human mind; hence arose "prophets" who claimed to know more about the unseen and unknown than did their fellow human beings, and because of this assumed superior knowledge they and their followers in all ages have tried to compel others to accept their peculiar brand of the god-idea.

Is there not great danger that much the same thing is now to happen with what we call Science? Brother Wakeman talks of science in the same way that the Christian or Mohammedan talks of his god. Does he aspire to be the authoritative spokesman for science, as Mohammed claimed to speak for Allah, and as the Pope of Rome now claims to speak for his god, Jehovah?

Is there to be a prophet of a new dispensation—the scientific dispensation, or era?

Brother Wakeman claims to be a Positivist in science and religion. In his lectures to which I have listened he speaks with as much assurance that he knows the limitations of science, of nature, as does the most bigoted theologian when speaking of the fundamentals of his creed.

## WAKEMAN OR INGERSOLL?

In the new Liberal University that is being established by the friends of Free thought at Kansas City, Mo., and of which Brother Wakeman is now president, there is to be an "Ingersoll Chair," an Ingersoll professorship. Funds are being collected not only to endow the university on a plan quite similar to that of the sectarian universities of the country, but also to endow a

particular professorship to be called by the name of the great American Agnostic orator.

Does this mean that Ingersoll is to be the patron saint of the new university, the prophet of science and Freethought, and that the professors must teach only such doctrines as those taught in the authorized editions of Ingersoll's works?

And since Ingersoll, like all other great men, is not always consistent with himself, will this fact not require an authoritative expounder, one who can tell us exactly what Ingersoll meant and what he did not mean?

And will not this necessity for an authoritative interpreter of what Ingersoll taught, and what Science teaches, give rise to endless dissensions, to schisms, persecutions, hate and wars, just as has happened in the case of the various "prophets of God"?

Wakeman says Science will make us free. So likewise the religious teachers iterate and reiterate that the "Truth will make you free"—meaning of course their own particular brand of truth, and when Wakeman says, "No spooks, 'principles' or angels except the limitations and obfuscations of our own minds," he seems to be giving us to understand that there is no truth, no science, outside of the materialistic cult, the "positive" philosophy, with which he and Ingersoll are identified.

Yes, yes; "the old Bible habit clings to most of us—a great man is great in every way, for is he not inspired by God or spirit to know or do so much?" Brother Wakeman mentions a number of instances of great men being "swallowed whole"—Christ, Paul, Mohammed, Aristotle, Newton, Comte, Spencer, et al., and "even Carl Marx." Why not add Ingersoll? Is not Ingersoll's name equal in fame to that of Marx?

I am glad, however, that our positivist brother protests against "swallowing a man whole—errors and all"; hence I shall watch with interest the evolution of the Liberal University, of which he is the president and at present the chief spokesman.

M. HARMAN.

#### On the Picket Line.

"Postoffice Scandals" occupy just now a large space in the public prints. Large promises are made that "no guilty man shall escape," meaning that none shall escape punishment if found guilty of complicity in the acknowledged robberies of the postoffice department of the falsely called people's government. Patrick Henry said he knew no guide for his feet but the lamp of experience. Guided by this lamp we are safe in saying that the most guilty offenders connected with postoffice crookedness will not be punished—not even by dismissal from office. The worst of all robberies suffered by the people through the connivance of the post office officials is the "bounty," the "graft," the "boodle," that is paid to the railroad magnates for carrying mails, by which crookedness many hundreds of thousands of dollars are paid into the coffers of the railways, every year, that would not be paid if the contracts for carrying the mails were made and enforced on principles of common business honesty and fairness. These high-handed robberies of the people's pockets have been exposed so often, all to no purpose, that those who read the scare-heads in the papers concerning later postoffice scandals, have reason to cry out, in the language of the street, "O, Rats!"

Another of the sensational headings in the great dailies is that about Rockefeller and the banks, namely, that the Standard Oil magnate now proposes to control, in his own interests, the money market of the country as he now controls the kerosene market to his own interest. That this can be done under the law-restricted supply of legal tender currency—under the regime of a gold standard currency, is nothing new. The only new feature is that the bankers of the country, as well as the common people, are to be made the victims of the artificial scarcity of money, that is, victims of a financial scare whenever it suits the whim of the billionaire Octopus, with a few scratches of his pen, to produce such scare.

Whether the Republican party managers can persuade the said Octopus to postpone his financial squeeze till they can get

another four year' lease on the governmental farm, remains to be seen.

And still another fruitful theme for the newspapers that live and grow fat on sensationalism is the slaughter of Jews by their fellow-religionists, the Russians. I say fellow-religionists, for they all worship the same god and use the same book—in part, at least—as their bible, or book of sacred records. Christianity is simply a reformed or evolved Judaism; Jesus and his apostles were all Jews. Why, then, cannot they live together in peace?

The answer seems to be, as stated in another article in this issue, that the prophets of Judaism and of Christianity do not agree in matters of detail. The Jews want but one god, Jehovah, while Christians want three—Jehovah, Jesus and Holy Ghost; perhaps we should say the largest division of Christians want a fourth divinity, "Holy Mary, Mother of God."

A noted writer once said, "Nothing ever hated like religion," and this new religious outbreak seems only a fresh illustration of the truth of that saying.

Would a religion based on "science" be more tolerant, more humane, than those founded on myth and fable? M. H.

#### Appalling Calamities.

Last year the civilized world was horrified by reports of death and devastation by floods of lava emitted from craters of volcanoes in the West Indies. These almost unparalleled disasters were followed by great floods of water in many sections of the United States and elsewhere involving immense damage to crops, and causing the loss of many lives. Now the press dispatches from the great Middle West bring news of greater loss of life and property than ever before known in that part of the country, caused by overflow of the Kaw river and other streams tributary to the Missouri and Mississippi.

The greatest destruction of life is at North Topeka, Kansas, a city of fifteen thousand people, nearly all of which was destroyed by flood and fire; the number of lives lost being estimated at from 170 to 250; loss of property estimated at four millions. At Kansas City from fifteen to fifty lives are reported lost, with an estimated destruction of six millions worth of property. At other points in Kansas, Missouri, Iowa and Indian Territory many deaths and great destruction of property are reported, including many millions of dollars to farmers and to railways.

At this writing—Monday morning, June 1, the reports are too meager to be very satisfactory, but enough is reasonably certain to justify the statement that no such disaster was ever before seen in the great Middle West since settled by the Caucasian race.

M. H.

#### Books Received.

"The Root of All Kinds of Evil," by Rev. Stewart Sheldon, Chicago. Chas. H. Kerr and company. Price ten cents.

"The Republic of Plato." Book third; translated by Alexander Kerr, Chicago; Chas. H. Kerr and company. Price fifteen cents.

"God's Children—A Modern Allegory," by James Allman, Chicago; Chas. B. Kerr and Company. Handsomely bound in red cloth, price fifty cents.

"The True Science of Living—The New Gospel of Health—Practical and Physiological." By Edward Hooker Dewey, M. D. Introduction by George F. Pentecost, D. D. Published by Chas. C. Haskell and Son, Norwich, Conn., and by L. N. Fowler and company, London, England.

This is a book of 323 large pages, very superior paper, type and binding, "for physicians and laymen," price, linen binding \$2.25; buckram \$2.50.

From lack of time and physical strength I have not given these books and booklets the careful examination necessary to

justify a critical opinion of their worth, but hope to make selections soon from their pages, that will enable our readers to judge for themselves as to their respective values. Other books and pamphlets will be noticed as space and time permit.

"A New Religion," by C. P. W. Longdille, Auckland, New Zealand. For circulation among adults only. Price one shilling sixpence. The Author says in his preface:

"The object of this little work is to outline the basis of sexual morality, and to show how the sexual instincts can be brought into harmony with the wants of a highly civilized humanity, by establishing an entirely new system of marriage, based upon and in accordance with the laws of our nature."

M. H.

#### To Michigan Women.

Some time ago Melvin A. Root, a lawyer of Bay City, compiled and had published the little book named "The Legal Condition of Women and Girls in Michigan."

He did this believing that women should know their legal standing. This book is sold for ten cents and has in it the answers to dozens of questions pertaining to property matters, any one of which, if the information was asked from a local lawyer, the person asking would be expected to pay for at lawyer's prices.

One lady, when returning the book, which she had borrowed of me to read, said: "It makes me ashamed that I am a woman!" The reply to her was: "I would be ashamed to be a man and make such laws for women."

No woman should be without one of these and no girl should enter the marriage relation without first knowing all the book contains.

Send ten cents for one to Melvin A. Root, 1209 Fifth avenue, Bay City, Mich., and do so soon, for the edition is nearly sold and he may not put out another.

B. B. R.

#### VARIOUS VOICES.

E. M. Dewey, Oakland, Calif.:—Have just been reading your article, "The Outlook for Free Thought and Free Speech in America." It only expresses the views I held when I lived in Washington, D. C., in 1853-4—"Know-Nothing" times, when a Know-Nothing Mayor (Tower) was elected, and the Washington Monument was being erected. I observe the same thing going on in this place, in San Francisco, Sacramento, and other large centers in this state [municipal control passing into the hands of the Roman Catholics]. But there are contra forces working also—unseen and equally powerful forces, probably. I hope you and I may weather the approaching gale and live to see its effects on the world.

Ed. W. Chamberlain, N. Y.:—Don't you ever be afraid that I will not read all of Lucifer. No paper is so welcome or so eagerly read as Lucifer, when it comes on its weekly visit. I cannot forget the old times when my sympathies went out to Lucifer and its noble editor during the long struggle with the postoffice blackmailers. What a hard time the Postmaster General is having today to cover up the rascalities of the blackmail bureau and to divert public attention from its infamies. The public is too well informed for the Postmaster General's whitewash to do much good. It would be better in result and more commendable in motive if he were to call upon all the victims of the blackmailers to tell their stories and with the force of the testimony that could be elicited dismiss the rascally incumbents and close the blackmail bureau forever.

L. V. Pinney, Winsted, Conn.:—I inclose a dollar subscription to Lucifer, which continues to diffuse more light to the square inch than any other luminary in the market. But you should have a "fat contributor"—one who does not take to reform with such everlasting seriousness. Admit that the world deserves to be scolded at and preached at, but know also that there are occasions when it should be laughed at; and if the

grim gladiators see nothing in the world to laugh at, let them some time take a day off and look at each other. Reform need not always wear the melancholy look of one about to have a tooth extracted; nor the lean and hungry look of Cassius; nor the wrathful attitude of a woman cleaning house; nor yet the monstrous profundity of the preacher ready to "bust" into utterance about Christ and Him Crucified. Is there then no laughing "child among ye taking notes?"

J. B. E., Philadelphia, Pa.:—Inclosed find 25 cents for extras. I send you some papers containing cartoons on the Press Muzzler, which I think you will appreciate—the blue law crusade, the increase of salaries of chaplains from three to six dollars per prayer for aid from the throne of grace, etc. I also send lists of large and liberal donations—by the Legislature—to religious institutions, etc. The press of the country is pouring these cartoons and criticisms into the office of the North American. I hope you will add yours in Lucifer. I was particularly interested in your editorial on the decadence of Liberalism since the convention—in this city—in 1876. There was a time when the Liberal League of this city maintained a free platform; when speakers were given a hearing on all subjects and had large audiences, and when Liberal literature had a large sale. Today in this city Paine anniversaries are a thing of the past. Just think! Philadelphia, the city of Paine's literary triumphs, and where the Declaration of Independence was signed.

[While there is much to discourage the optimistic Free thinker—the logical, the radical Free thinker—in this report of Brother J. B. E., it is pleasant to remember that it is always "darkest just before the dawn." The late legislation in Pennsylvania against freedom of the press—the "Press Muzzler," as it is called by our correspondent—is rousing a storm of protest all over the country, that may result in a new convention of Liberals in Philadelphia and in a new declaration of independence. M. H.]

We will speak out, we will be heard,  
Though all earth's systems crack;  
We will not bate a single word,  
Nor take a letter back.  
Let liars fear, let cowards shrink,  
Let traitors turn away;  
Whatever we have dared to think  
That date we also say.

—James R. Lowell.

The sex superstition is so thoroughly a part of our being that we refuse to discuss it or endeavor to remove it, though evidences of its miserable results are as common and conspicuous as can be, everywhere. Even many libertarians shrink from putting their ideas to the test in this respect and hang back with ill-concealed dismay, advising that the problem of sex relations be left to settle itself when the economic question is settled. If these individuals will tell us how the economic question can be settled while woman holds her present status in society, and is dominated by the ideas which she labors under as under a heavy cross, it will be more to the purpose than red faces and angry and incoherent protests can.—W. F. Barnard in Free Society.

John Mitchell told a story recently in the Clover Club of Philadelphia which was of a certain grim humor. Mr. Mitchell was talking about the seriousness of life, and said there were two sisters, seamstresses, who lived in a little room and earned their bread by sewing. They were young and pretty, but they seldom laughed; they never wore comely clothes; they did nothing but sit in a stooped attitude sewing all day and a good part of the evening. One night, when she was quite worn out with labor, the younger said to the older sister:

"Oh, dear! I wish we were both dead."

The older sister's mouth took on a grim smile as she returned:

"Be still and work hard. Business before pleasure."—Ed.

The Chicago Society of Anthropology has adjourned till the first Sunday in October.



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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 22.

CHICAGO, ILLINOIS, JUNE 11, E. M. 303. [C. E. 1903.]

WHOLE No. 973

### Justice to the Unborn.

In No. 969 Lizzie M. Holmes takes me to task for giving my opinion as to the steps which must be taken in order that children may be born well. She gives several reasons for her disapproval, one being that "in our present stage of progression nobody knows anything about the laws of heredity or prenatal influence."

So far as prenatal influence is concerned, Mrs. Holmes is right; indeed, most biologists are at least skeptical about the existence of any such thing. With heredity it is very different. Here we are on firm ground, for, although there is much we do not know about heredity, yet we are sure of the great essential fact that like begets like.

Mrs. Holmes seems to concede without reserve the fact of animal heredity and the astonishing achievements of breeders. But she holds the old theological view, that a certain mammal called man is essentially different from other animals. She believes that a law which operates with absolute uniformity from the lowest plant to the highest ape suddenly stops at man, and that we cannot argue from animal to human heredity.

On the contrary, I assert that the aforesaid law of heredity applies as strictly to man as to all other animals, and has been observed in all ages so to apply.

In the first place, we observe that human parents always have human children. Moreover, we know that race characters are transmitted with perfect regularity. Negroes beget negroes, and whites beget whites. These are strange coincidences, if like does not beget like.

We also see every day that personal features are transmitted. When a baby is born, the first question is whether it is like its father or its mother. The fact that parents and children, brothers and sisters, resemble each other, is so well known that I need not dwell on it.

But what about mental heredity? Well, what about it? Do we not constantly hear it said that So-and-So has "the Smith temper," or "the Wilson manner," or "the Brown selfishness"? Is it possible that any one has not observed the mental as well as the physical resemblances which run in families?

Fortunately we have statistics to verify our observations. Great musical talent is very exceptional, while the faculty of musical composition is so rare that the appearance by mere accident of two musical composers in one family would be a strange phenomenon. Yet in two or three generations the family of Bach produced no less than one hundred highly skilled musicians, of whom at least three or four had a genius for musical composition. Whoever wants plenty of facts about mental heredity should read Galton's "Hereditary Genius."

It is equally clear that vicious propensities run in families. Everybody has heard of the Jukes family, of which considerably more than a hundred criminal, insane or drunken members have been traced. I was reading only a few weeks ago of a professor

in Bonn who has traced the descent of several hundred drunkards from one drunken woman of the eighteenth century.

But, says Mrs. Holmes, "I believe it is generally conceded that hereditary influences do not count much against surroundings after the child is born." I should like to know the name of any biologist who ever conceded anything of the sort. Meanwhile, let me quote from one who did not.

In his "Life and Letters" (I., page 22) Charles Darwin says: "I am inclined to agree with Francis Galton in believing that education and environment produce only a small effect on the mind of any one, and that most of our qualities are innate." I think that this is exaggerated, but it is true every day we see the failure and wreck of those who have every advantage of surroundings and the success of those who have none. Immediately after reading Mrs. Holmes' article I took up the Clarion and read one of the famous articles of Robert Blatchford on "Science and Religion." Surely Blatchford is a wonderful example of what can be done in spite of bad surroundings. He was brought up in the deepest poverty. He says in "Merrie England": "I have picked up half a dozen empty bottles off as many ashpits, when a child, and sold them for a penny to buy coal. I have gone out many a time to buy a quarter of an ounce of tea and a farthing's worth of milk." Yet without any assistance he has become the best journalist in England and the author of the most successful Socialist book ever written. That is heredity, not environment.

Why, then, is it that so many people are less certain about human than animal heredity? The reason is simple. Each one of us has two parents, four grandparents, eight great-grandparents, sixteen great-great-grandparents, and so on. Not only are we likely to inherit from either parent, but it is very probable that we shall inherit qualities that were latent in our parents, but appeared in our remoter ancestors. Nothing is more common than a boy who is liker his grandfather than his father. To have a perfectly exact knowledge of a man's heredity we should know all about every ancestor for many generations. We have that knowledge about racehorses, prize dogs and other well-bred animals; but I doubt if there is a man living who knows anything about all his sixteen great-great-grandparents. In the future, however, as much interest will be taken in breeding men as in breeding horses, and then full particulars of pedigree will be carefully preserved.

Of course, heredity is not an exact science. You may take the two best racehorses of the year and breed from them, but you cannot be sure that the foal will ever win the Derby. It is merely a science of averages and approximations, but that has not hindered breeders from effecting revolutions by skillful selection. It is the same with men. We cannot say that the son of tall parents will be tall, but we can say that the average height of the children of tall parents is greater than that of the children of short parents, and that the best chance for a child to be tall is to have tall parents and ancestors.

When we know that like begets like, we know all we need to accomplish any miracle of breeding. Whatever quality we



wish to develop, we have to keep on breeding from people who possess that quality and we shall develop it to any extent we please.

No other responsibility is so great as that of parenthood.

We are descended from creatures that lived many millions of years ago, and millions of years hence the world will be filled by the descendants of those who are living now. I am convinced that happiness and misery depend more on inherited temperament than on any external conditions. The philosophy of pessimism was written by Schopenhauer and Von Hartmann, who had everything they could wish for; while a poor Italian organ-grinder is often the happiest of men. The only way to be happy is to have happy parents and grandparents, and that is much the same as having healthy ones. At the risk of incensing Mrs. Holmes still further, I would suggest that all who think of becoming parents should remember that the happiness or misery of all future generations depend to some extent on their action.

R. B. KERR.

### Prostitution and Mental Healing.

EDITOR LUCIFER: It is a long while since I have written anything to Lucifer, for reasons which those who have read it since October last must understand, though they do not know as much about them as you and I. The contents of No. 970 have roused me, however, to make another effort.

In many respects this is one of the most interesting numbers that has yet appeared. The contributors cover a wide field, they deal with subjects of the highest importance to the sexual problem, there is a radical difference in their methods as well as their conclusions, but it all turns about one vital point.

First on the list stands George Brown, from whose article I learn the following maxims in sexual philosophy:

1. No animal except woman is a prostitute.
2. Every woman is a bit of a prostitute.
3. By becoming a prostitute, a woman has socialized and humanized the sexual function and greatly increased the happiness of life.
4. Woman became a prostitute to please man.
5. Nothing ever prevents her being a prostitute except that man does not want her to.
6. When she is a prostitute she is only an animal.
7. When man has cured her of being a prostitute she becomes human.
8. Man, though he be an angel, cannot cure her of being a prostitute.
9. Because nothing is so congenial to her as prostitution.
10. Many women have ceased, and all will cease, to be prostitutes.
11. This is effected by pitying prostitutes and honoring women who are not prostitutes.

If this were all, I should leave Mr. Brown to reconcile 1 with 6; 2 with 10 and 11; 3 with 7 and 11; 4 with 5; 7 with 8 and 10; 9 with 4, etc., etc.,—propositions which strike me as contradictory.

But now comes Carrie Austin, and explains that "the marriage question" is one of those which "will not yield to the methods of physical science nor to the lower faculties of the human mind"—such as the logical, which teaches that of two contradictory propositions, like George Brown's 3 and 6, one must be true and the other false. Questions of this subtle character can be settled only by instinct—that is, by reference to traditional notions and prejudices, like Mr. Brown's, without regard for either evidence or consistency.

Lest there should be any doubt of Carrie Austin's meaning, she informs us that "in this royal road to understanding it is each one for himself." It is only "the childish, man-made inventions [of logic and induction] which at their highest working capacity yield [she says scarcely, but I will take the freedom to substitute even] a grain of truth for a lifetime." The God-made method of instinct leaves every one free not merely to have his opinions, but to advance them, in the true spirit of dogmatism, as self-evident, no matter how much they disagree with other people's instincts, the facts, or one another! Not much truth-finding there.

Carrie Austin leaves us in no want of illustrations. "It was in this way that Jesus the Christ grew in wisdom, with no other effort than a mental-spiritual one." It was, it was! It was exactly in that way that this most illogical of geniuses launched upon the world an unrivaled jumble of great thoughts and crude absurdities, which latter, being alone intelligible to his ignorant disciples, produced the Dark Ages.

It is a relief to turn from such stuff as this to R. B. Kerr and Dora Forster, who may indeed make some mistakes, but apply as well as they can that inductive method by which alone a "grain of truth" has ever been crammed down the unwilling throat of ignorance, calling itself intuition. Mr. Kerr does not seem to know much about those immense contributions to the science of heredity which have been made by Lombroso and his school; but he does know that offspring are like their ancestors—that figs are not gathered from thorns nor grapes from thistles—that passions which must result in propagating consumption or insanity are bad for the race, all talk about "barnyard morals" to the contrary notwithstanding. And how does he know it?

By the exercise of "the lower faculties of the human mind, which barely yield a grain of truth for a lifetime spent in their application"—by the method of induction—the method of work, of patience, of observation, of experiment, of record, which alone has ever enabled any one to learn anything.

Similarly, Dora Forster sees clearly that no light is shed on the sexual problem by such assertions as that "the magnetic tie" originated in "the divine instinct," by virtue of which man would be like his Father-Mother parent—so blended that they represent "one God!" She is aware the real origin of marriage can be learned only by such "childish man-made methods" as history and archeology—which show that it originated in the exclusive claims of big chiefs to captives. She understands that such questions as whether woman's love tends more or less to variety than man's are not to be decided by "instinct," but only by a very wide induction, taking due account of all difference in environment. She even appears to see through a very common error—that of confounding variety and mutability, and either, but especially the former, with sensuality. My own experience, which I give only as that of one person—but which, for that, is pretty extensive—teaches me that variety-loves are usually permanent; that it is the seeker after unreal affections who changes his feelings, and that the latter condition is more associated with sensual and animal passion than the other.

Carrie Austin says, "Just as medicine is being superseded by . . . the mental cure . . . so our present awkward and inefficient methods of truth-seeking [by reason, the peculiar faculty of man] will be replaced by"—her favorite instinct, the faculty man shares with brutes.

The comparison is perfect. The rational and the intuitional methods are strictly parallel in the two cases; and in both it is as false as possible that the rational is giving way to the other. In both the rational is rapidly superseding the intuitional. Your life has been devoted to substituting Reason for alleged instinct in the relation of the sexes. Can you help seeing now that what resists this change in sexual matters is just exactly what resists it in everything else? What, in regard to medicine, was the method of "Jesus the Christ" and all the vagabond thaumaturgists before his time or since? To talk nonsense to the sick about "mental cure," take the credit if they lived, and if they died say the angels took them to a better country!

If you doubt this is analogous to the method by which sexual relations have been regulated, till science (largely medical) began to deal with them, Carrie Austin shall be witness that it is. She says, indeed, she wants no laws to enforce absurdity in either case. But you will catch a Tartar if you believe it. Nonsense unbacked by laws has no show against science. Vivisection and anti-toxins are driving the destroying angel of cholera and the sweet little cherub which presides over diphtheria off the earth, with the Abbe Edgeworth's valediction, "Ascend to heaven—nobody wants you here!"

Then what is the Movement in Favor of Ignorance going to do about it? If you wish to know read the Animal's Defender, and you will soon learn that the Movement in Favor of Ignorance is always for "more laws," and more Comstocks to enforce them or to levy blackmail upon condition of leaving them unenforced. The Movement in Favor of Ignorance is a brute; and as it appeals from reason, the faculty of man, to instinct, the faculty which connects man with brute, so it will always, on occasion, appeal from that to force, in which the brute is entirely unveiled.

This grotesque chameleon, which has no color but that of the object it happens to be upon, and which can swim to no port because its members do not match, has yet a brain (situated at Rome) and a spinal cord which, governed by its Jesuit manipulators, will always be able to stick one claw or another in the way of any advance of knowledge. Therefore, it is an organism, which to aid at any point is to aid at every point. And therefore, to oppose it equally at all points is the obvious policy of whoever aims to substitute reason for dogmas calling themselves intuitions in anything, as you do in respect to sexual matters.

C. L. JAMES.

#### REPLY.

The persons and journal named in the above will probably want space for reply. For myself, I wish only to say, in reference to the very guarded, not to say ambiguous, criticism contained in the first paragraph, that looking back through the file I find an article of nearly two columns' length signed C. L. James in No. 957—or a little over three months since—and it strikes me that to give another page now of our limited space does not show very great discrimination against our critic; and would simply add that while I would by no means disparage the merits of our Eau Claire correspondent, neither am I insensible to his demerits, prominent among which is his exaggerated opinion of his efforts and of the value of his writings to Lucifer's readers. Judging from many letters received from these readers, the disproportion between his own estimate and theirs is something enormous. Trying hard to be just to all, I feel sure that, all things considered, no man has been shown greater favors in Lucifer's columns than has the writer of the above article.

M. H.

#### Character and Heredity.

So much that is pleasing to peruse and valuable to know has appeared from various pens that I often wish to extend commendation to the Lucifer editors and contributors, but must desist and offer a little constructive criticism instead.

Adeline Champney and others endeavoring to clarify their thinking may find it profitable to have the following points put before them for consideration:

The first law of heredity, "like begets like," persists in all reproduction, with variations of differing degrees.

The fact that all bees of one breed are practically alike in consequence of this law of heredity may not apply any more strictly in the science of the reproduction of the human race than if it were a fact that every individual bee differed from every other.

Reasoning by analogies, by comparisons, is often so misleading. In fact, all dogmas persist on the strength of analogies that appeal to most minds as logical.

The strength of the heredity argument as related to man lies in the point-blank fact that among the many animals like begets like with such force that these inherited tendencies control the conduct and character of the subject through life. Generally speaking, this is the argument, with its boundless examples among horses, dogs, bovines and other species of animals.

By analogy we proceed to prove that it holds good among men. But note that these most conspicuous examples are oftentimes the abnormal. Among mankind about three-fifths of those born into the world die before five years old; among the survivors not many are weaklings or abnormal, but note how conspicuously an inherited weakness appears among the surviving few! Abnormal eccentricities may be accentuated, and some of these, such as appear to us as evidences of strength of charac-

ter are really abnormalities, and more often, perhaps, accelerated in development by the approbation of others rather than by unusual hereditary endowment.

The conclusion that among the human race physical characteristics closely correspond to the first law of heredity may be well substantiated. That it does not operate or has not been operated as strictly as among the vertebrates mentioned before is quite evident. It seems to me that the fact is this. In our comparisons with animals we forget that man has a brain—a cerebrum, and not simply a cerebellum.

Among physiologists, psychologists, and phrenologists it is known that whatever function the little brain or cerebellum may have, it is at least the nervous seat of sex, just as the cerebrum is the nervous source of our sight-seeing power, if I understand correctly. It may not be contrary to scientific conclusions to say that the little brain is the motor that furnishes nervous energy to control our voluntary and involuntary motions. It is pre-eminently the brain of the animal. In racehorses it is inordinately large, since their power of motion is so much cultivated. This cultivation lends vigor to hereditary traits in reproduction that perhaps could not be acquired by man with his complex brain. It is probably the seat and source of instinct and of instinctive impulses. Animal characteristics may conform to the law of heredity, and consequently the more abnormal the recipient of hereditary traits, the more his mental caliber, his character and consequently his conduct will conform to these inherited traits. The kleptomaniac is an abnormality; the dawdling idiot, actuated but by inherited animal instincts, is another. The idiot is heir to an abnormal cerebrum.

Given a healthy body and a normal brain, and the force of environment will defy all the known laws of heredity as far as mental characteristics are concerned.

If I and my brother are reared by the same mother, nursed at the same breast, raised in the same surroundings under the same roof, heredity should make us alike. We are accustomed to account for opposing traits in children of the same parents with a mental assurance that is exasperating. If "it's inherited," why am I not combative like my brother? If it is not, then we have a thousand factors that may account for this disparity in disposition.

Who can say with assured certainty that some characteristics are like those of the father, others of the mother, by reason of heredity, when all these factors of surroundings and association would tend to secure that result? Who can say that it may not be a little of both? Is not the conclusion valid that the force of environment is invaluable, and the best known, most definite and most available factor we can deal with?

Then, fathers, mothers, friends, and brothers, let us search to apply this factor of environment to the largest advantage.

Environment has no effect on an idiot—that is proof positive to heredity, so let us beware! Too much heredity, you know, might not mend the world. By better environment I do not mean to ignore the prenatal, since ignorance in that realm has originated all the world's idiots (excepting unavoidable misfortunes), while ignoring the power of circumstances, the factors of environment, has manufactured most of the world's fools. I insist that our chief source of remedy for human malformations in mentality must come from correct postnatal care and training.

You cannot breed men like animals in any way, and even could you crystallize mental characteristics so that their reproduction could be fashioned after that which operates in reproducing animal instinct we would not choose the result.

Enforced motherhood is an unendurable slavery, but a State-enforced and a State-supervised sexuality would be slavery gone insane.

Love defines the method and includes the choicest heredity in its results. Individual judgment must be the only criterion. As Lizzie Holmes says, let the individual judgment be free, but allow Mr. Kerr and Mr. Wells to teach what they can, while we, each of us, will judge of its merits and abide by the result.

With the normal man environment determines character, his conduct and his fate; heredity his physique, his health, perhaps (and these factors are the chief that heredity can claim), but as against environment are, as I believe, far the least.

CASSIUS V. COOK

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same*.

**LUCIFIC**—Producing Light.—*Same*.

**LUCIFORM**—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## A Word to the Reader.

The mottoes and maxims at the head of this week's editorial, also the rejoinder by Editor Macdonald to articles previously printed in *Lucifer*, serve as excellent texts for an elaborated exposition of what Free thought means, and why the movement inaugurated in Philadelphia in 1876 has failed to realize the expectations of its projectors. It has been quite impossible to do the matter justice in one number, and therefore our readers are requested to keep this week's issue till next week, so that the two editorials from these texts may be read as one continuous article.

M. H.

## The Truth of History Once More—Ingersoll, Macdonald, Quinn, Schilling.

"We must live in the truth."—*T. P. Quinn*.

"Here's freedom for him that wad read; here's freedom for him that wad write; here's none ever feared that the truth should be heard, 'cept them that the truth wad indict."—*Robert Burns*.

"We will speak out, we will be heard, though all earth's systems crack; we will not bate a single word, nor take a letter back."—*I. R. Lowell*.

"Nothing extenuate and naught set down in malice."—*Old Maxim*.

"Be true to your own act and congratulate yourself if you have done something strange and extravagant and broken the monotony of a decorous age. . . . Do not take back your words; a simple, manly character need never make an apology."—*R. W. Emerson*.

"God forbid that you should not be allowed to comment on the conduct of all mankind, provided you do it justly and honorably."—*Baron Alderson*.

Among the editorials of the *Truth Seeker*, New York, for May 30, is the following, under the head "Still Unconverted":

"Moses Harman is still harping on the absurd charge he made against Colonel Ingersoll—that the latter was not in sympathy with the workingmen of the country. All that he has to sustain such a charge is a story by a Mr. T. P. Quinn that once upon a time Col. Ingersoll applied an unprintable epithet to the workers. He asks us to print Mr. Quinn's epithet, and we distinctly refuse to do it. Mr. Quinn's letter itself shows that Mr. Harman had no ground to charge that Colonel Ingersoll did not try to help the Chicago Anarchists, and George Schilling has since reinforced Mr. Quinn in this matter, showing that Colonel Ingersoll not only thought the accused men unfairly tried, but endeavored to save them from the gallows. Why Mr. Harman should chew upon the matter we do not see, except he feels himself in the wrong and is trying to flounder out. Some portions of his two page articles on the subject—for he is talking about everything he ever heard of except the point itself—seem to indicate that Mr. Harman dislikes Colonel Ingersoll because the

Colonel once delivered a sort of panegyric on marriage, a poetic tribute which we have often quoted. It is the opinion of a man happily married, expressed in magnificent and happy language which would occur only to Ingersoll or Shakespeare. This is what galls Mr. Harman, who appears to think that marriage is rather more of an evil than a blessing. He has a right to his opinion upon the subject, but, as a good Anarchist, he ought to admit that Colonel Ingersoll had an equal right to his opinion. To a man up a tree it looks as though one overrated and the other underrated the state of double blessedness. Different persons look at the matter differently, according to their experience and observation. Marriage is not all beer and skittles; neither is it an unmitigated evil.

"We have printed enough from Colonel Ingersoll to show whether or not he sympathized with the labor of the world and with the poor man. In a moment of disgust with the stupidity of the great mass of ill-educated and superstitious workmen he criticized them, it would not be in the words attributed to him. Of course we cannot prove that he did not tell Mr. Quinn what Mr. Quinn says he did, for we were not present at any interviews between the two. But Mr. Quinn seems to have no one to sustain him, and the interview, if it ever took place, must have been so extremely private that a public repetition of the words then uttered constitutes one of those offenses which push a man a little beyond the demarcation of the territory inhabited by gentlemen. Mr. Harman has related himself on every point at issue but this, and for this he depends on the word of one man, reared a Roman Catholic, never affiliated with Free thought and unknown to Free thinkers. To this we oppose the Colonel's public record; and the unlikelihood that Colonel Ingersoll would publicly speak for the workmen, privately try to save the Anarchists from the gallows, publicly condemn their trial as unfair—and this at a period before other prominent men, like Lyman Gage, had discovered it or dared to say it—and then in the deep privacy of his office confide to a Mr. Quinn that in his opinion the workmen were properly described by an unprintable epithet, and not worth working for or saving. Colonel Ingersoll sometimes used a broad illustration, as did Lincoln, but he was never vulgar for vulgarity's sake, and there is nothing in Mr. Quinn's story but vulgarity. We do not believe that Colonel Ingersoll used the words, nor held the sentiment, attributed to him."

Those who have read *Lucifer* for the past few months know that an attempt has been made in these columns to show that the movement inaugurated in 1876, called the National Liberal League, is now practically dead—dead so far as the central objects of the movement are concerned—and that the leaders of the organization growing out of that movement, now called the National Secular Union, have joined the forces of reaction, of conservatism, of political and social inequality, of despotism and slavery for the masses.

Is it asked why I make such statements? Am I the guardian angel of the American Free thought movement? Am I my brother's keeper?

As well ask why I criticize and condemn the acts of the present leaders of the Republican party. I joined the Republican party because I believed it to be the party of progress, the party of freedom, of equality and justice for all. I left that political organization when it became the party of reaction, of conservatism, of privilege for the few and slavery for the many; and since that time I have regarded it as part of my duty as a man and citizen, as well as journalist, to show up its apostasies, its treasons to the principles which that party once stood sponsor for.

For a like reason I now regard it a leading part of my duty to self and others to show up the apostasies, the treasons to principle, so conspicuous, as I see it, in the leaders of the once forward movement called the National Liberal League.

I joined that movement in 1879, and helped to form local leagues in Kansas. I worked with the national organization until it left me—left me by adopting the tactics of reaction, of conservatism; until I saw that the leaders of the movement had become "Tories of a new type," to quote Herbert Spencer.

Free thought journalism is not easy; it imposes duties that are not always pleasant. One of these duties is that of watchman, of sentinel, to warn of dangers from within as well as from without the camp of liberty; for, as we all know, "A man's foes are often they of his own household."



Disagreeable as was the task, I have quoted the late utterances of two men who seem to claim the position of authoritative exponents of American Free Thought—Eugene Macdonald, president of the National Secular Union and editor of the *Truth Seeker*, New York, and H. L. Green, editor of the *Free Thought Magazine* of this city—as evidence of such reaction, of such treason to principle.

The *Truth Seeker* was founded about twenty-five years ago by D. M. Bennett, who was imprisoned for alleged violation of the federal statutes against the circulation of what is called "obscene literature" through the federal mails. Largely because of this persecution the Free Thinkers of America rallied to the support of the *Truth Seeker* and made it the leading Free Thought weekly in America, if not in the world, so far as patronage and size are concerned. It is doubtless true that in the last twenty-five years D. M. Bennett's paper has been the recipient of more volunteer financial aid than has any other Free Thought paper in the United States, if not more than have all other such papers put together—very largely because the *Truth Seeker* was believed to represent as did no other journal the principle of freedom of speech, press and mails, in defense of which its founder suffered imprisonment.

Another very efficient cause of its financial success was the fact that the *Truth Seeker* made a specialty of publishing and circulating the works of Robert G. Ingersoll, the most popular of American Free Thought writers and orators. In the language of T. B. Wakeman, the present editor of the *Truth Seeker* seems to have "swallowed Ingersoll whole." An old-time friend and supporter of the *Truth Seeker*, a personal friend of D. M. Bennett, writes me in a private letter: "Eugene is thoroughly committed to Ingersoll and can see no weakness in the hero to whom he devotes his worship."

It is because of their devotion to Ingersoll that this present controversy was begun between the editors of the *Truth Seeker* and *Free Thought Magazine*, and myself. As our readers know, this discussion, so far as it has been personal, was not of my seeking. I have stood on the defensive, simply claiming my right as a journalist and citizen to criticize the great Agnostic orator on his attitude toward the laboring masses—but making this criticism the introduction to an article two columns in length which was almost wholly favorable to the name and fame of Ingersoll, which fact was entirely ignored by my opponents.

This much by way of explanation for those who have not read previous numbers of *Lucifer* and who would otherwise not be able to comprehend the animus of the editorial just quoted at the head of this article.

On showing the rejoinder in question to a good friend and generous helper in this city—a man of large experience in the political and economic field—he said, in substance:

"This rejoinder needs little or no answer from you. It is its own sufficient answer. Garrison's method is best in cases like this—simply to print the attack and label it 'The Opposition,' leaving your readers to draw their own conclusions."

For those who have followed the discussion since it began in the issue of Feb. 12, whole number 956, this advice would be all right, but perhaps not half of those who will read this issue of *Lucifer* have followed the discussion, which on my part has been devoted to general principles rather than to matters of a personal nature.

Briefly, then, as possible—not to take up too much space—I would say that Macdonald's rejoinder is an admirable one—admirable from the standpoint of a lawyer, a lawyer who feels himself bound to bring a verdict from his jury by any and every means in his power. "All is fair in love and war"—law is war. I can easily understand that an attorney with a desperate case might resort to equivocation, misrepresentation and downright falsehood, but the man who believes himself justified in the adoption of such expedients certainly merits our profound pity.

In the space allowed I can only notice a few of the "mistakes of Macdonald," calling them by no harsher name.

## MACDONALD VS. QUINN.

The following letter received from one of the best known and most highly respected of the Free Thinkers of Chicago ought to be conclusive as to the charge against T. P. Quinn because of religious belief:

MOSES HARMAN: The attempt of the editor of the *Truth Seeker* to discredit Mr. Quinn because he is, or was reared, a Roman Catholic, is absurd. True, Quinn's parents were Irish Catholics, but his father was actively connected with the Penian movement, and because of this he was refused absolution by the priest. Young Quinn heard his father complain of this very bitterly to his mother; in consequence of which Quinn, from his earliest recollection, began to feel that the priesthood was opposed to the liberty of the people. The fact is Quinn never was under the influence of the Roman Church. If Quinn is not so prominently known as a Free Thinker, it is because he has always been active in the economic field and has very little in common with that class of Free Thinkers who simply wish to dethrone God, but who leave untouched the political and industrial institutions that foster tyrants on this earth.

Chicago, May 30.

GEORGE A. SCHILLING.

## THE OBSCENITY CHARGE.

That "unprintable epithet": Very naturally the reader will infer from what he says that I specially asked Macdonald to print an epithet usually considered unclean, "obscene" or "vulgar." A man who claims to be a truth seeker should be also a truth speaker! I did not so ask. In printing the letter from T. P. Quinn to me I left out two words, substituting blanks, not because I considered the words obscene, but to spare the sensibilities of those who have not yet outgrown the "obscenity" superstition. In copying into the *Truth Seeker* part of Quinn's letter to me—but leaving out one of the most important paragraphs—Macdonald did the same; that is, he substituted blanks for the objectionable words. In copying the longer letter, at Mr. Quinn's suggestion, from *Free Society*, giving a more extended account of the interview with Ingersoll, I did just as Neighbor Isaac had done; that is, I substituted blanks for all the letters of the "unprintable epithet" except the first and the last letter of each word.

To print an epithet is to spell it out. Hence the first allegation of Macdonald is false; false both as to fact and inference.

But suppose I had spelled it out and had asked him to do the same, what then?

It is well known that Ingersoll had no scruples against shocking people by words called "blasphemous" by church people and by words called "vulgar" by Madame Grundy—"vulgarity" being simply blasphemy against the canons of what is called good taste; vulgar meaning "common," from the Latin *vulgus*, the "common people." But when the truth of history is at stake it may be quite justifiable to use EXACT words, though "offensive to ears polite." See mottoes at head of this article.

For the curious, I would say that one of the words objected to is the equivalent of the old Anglo-Saxon and Bible word, "dung"—a very useful commodity, as we all know, to the agriculturist. The other word in the epithet is a mispronunciation of a dictionary word, an old Saxon word defined as "the buttocks; the posteriors of an animal."

## NO OBSCENITY IN NATURE.

Though somewhat a digression, I would say just here that I do not recognize such a thing in nature as obscenity. Obscenity is a figment of a depraved imagination. No word is either bad or good of itself. Words represent ideas, and there is always a choice of words to express the same thought. I usually avoid the words called blasphemous and those called obscene, but have no conscientious scruples against their use because branded as bad by artificial and superstitious "society."

And this is perhaps as good a place as any to say that I very earnestly think good old D. M. Bennett made the mistake of his

life when he retorted, against his persecutors, that the Christian Bible is an obscene book and unfit for general reading on that account; thus admitting that there may be obscenity *PER SE*, or independent of the mind that perceives it as such.

By this concession old Father Bennett made a practical surrender to his enemies, surrendering to them his best defensive weapon. By this concession he ceased to be a logical Free-thinker and became a Christian moralist, on one vastly important point, at least.

And from that time onward the Truth Seeker ceased to be a logical or radical Freethought journal, as I understand the requirements of logical Freethought, and as voiced by the "Nine Demands."

If, therefore, I had really printed and Macdonald had refused to print—as he says he does—what he calls an "unprintable epithet," he would have been quite consistent with Bennett's and with Ingersoll's positions, as I understand them, on the obscenity question.

Does he not also, by this answer, ally himself with the postal censors and the United States prosecuting attorneys when they declare, as they have often done, that the matter they prosecute is "too vile to be spread upon the records of the court?"

#### INGERSOLL AGAINST HIMSELF.

If it were true, as stated in the indictment, that I "charge that Colonel Ingersoll did not try to help the Chicago Anarchists"—which statement is absolutely false, the exact opposite being the truth of my attitude in the matter—if it were true that I am an enemy of Ingersoll because at one time he "delivered a sort of panegyric on marriage," which is also false, as I have often explained that I once held similar views—if it were true that my object in writing of Ingersoll has been to injure his reputation as a man and as a Freethinker, I could not wish a better helper in this work of adverse criticism than the life record of Ingersoll himself. The world accepts it as the verdict of the ages that "actions speak louder than words," and that "a man is known by the company he keeps." I do not need to tell my critic that Ingersoll took employment with Mark Hanna in 1896 to help secure the triumph of the party whose slogan was, "There are no trusts, no classes, in this country"; the party of high tariffs, of restricted, gold-standard currency; the party of privilege, the party of inequality, of despotism and slavery. I do not need to remind my readers of what Ingersoll's social and business affiliations were. In the same copy of the Truth Seeker from which I have quoted appears the following paragraph:

"The Supreme Court of Montana has affirmed the decision of the lower court in the suit of the Robert G. Ingersoll estate against the heirs of A. J. Davis. The fee agreed upon was \$100,000, of which \$5,000 has been paid. The suit was to recover the balance, which the lower court awarded. We congratulate the family of Colonel Ingersoll upon the result."

For myself, I cannot "congratulate" the family of the beloved and honored Robert G. Ingersoll upon the result of this suit, any more than I could congratulate the lawyer who won the suit for Stephen Dorsey, who was believed to have robbed the people, the working men and women of the United States, to the tune of several hundred thousand dollars, one hundred thousand of which it was reported his defender received as his share of the "boodle."

In saying this, be it always remembered, I do not impugn the motives of the man Ingersoll. I can easily conceive that a good man might join a band of pirates and accept a part of the booty, with the intention and the hope of thereby breaking up the band and making piracy ever after dishonorable and hateful. I know not what his motives were, but on the surface the facts were against him, and, as I said before, no one can make more damaging charges against Ingersoll as a political economist and friend of the workingman than did Ingersoll, by the record he made against himself.

For the man and brother Robert G. Ingersoll—I do not like term "Colonel"; it is too suggestive of wholesale murder and devastation—for the man Ingersoll I have not the slightest feel-

ing of hate or ill-will, knowing full well that we are all the victims of heredity and environment; on the contrary, my gratitude and love for what he did to unshackle the human mind knows no bounds. It is only to counteract the disposition in many quarters to make him the patron saint of the Freethought movement and to crystallize his mistakes, as well as his virtues, into an idol to be worshipped and imitated that I have raised a voice of dissent and warning.

M. HARMAN.

NAMES FOR SAMPLES.—Will our readers everywhere kindly remember to send names of their friends who might be interested in Lucifer's work if they could see a sample copy?

#### Target Practice.

The Michigan Fruit Belt has had far too little rain and sunshine and too much frost and cool weather for the happiness of the fruit grower. Nature and the capitalist system seem to have gone into partnership here.

The series of articles by Prof. James Morton on "Free Speech and Free Press," which has been appearing in The Demonstrator at Home, Wash., is perhaps the best that has been written for many moons. Comrade Morton possesses the rare gift of knowing what to say and how to say it.

Now that the discussion in Lucifer involving the economic beliefs of Ingersoll has perhaps passed the equatorial line it is only fair to say that as usual Editor Harman has most manfully held his position against the crossfire of the attacking hosts. He comes out of the affray with not so much as a powder-burn, and I believe the discussion has been a most profitable one.

While Ingersoll was a giant in defense of free thought on religious lines, he was a pigmy in the realm of economics. Like most lawyers, if he saw the truth he was not brave enough to stand by Emerson's immortal words: "He serves all who dares be true."

In speaking of books A. K. Beem, a collegian of Benton Harbor, said to me recently: "'Dawn-Thought,' by J. William Lloyd, is perhaps the best book I ever read. I call it my Bible." I fear that we have not appreciated Comrade Lloyd along with Carpenter as we should have done. "Dawn-Thought" will live.

And this reminds me to say that Lucifer—that has struggled so desperately and long to express certain facts in defiance of the powers that be—can boast of as able a corps of writers as can be found on any other American journal, and this is saying a good deal. It is several years in advance of most of the editors who are snapping and snarling at the advocates of freedom and common sense in political and social relations.

More and more I am coming to appreciate the splendid service to humanity performed by the late Ida C. Craddock. Her "Right Marital Living" should be issued by the government free, in place of the tons of rubbish that now emanate from the public printing office. I know of no book ever printed by the government that is half as important for the happiness of all as this little brochure.

HENRY E. ALLEN.

Benton Harbor, Mich.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII, No. 22.

CHICAGO, ILLINOIS, JUNE 17, E. M. 293. [C. E. 1903.]

WHOLE No. 374

### THE THREE WORLD-SEASONS.

The winter season of the world has gone.  
Those arctic ages when the frozen brain  
Let no gray atom melt and flow to thought;  
When every hidden root lay cold and dark,  
Unconscious of its life, beneath the snow;  
When every seed, with summer instincts, slept  
And shuddered in its sleep, and dreamed of leaves;  
When every throb of life was sternly checked,  
By chill Repression, procuress to Death.

The springtime season of the world is here.  
Heroic days of strife and turbulence,  
When blows the March wind in rebellious glee.  
They who love peace must seek a younger star;  
Here all things clash, and break, and change, and grow;  
The snowdrifts melt into one common stream,  
Until the swift flood hurls the ice ashore.  
The glacier slips and floats to warmer seas;  
The white grass struggles underneath the stone.

The summer season of the world shall come.  
That final age of verdure, bloom and fruit,  
Of which the river lapped and robins sang;  
When every acorn bursts into the oak  
Of its ideal, and clasps the genial soil;  
When every seed beneath the kindly sun  
Unfolds the fulness of its inner self;  
When winter's frost and springtime's broil are past,  
And all the purpose of the year made plain.

—Herbert N. Casson, in *The Vanguard*.

### Man's Attitude Toward Prostitutes.

If at this day, when fathers of women spend the best and most impressionable years of their lives in visiting and thinking of prostitutes, the tendency of some women toward prostitution requires explanation. Mr. Brown fails as utterly in his effort to make it as he errs in his statement of facts.

The savage woman, he says, prostituted the natural periodic function in order to escape ill-treatment—pain. To escape pain herself, she sought to give pleasure to her persecutor.

The savage woman, to do this, must have reached a higher moral development than we have attained, for had she cunningly reasoned that by giving pleasure to her tormentor she could escape pain, and acted accordingly, the present order of society would not exist, since her children must have inherited these tendencies, and the moral teachers who have from time to time sought to show the world that to render good for evil is the best policy would be supernumeraries instead of curiosities.

Has the human male a superior moral perception? Surely Mr. Brown's statement is theological! The human male is of a different species from the female; he is not dependent for existence on the same causes; the same effects do not act in like manner on him; he was not born of this "non-moral" woman; she did not rear, care for, nor teach him—hence the influences at work on him were different from those which formed her. At least if we accept Mr. Brown's conclusions, these statements must be correct.

As a matter of fact, the minds of the average man and woman are alike, and the lower in the scale of civilization the more ready are both to use the club and the law to right their marital differences, while the license allowed the male before marriage is both degenerating and debauching. Except for this, their lives are spent in much the same manner; their tastes,

when healthy, are alike; so it must be from this alime and debauchery (from which he pretends to want to save woman) that he gained his added social sense. Nor is it settled that there is no instance of prostitution in others than women; some well-informed writers have even said that there were and are male prostitutes; and this being so, the only reason that there are not more must be because there is no demand for them.

Mr. Brown says that woman abandons her young more readily than do the lower animals. I do not know enough about animals in their wild state to say whether this is so or not. Neither, I am sure, does Mr. Brown. But it may be true, since no other male animal has evolved a moral society fitted to make the offspring an instrument of torture to the mother.

I do not know that animals, when left to themselves, will not rear deformed offspring. I know by observation that a cat or a dog will select from the brood the malformed and carry it away and leave it to die, and when all the brood are deformed the mother deserts them entirely, nor ever returns until they are dead. And it seems to me that there is more warrant for the reasoning mother to desert the offspring of deformed social conditions than for the natural mother to desert deformed offspring.

All Mr. Brown's arguments have been used before, and are generally accepted by men who neither can nor desire to defend their double standards. They are not troubled about their non-moral aspect; they accept because they made the rules, and it was only natural with their fine sense of justice they should fix themselves first in the lopsided game of degradation. It needed the genius of man to call it justice that he should shift the responsibility of his sins onto woman and then punish her for them.

Perhaps she would upset the universe for a mere whim—for anything she desired. But so entirely do the moralists agree on the non-moral quality of the universe that their feelings, as well as mine, may be summed up in this verse from the *Rubaiyat* of Omar-Khayyam:

"Ah, Love! could you and I with Him conspire  
To grasp this sorry Scheme of Things entire,  
Would we not shatter it to bits—and then  
Remold it nearer to the heart's desire?"

Mr. Brown uses Tess and Trilby as general illustrations. I might just as readily take Sue in "Jude the Obscure," whose sense of justice leads her to inflict on herself the worst fate she could imagine to expiate a wrong she thought herself responsible for. Or Marty South in the story of "The Woodlanders," and use these as typical of the average woman. But, as a matter of fact, none of these represents the average; else they would not have waited for Thomas Hardy and Du Maurier to give them birth. They are all unusual characters placed in unusual circumstances. The average is found in the literature of the average person—the *Fire-side Companion*, *Family Story Paper*, etc.—and here it is prominent that the man is lacking in moral fiber. He wobbles through the story very much worried about his appearance and stroking his mustache, while two women play at being in love with him. He never knows which one he wants—either will do for him. So now he is the toy of the dark-haired, dark-eyed, wicked beauty, whilst anon the gentle, light-haired, good and characterless beauty plays with him; and as the story-teller must point a moral, the good girl wins him for a husband, and one

wonders at the end of the story if her troubles haven't really begun.

And now—let us think I am in favor of prostitution—I will say it is one of the things that makes my soul shudder. I never see a woman of this sort but I feel that her parents would have done well had they killed her. And Mr. Brown's "pity without end" will not help matters. Men—drunken men, sober men, preachers, teachers, and fools—have slobbered pity over her through all time, and they still kept on doing their level best to make more prostitutes.

The thing that will perhaps help is that man begins to understand that each set of his, moral or immoral, influences his children equally, and that he can not control his immoral nature so as to dower his one sex only, as Mr. Brown seems to believe he does. If man were to recognize this, he might see the advisability of beginning at home.

MARY HANSEN.

### The Pornography of Murder.

Maurice Le Blond, in *L'Aurore*, delivers a telling blow at the yellow journalism of France, which Liberty translates as of equal pertinence in America, where a Craddock is driven to suicide and a Hearst is sent to congress.

Independent writers, free minds, critics of art, are engaged at present in carrying on a vigorous campaign against pornographic prints, against those unclean publications which for some time have been flooding us with the best jests and the silliest eloquence. We had already the press of the cross and the press of the saber, the business press and the lying press; now we possess the press of stupidity and ugliness. And perhaps this last must be regarded as a new instrument of oppression and servitude. For to let the people wallow in abjection, vice and stupidity is surely an excellent means of stifling its generous ardors, of checking its just rebellions. In gorging them with filth, we appease their appetite for justice and truth.

But it is not simply the salacious press that we should denounce and brand in the name of beauty. There is also that hideous traffic in pictures which hawks over the entire country the taste for blood, the mad passion for murder; there are all those illustrated supplements, all those vile chromos, which have made a specialty of the reproduction of scenes of murder and of the most repugnant features of the day's news.

Even among apparently peaceful nations there seems to exist a sort of obscure taste for carnage and bloody butchery. Octave Mirbeau, in his "*Jardin des Supplices*," has written definite pages on this very subject. And we must confess that the newspaper reports of executions, or the views of massacres which the popular journals spread abroad with an atrocious exuberance of coloring—that all this distressing literature, in fact, is as dangerous to public morality as the worst forms of pornography, however base.

For my part, I am always astonished that the reproduction of the essential acts of life, that the splendid rites of fecundity and love are held in disgrace by certain moralists, whereas dramatists, painters and poets are permitted to glorify to their heart's content the act that kills. We remember the scandal created, on the appearance of "*La Terre*," by that magnificent canticle of pagan effusion. But the same people who can not bear the sight of living nakedness never tire of pictures of battle and torture, regale themselves with the serials in the daily papers and go shamelessly to the morgue to experience unwholesome, sickening joys.

It is in death that rotteness resides—not in love, as proclaimed by ascetic morality and monstrous Catholicism. "Sin," says Camille Lemonnier, in one of his finest books, "is born in the shadow of the altar, of the dark frenzy of the worship of death, ultimate symbol of virginity, pale and sterile like virginity, monstrous antimony in the spiriting torrent of amorous substance. Who can doubt that the mystical myth of the Virgin immaculate and yet mother, corner-stone of the Catholic apathy, shading under veils and magnifying with an irritating mystery the naked lotus of India, the nuptial flower of life and eternity, has not rendered her devilishly desirable to us, making of us the lascivious hand which goes through the centuries scenting the peppery odors, the torpid and deadly tuberoses of the idol hidden in her tabernacles."

And, indeed, if the idea of love had not been warped by that

of sin, men would be able to understand life in all its magnificence and in its true candor. Salacious would not exist, or pornography either, these being able to flourish only among degenerate nations. If we were capable of feeling the health which shines forth resplendent in the work of a Rubens or a Rodin, we should pass by in indifference those port sturdities, those coarse representations of bare bosoms, lifted skirts and pink tights, which are only the appetites of debauchery.

But two thousand years of Christianity weigh, alas! upon our shoulders, we are still submissive to the grim atavism of the Middle Ages, and romantic literature, which grew so rapidly in that vast charnel-house, the First Empire, contributed not a little to stimulate our morbid taste for death.

Instead of showing us the beauties of nature and the felicity of earth, most of the poets have disordered our nerves by vaunting the frenzies of passion, mingling the idea of suicide with that of love, glorifying the brutality of the warrior and the heroism of the soldier, and holding before our eyes the examples of assassins, monsters, and madmen.

Not with impunity did Stendhal write: "At Rome a husband is able to kill his wife's lover without ceremony; that is why Rome has the ascendancy over Italy"; not with impunity could Balzac cry: "Where find energy in Paris? There a dagger is a curiosity which they hang to a gilded nail." These paradoxes have gradually intoxicated us, so that now France need no more envy the passionate tragedies of ferocious Spain or the vendettas of sensual Italy.

Dramas of cloak and sword, such as "*Les Chevaliers du Brouillard*," "*La Tour de Nesles*," "*La Dame de Montsoreau*," etc., have furnished to entire generations examples of slaughter and lessons in throat-cutting. Wearing Venetian mantles, cherry-colored caps, and satin doublets, the gentlemen and gallant knights of this repertoire gained applause for the same exploits for which the police of to-day pursue and condemn the Apaches of Belleville and the Italian frontier. For between the Toledo blade and the feruled knife there is a difference only in form and manufacture.

What wonder, then, that we find ourselves to-day in such a state of sentimental degeneracy! The Locusts of the serial story, the Othellos of the news columns, the Orestes and Romances of the court reports, have become the favorite heroes of a democracy that lacks an ideal. The readers of popular newspapers, who would withdraw their subscriptions en masse if a love scene were painted for them, find the greatest delectation in the report of an autopsy. A description of nudity will frighten our hypocritical modesty, but that of a rotting corpse is in no way offensive to us. And thus there is a pornography of murder as well as a pornography of love.

It is high time, nevertheless, that we ceased taxing with ugliness that which is normal, and embellishing scenes that are exceptional, hideous, and atrocious. Upon this matter art is in agreement with science. And it is by rehabilitation of living matter, by celebration of the divine physique too long despised by the mystics and the sick, that artists and poets will succeed in purifying our conception of life and of the beautiful, so perverted and so spoiled, since it still reproves the act of the flesh and endows with an aesthetic prestige the gesture of death and destruction.—Liberty.

### Do You Ever Think

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "*The Prodigal Daughter*," or, "*The Price of Virtue*," by Rachel Campbell.

Special offer: This valuable work sent free on receipt of 25 cents for a thirteen weeks' trial subscription to *Lucifer*, the Light Bearer. Address M. Harman, 509 Fulton street, Chicago, Ill.

NAMES FOR SAMPLES.—Will our readers everywhere kindly remember to send names of their friends who might be interested in *Lucifer's* work if they could see a sample copy?

The greatest friend of truth is time; her greatest enemy is prejudice, and her constant companion is humility.—Colton's *Laces*.



## Who Will Run the Railways?

After my statement in reference to the necessity of authority—of men with superior knowledge of work—I fail to see how I have eluded the subject, as I am charged.

Will C. F. H. please remember that the question under discussion (see Lucifer 557) was "Who will run the railroad?" (Do not infer that I object to discussing the problem of the right training of children.) You bring in the government simply as a punishing force, while from your former remarks one would think the government really manipulates the railways.

Government punishing, when life has been sacrificed through the fault of a conductor or engineer, is not government running the railroads. Government punishes for selling adulterated milk. Will C. F. H. claim that the government is in the creamery business?

I would give the devil his due. No government could last a generation if it did not do a seemingly beneficial work for the community. But at what cost! And how many evils does government breed under pretense of doing necessary work.

As an Anarchist I will not discuss the good and evil of government, but as every one will agree who understands the nature and purpose of Anarchy, I deny that there exist anything but individuals in "society," and that the collectivity, the abstraction called "society," has any right to dictate to individuals. This is the only position an Anarchist can hold; hence the opposition of all Anarchists to domination of either minorities or majorities, and also of individuals over individuals.

In closing I wish to say: Humanity in its eager strides towards emancipation stops at no hair-splitting questions propounded either by C. F. H. or Mintz. Problems of far greater importance and far greater intricacy have been solved in the past, as they will be in the future.

I think there is more need of discussing the destructive shortcomings of humanity than its constructive.

S. MINTZ.

P. S.—A reading of Buckle will help to enlighten as to the part played by government in our social life, and M. Guyot's "Education and Heredity" as regards the training of children.

M.

## Appreciation and Protest.

Boston, Mass., June 12.

To the Editor of Lucifer: I write for two purposes. First—I wish again to express my great admiration for the articles in general by R. B. Kerr, and especially for the article by him in Lucifer, 573, "Justice to the Unborn." I consider him one of the wisest, most logical and clearest-headed of all your writers. He bears a wonderful resemblance to E. C. Walker. He influences me profoundly, for I "feel" that he is very close to the bedrock of truth, and that he wants to be there, no matter where truth may lead him.

Second—I wish, after much thought, to protest, in the interest of all of Lucifer's readers whom I have heard speak of it, against the amount of space which you give to your correspondent, C. L. James. To me he is most tiresome; and he is offensive on account of his writings being uninteresting, verbose, bigoted, ill-natured and uncalled for. He seems to be all that R. B. Kerr is not. Unless you shut him off, Lucifer will run down. His space is too valuable to be used by such men so largely. His pretense of dignified resentment, when you have treated him so much better than he deserves, seems nonsensical. His tone and manner unfit him to sit in a symposium of Liberals, even if he had anything of general interest to say, which usually, and especially in his last long, tiresome effusion, "Prostitution and Mental Healing," he has not. He assumes the position of a very arrogant teacher, who is not only wholly competent to instruct Lucifer, but who is so bound in duty to do so, that he actually breaks through the armor of dignified reserve in which for some weeks he has inclosed himself, owing to your mild suggestion that he took too much space to deliver an uncalled-for dissertation on things in general and instruct and edify the world at large. So much matter and of such kind is intolerable. I have even had a letter from an utter stranger to me, speaking and complaining of the free rein so long given by Lucifer to this man.

PHILIP G. PEABODY.

Whatist another man has no land, my title to mine, your title to yours, is at once vitiated.—Ralph Waldo Emerson.

## Ethics of Marriage.

Editor Lucifer: I have for some months been an attentive reader of your Light Bearer and find it extremely interesting and instructive. The subject you seem to make your specialty, that of baring better tables, is to my mind the most vital one that can engage the attention of thoughtful men and women.

Because, as it seems to me, until a superior race of beings have been introduced into the world it is idle to expect to relieve the various ills that afflict humanity.

In a recent number of Lucifer one of your lady correspondents asserts that she cares but little for the principle of heredity, as affecting the child, but rather contends that environment, surroundings, etc., will produce the matured results, good or bad, as the case may be, as the child grows up. Now, while there is a good deal of truth in this, yet to my mind the real desideratum is that the child be born well, physically and mentally sound, and how can this be with the present system of marriage?

In some cases marriage is an ideal state of existence, but how often do we find two persons bound together by no tie but the legal one—wary of each other, in many instances filled with mutual disgust, and yet propagating children?

What can the result be? What kind of heritage must be entailed upon such children?

The act of propagation to insure desirable offspring must certainly take place with male and female respecting, loving, earnestly desiring each other. This statement will hardly admit of denial, as it seems to me. Yet how many children are conceived under such conditions? I will venture to say not one in ten. Married people become cold and indifferent toward each other, and yet the family goes on increasing.

The idea of varietism which I find promulgated in Lucifer strikes me very favorably, yet I hardly understand in what manner or to what extent it is sought to be carried out. You will pardon me if through ignorance I transgress in bringing this idea forward. I seek for information, and if you or one of your esteemed correspondents will enlighten me I shall feel obliged. This much I feel assured of, that the present system of marriage is all wrong. The woman especially suffers from it. In many cases she is merely a slave to a man she despises; forced to bear children to a man toward whom she feels neither love nor desire.

There must be a better way, and I find that Lucifer is pointing, as I think, in the right direction. One lady says it is man who seems to want variety, but she would not care to change her love and affection every two or three years. Most certainly not. But if the love and affection were on the wane, then what would be her feelings?

The trouble with us is we are all dominated to a greater or less extent by the priestly idea of the sanctity of marriage. That is all bosh! There is nothing sanctifies the union of the sexes but love, affection, mutual desire, and when these feelings disappear sexual union is wrong; marriage is no marriage.

D. H. HERSEY.

## Why Is It Thus?

See yonder poor, over-labored wight,  
So abject, mean and vile,  
Who begs a brother of the earth  
To give him leave to toil;  
And see his lordly fellow-worm  
The poor petition spurn,  
Unmindful though a weeping wife  
And helpless offspring mourn.

If I'm yon haughty lordling's slave,  
By Nature's law designed,  
Why was an independent wish  
Ever planted in my mind?  
If not, why am I subject to  
His cruelty and scorn?  
Or why has man the will and power  
To make his fellow mourn?

—Robert Burns.

## At Last I Have Them!

Cabinet photographs of Ida C. Craddock, victim of the Postal Inquisition. We can not sell her books, but you may have her picture and judge for yourselves why she incurred the enmity of the Censor. Two styles, 50 cents each, two for 50 cents. Address Edwin C. Walker, 244 West 143d street, New York, N. Y.

Every noble work seems at first impossible.—Caryl.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus, so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing Light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bearing or Light-Bearer, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Freethought: Its Meaning, Its Demands.

Last week I asked our readers to hold their papers till the rest of the editorial on the meaning and aim of Freethought should be printed, so as to get the whole as one continuous article.

Several texts, mottoes, and sententious sayings, characteristic of what, to my thinking, is meant by Freethought, were put at the head of last week's installment. To these I now venture to add a few more of the same sort:

"Let Truth and Falsehood grapple. Whoever knew Truth put to the worst in a free and open encounter?"—John Milton.

"Each person has the right to do as he pleases so long as he does not invade the equal right of others."—Herbert Spencer.

"Let liars fear; let cowards shrink; let traitors turn away. Whatever we have dared to think, that dare we also say."—J. H. Lowell.

"We demand that all laws looking to the enforcement of 'Christian' morality be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty."—Eighth "Demand of Liberalism," adopted at Philadelphia July, 1876.

"Liberty of thought involves liberty of action. Theological liberty has been secured, but the Luther of morality has not yet appeared. This is to be our next great achievement. Men are not to be made virtuous by act of congress nor by police. The law has no more right to dictate a man's morality than his religion."—Moncure D. Conway.

"Do not unto others as you would not that others should do unto you."—Chinese Maxim.

"Whatsoever ye would that men should do to you, do ye even so to them."—Hebrew Maxim.

"Thou shalt not bear false witness against thy neighbor."—Hebrew Moral Code, ninth article.

If I am right in my selection of texts and mottoes characteristic of what Freethought really is, and what it demands of its disciples or professors, then it means:

First—Absolute Honesty, Candor, Truthfulness, in thought, word, and act.

Second—Reciprocity—doing unto others as we desire others to do unto us.

Third—Liberty—absolute freedom of thought, of speech, and of non-invasive action.

The Eighth Demand of Liberalism—involving and including all the other demands—quoted as one of the texts of this article, demands that "all laws be conformed to the requirements of natural morality, equal rights, and impartial liberty." If this were done, there would remain very few laws of any sort on the statute book, since most laws, civil or statutory, are very evidently designed by their makers to defeat "natural morality, equal rights, and impartial liberty."

If this were done, then each sect of moralists—the total abstainers from alcoholic beverages, the monogamists in sex matters, etc.—would still have the same right to make laws and

enforce them at their own cost upon their own members that the various Christian sects are now supposed to have—and no more.

But as was once done, and is yet done where there is state religion, certain religious sects enforce their beliefs upon all, whether believers or not, so now, even in lands claiming equal liberty for all, the moralistic sect called monogamists enforce their views upon all, by civil power, whether believers or unbelievers in their own moralistic creed. In lands called Christian most people are, in theory at least, monogamists—one woman to one man, and no intimate sex-associations allowed unless licensed by church or state, or both.

The reproduction of the race—which, by nature's irrevocable decree, is accomplished by the physical union of the female and male animal—involves many questions upon which mankind are not agreed, never have been and never will be agreed. Some believe in monogamy pure and simple, some believe in monogamy modified, while others, equally honest, believe in polygamy or polyandry, and still others believe in no set rules in regard to sex life, but wish to be absolutely free, each to live her and his own individual life in their own way, so long as they do not invade the equal rights of others.

That is to say, there are probably as many sects of moralists as there are of religionists, or would be if not compelled to conform to rules established by the sect that controls the civil power.

The Eighth Demand of Liberalism, adopted, in theory at least, by all Freethinkers, would abolish state regulation of marriage and divorce—state regulation of the sex appetite and sex morals—just as this demand would abolish state regulation of any other appetite, instinct, or desire, including the instinct to worship the unknown and unknowable.

As Moncure D. Conway says, "The Luther of morality has not yet appeared. This is to be our next great achievement." If the Freethought movement, or movements, as now organized in America and elsewhere have not courage enough to come out boldly and do battle for moral freedom, then another movement will have to be born that will do this crowning work of all the ages of reform.

While the right of private judgment in religion, theology, has been generally conceded, even in lands most ignorant and bigoted, the right of private judgment in morals has yet to be achieved—wrested from the cruel hands of conservatives that still control state and church governments, much as they controlled these governments in times of Luther and of Bruno.

While, in this country, we have comparatively little of state religion, we have state morality in great abundance and virulence.

While no single Christian sect now imposes its religious creed upon us as the national religion, these sects, as a whole, impose upon us their moralistic creeds. To speak more correctly, perhaps, the sect of moralists called Monogamists, including many who are not Christians, have impudently, and in direct contravention of such basic principles as those of the American Declaration of Independence and the Nine Demands of Liberalism, assumed to regulate the lives of those who do not believe that monogamy is promotive of the greatest happiness of all women and men, and especially not promotive of the best results for the evolutionary progress of the race of humankind.

While, in this country, men are not now imprisoned, fined, or otherwise officially punished by state authority for heresy in religion or for ignoring a certain brand of theology, they are often severely punished by state authority for ignoring the requirements of a certain brand of morality in sex conduct—in their family or home arrangements—not to speak of mob violence instigated and abetted by church and state teachings, standards and examples of invasive maddishness.

And for all of these invasions of personal liberty a large section of the self-styled Freethinkers are to blame—directly and indirectly to blame. These men are not Liberals, so far as liberty in morals is concerned, but " Tories of a new type," to quote again from Herbert Spencer's "Man Versus the State." By their arrogant, bigoted and intolerant utterances in favor of statute morality they give aid and comfort to the enemies of personal liberty, although in their own lives they often pay very little regard to the spirit and letter of the laws that enforce "Paritan" ideas in regard to marriage and the sex relations in general.

State-enforced religion results, as all admit, in wholesale hypocrites, perjuries, hate, murders—all the crimes of the calendar; much more does state-enforced morality, especially in the matter of satisfying sexual needs, the reproductive instinct, result in wholesale hypocrites, perjuries, hate, feuds, wars between families, races and nations—in fine, all the crimes of the calendar.

If the institution called the state were organized for the direct purpose of promoting criminality, viciousness, imbecility and degeneracy it could in no way fulfill its mission better than it now does by enforcing its artificial brand of sex morality, by which enforcement freedom of choice is denied; natural selection is defeated in the most important of all lines of human conduct, that of reproduction, resulting in the survival of the unfit, the multiplication of the least worthy to live, and the diminution of the better specimens of the race—thus handicapping human progress in the most effective way possible, namely: by denying the right to be born well through freedom of parenthood.

• • •

To oppose state-enforced religion, of which we still have entirely too much, notwithstanding the popular belief to the contrary, and to oppose state-enforced morality, of which we have incomparably more than we have of religious enforcement—these two are the main objects for which the National Liberal League was formed in 1876, and for which the successors to that organization, the National Secular Union and Freethought Federation and also the National Liberal party, are supposed to keep up their organizations to-day; the first named having its headquarters in New York and Chicago, and the second in Cincinnati.

These organizations, through their official members and through their journals, are making constant appeals to the Liberal public for moral support and for financial aid, but before giving such support and aid it is certainly quite right and proper to inquire whether these organizations and their official journals are really working, effectively working, to destroy state-enforced religion and state-enforced morality, or whether they are not themselves giving aid and comfort to the enemies of "natural morality, equal rights and impartial liberty."

• • •

This is the main reason why I have taken so much of Lucifer's space for some weeks past in discussions that a few of our readers have deprecated as "personal controversy." The personal element is the smallest part of this discussion. It is rather an inquiry as to what are the real objects for which Freethought journals are published, and incidentally whether the American Liberal weeklies and monthlies are worthily, faithfully working for those objects.

State enforcement of religion, state favor given to religious sects and observances, is founded on and justified by the personal-god superstition—as Freethinkers call it. The most effective way, then, of making state enforcement of religion obsolete is to show the absurdity of the personal-god idea. State enforcement of morality is based mainly upon the "obscenity" superstition—the superstition that certain parts of the human body are naturally vile, filthy, unclean, and that words used to represent these

parts of the body are also vile, unclean, obscene, not fit to be heard or seen in writing or in print—especially the words used for this purpose by the common people, the "vulgar" people—for vulgar means simply common.

That the Freethought papers of the country have done and are doing much to destroy the personal-god superstition, and thus abolish state discrimination in favor of religious sects, is freely and gladly admitted, and for this work these journals deserve and should receive praise, honor and financial support. But what are these journals doing to destroy the "obscenity" superstition, and thus abolish state discrimination in favor of the sect of moralists called Monogamists?

Are these journals doing anything at all to destroy the superstition that sex is inherently vile, sinful, depraved, unholy and devilish—until sanctified, made pure and lawful by priest or magistrate?

On the contrary, is it not too sadly true that most of these journals, including those most widely circulated and best supported financially, are now actively as well as silently giving aid and comfort to the enemies of freedom and justice? Is it not true that the editors of these journals are simply Christian moralists in regard to the most vitally important of all questions that have yet to be met and settled by reformers—namely: What is true morality in sex life, and in the reproduction of human beings?

#### NOT A PUBLIC CENSOR.

And yet I have not set myself up as a public censor. I have laid down no rules for the guidance of others. I have stated what to me are the requirements of the Freethought movement. I have treated others as I should like to be treated. If I have shown myself recreant to the principles of liberty and justice I want to be shown how and when.

Instead of assailing others I have simply defended myself against assaults that in my estimation are unjust and untrue—untrue to fact and untrue to the principles that my assailants profess to stand and work for.

#### HEYWOOD AND HIS "WORD."

The man and the paper that most fully earned the name and fame of logical defenders of the Nine Demands of Liberalism were Ezra H. Heywood and his journal, *The Word*. Heywood's efforts to show that "obscenity" has no existence in nature or reason—that all parts of the human body and all functions of that body are alike holy, pure and good by nature, and become bad, impure, only by abnormal use or abuse—these efforts of Heywood were more truly heroic and more logically in line with the principles of freedom and justice, as I see them, than has been the work of any other American Freethought journalist, so far as I now recall.

For his devotion to the basic principles of Freethought Ezra H. Heywood was imprisoned more than two years by the American Inquisition, organized to suppress natural morality, equal rights and impartial liberty. Heywood is dead—died prematurely, without reasonable doubt, because of his devotion to these principles.

Where are the successors of Heywood and his *Word*? Echo answers, "Where!"

M. HARMAN.

#### A Nietzsche Love Letter.

"We have received from 'Abelard'—is this the resurrected lover of 'Eloise'—the following effusion which he claims to be a love letter in the truest Nietzsche spirit," says the Eagle and the Serpent of London, England. Thinking it of value to others beside the followers of Nietzsche, we give it place in *Lucifer*:

"I confess I hold a somewhat austere conception of love and matrimony. I do not see how there can be absolute happiness



between wife and husband unless they absolutely trust each other. It seems to me the highest happiness a wedded couple could feel would be to know they inspired such an absolute trust in each other. If that was the only faith they had, it would be sufficient—the faith that would say:

*Nothing is steadfast, nothing is true,  
But your love for me and my love for you.*

"It may be out of fashion in this meretricious age, but I think they ought to worship each other—worship each other not for their own selves merely, but for the sacred ecstasies, the immeasurable interests at stake. I should require to fairly worship my wife, not for her own sake merely—but I must worship her as the creator, guardian, molder, teacher of my children, and thus, through them, the matron-saint of our children and our children's children to the remotest posterity. Is it not certain that your grandchildren would look up to and reverence their grandmother as a saint? And is it not certain that she who realizes this fully would never do aught to disappoint the beauty of that worship?"

I am sure that, in the eyes of Eloise, the marriage relation is not less sacred than I have tried to depict it. I cannot doubt that, like God, she would find her highest joy in beholding a miniature of her own loveliness, her very self "made in her own image." This is the holiest of joys from the standpoint of science, as well as of love. For I take it that women have ever felt, instinctively, the emotion which Nietzsche is the first to impart to men—the life-transforming feeling that they are the responsible creators of endless generations of descendants.

### The Wild Borneo.

This is the greatest living curiosity, ladies and gentlemen and my little friends. It is so ferocious that it will go thousands of miles to kill people, and will slaughter its fellows at the command of its masters. Don't be afraid; this one is thoroughly trained. This specimen was procured at enormous expense; the color makes all the difference. The black variety is worth over a thousand dollars a head. Little brown specimens have been sold in the native land at two dollars apiece, but the Bureau of Labor at Washington calculates that the animal value of such a one as this is over one thousand five hundred dollars.

This is the only animal that builds elaborate dwelling places, but does not live in them, and works all the time.

You observe how intelligent it looks, but its intelligence is all in its hands, for it produces its own food in vast abundance, but does not know enough to take sufficient for itself. It has enormous strength and is incredibly cruel, for it will destroy its young to please those whom it is accustomed to obey.

It spends much of its time in captivity and stuffing little bits of paper, which its master gives it into a box, and thinks it of the greatest importance which bit it will stuff in. If it knew its power, we could never restrain it.

No matter how lean it is, it never kicks as long as the bulls and bears are fat, because it thinks the country is prosperous. It growls, but it doesn't do anything. (Twist its tail, Mr. Corner.) That's its Vor popul.

Its name? It is called Americanus Working Manus, or the Party-voter.—Exchange.

### VARIOUS VOICES.

Myra Pepper, 3231 Lexington Av., Kansas City, Mo.:—I see you have noted our great calamity. No words can describe it in all its terrors. There were many acts of heroism. Our great convention hall was thrown open to the refugees and more than 2,000 were temporarily sheltered there. Several babies were born there, and one was born on a raft out on the raging waters—a little water sprite, I guess. Men and women are working like Trojans to clothe and feed the naked and hungry. Many hundreds have no homes to return to; homes washed away. Pity we couldn't share our overabundant water supply with the people up in Maine, who are being burned out by forest fires. Our orthodox friends are saying that "God rules and his ways are past understanding." Too bad he didn't make men and women with sense enough to build their cities on high land and run railroads down

to the rivers; or at least give them intelligence to know the physical force is something to be reckoned with in all our relations to the universe. The "infidels" are doing as much as the Christians in the work of relief, so I guess the same god made them all. I notice your comments on Wakeman's article; it's fine, too. By the way, I am right here in Kansas City and have not seen a copy of Wakeman's paper. Guess I'll go and hunt him up. I haven't much patience with these Ingersoll worshipers. Ingersoll would have been the last man on earth who would want to be canonized as a saint. Did you notice in last *Free Press* that Mary Lamb calls for some one to tell her who the real followers of Paine are, and says they are all Anarchists and fire lovers? Glad the people are finding that out.

A. W. Iowa:—George Brown says all women are prostitutes. Can he prove this? Is a virgin a prostitute? And is it true that a woman is a poorer mother than any other animal? Only the other day I passed a house where years ago the wife and mother died quite suddenly and left a large family of small children. Did the father stand by those children and take in washings and bakes and sew for those children, as thousands of mothers left in similar condition do? No, not he; he simply went upstairs in despair and hanged himself. He was not a prostitute; but he, like many more of his sex, was a born coward. I suggest that all give ages in writing for *Lucifer*, so we may know whether they have had any experiences in life to make their opinions of value. Age before beauty in this case, I say. My age is 55 years.

A. A. Cowles, Cleveland, O.:—By the way, I did not like the article by George Brown in No. 570, and wonder that you published it. What he says against the character of woman is mostly false, but is as true of man as of woman. Also the instincts of one are not more weakened than those of the other. In fact woman is most intuitive of the two, having suffered less from high pressure education.

A man passed all his evenings for thirty years with a lady other than his wife. He finally lost his wife; one believed he would marry the other, and recommended him to do so. He refused. "I should not know," said he, "where to go to pass my evenings."—Selected.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 23.

CHICAGO, ILLINOIS, JUNE 25, E. M. 293. [C. E. 1903.]

WHOLE No. 975

### THE EARTH FOR ALL.

Thus saith the Lord: You weary me  
With prayers, and waste your own short years!  
Eternal Truth you cannot see  
Who weep and shed your sigh in tears.  
In vain you wait and watch the skies;  
No better fortune thus will fall:  
Up from your knees, I bid you rise,  
And claim the earth for all.

They ate up Earth, and promised you  
The Heaven of an empty shell.  
Twas theirs to say: 'twas yours to do,  
On pains of everlasting Hell.

They rob and leave you helplessly  
For help of Heaven to cry and call:  
Heaven did not make your misery;  
The Earth will give you all.

Behold in bonds your Mother Earth;  
The rich man's prostitute and slave.  
Your Mother Earth, that gave you birth,  
You only own her for a grave.

And will you die like Slaves, and see  
Your Mother Earth a fettered thrall?  
Nay, live like men, and set her free  
As heritage for all.

—Gerald Massey.

### "MORAL IMBECILITY."

#### Tess, or—George Brown.

A man once wrote a "faithful presentation" of a "Pure Woman," and he called her "Tess of the D'Urbervilles." It was no sentimental feminine romance, but a man and a realist, who put forth this remarkable story. It was that clear-eyed and clear-minded Hardy who has given us the powerful arraignment of conventional virtues of "Two on a Tower," whose "Jude" has startled us out of our moral self-complacency,—that Hardy who with fine artistic skill has revealed to us life, and the stress and the limitations of it, and the damning burden of the moral code.

Another man has come forward—see *Lucifer*, 970—with the assertion that "Woman has only rudimentary moral sense and knows little about principles. To her justice is nothing. . . . Of shame she only learns from some man she has grown to love." In support of this he instances "that scene in Hardy's novel where Tess, beautiful animal, after having heard the 'moral man,' Angel Clare, tell of his one fault, makes, in the simplest and most unconscious way, her confession of moral imbecility as quite a matter of course, until she discovers that Angel has become horrified by the recital. After she has shown us the state of her moral vacuity we are not surprised at the ease with which she goes

back to her 'betrayer,' or the equal ease with which she murders him and goes back to Angel Clare."

Reading with a broader mind than this detractor has shown, let us consult Hardy closely and see if Tess illustrated George Brown's claims as to the natural depravity of women. As to her sense of shame: Alec D'Urberville had gratified his lustful passion by taking advantage of her ignorance, her helplessness, her sense of the gratitude she owed him, and she had succumbed to fate and the sense of powerlessness which benumbs a young and innocent girl when she finds herself in the grasp of a passionate and masterful man. Three weeks after that night in the chaise, when she is returning to Mariott, she speaks to him thus:

"If I had gone for love of you, if I had ever sincerely loved 'ee, if I loved you still, I should not so loathe and hate myself for my weakness as I do now. . . . I did not understand your meaning till it was too late. . . . I cannot take anything from you. I should be your creature to go on doing that, and I won't!"

See her flushing and tingling in every nerve of her beautiful body as the theological sign-painter disfigures the country landscape with his monstrous texts of damnation. Hear her heart-broken cry—"Oh mother, my mother! How could I be expected to know? I was a child when I left this house four months ago. Why didn't you tell me there was danger in men-folks? Why didn't you warn me?"

See her gliding by night among lonely hills and dales. "The midnight air and gusts, moaning among the tightly-wrapped buds and bark of winter twigs, were formulae of bitter reproach. A wet day was the expression of irremediable grief at her weakness in the mind of some vague ethical Being whom she could not class definitely as the God of her childhood, and could not comprehend as any other. . . . Walking among the sleeping birds in the hedges, watching the skipping rabbits on a moonlit warren, or standing under a pheasant-laden bough, she looked upon herself as a figure of Guilt intruding into the haunts of Innocence. But all the while she was making a distinction where there was no difference. Feeling herself in antagonism, she was quite in accord. She had been made to break an accepted social law, but no law known to the environment in which she fancied herself such an anomaly."

Sense of shame she certainly had, a needless and exaggerated sense indeed, for "but for the world's opinion those experiences would have been simply a liberal education."

"To the woman justice is nothing," says the critic. Follow Tess through her tragic life; her pilgrimage to Trantridge, undertaken against her own judgment and instinct because she felt she must repay her parents for the loss of Prince; her attempts to stifle her own alarmed instincts of self-protection on that moonlight ride, that she might be just to the man whose benefactions were merely strings in the snare he was drawing about her; at

the dairy her pitiful attempts to put the other dairy-maids forward, and to refuse herself to Angel; her honest struggles as to the telling of her story; and all through the agony of Angel's repudiation and desertion note how she keeps his point of view ever before her mind, note her refusal to sell the jewels, his heirloom;—is this a woman "to whom justice is nothing!" At the last, surprised at Sandbourne by Angel, in her desperate sense of the wrong done them both, she transcends laws and customs, is borne out of herself and her generation, and becomes retribution incarnate, the very spirit of poetic justice, crude, barbaric, but sublime. "It came to me as a shining light that I should get you back that way."

And at this crisis Angel Clare rises to meet her, at last is worthy of her, redeems his soul and cleanses it forever from its stain of hypocrisy, of traditional injustice. This is not the Angel Clare who spurned the girl whose only sin had been ignorance and defenselessness. She comes to him now, direct from Alec D'Urberville's bed, where he lies dead by her hand, and Angel takes her to his heart almost without question. And he is right in so doing. In that blow with the carving knife, that inspired blow, Tess severed herself utterly from the past, and she came to Angel free and pure and utterly his, all his, body and soul.

Talk of "moral vacuity," whose is it? What was the difference between the two confessions—his made almost lightly, fully confident of her love and forgiveness; hers seriously and sadly given, but trusting to his great love and his understanding:—what, I ask, was the difference between her "sin" and his? Just this, that she had been ignorant of evil, and a woman, wherefore Nature had burdened her young body with the consequences of another's cruel lust. His "fall" had been a fleeting indulgence of the senses; his soul had not been touched. Her "fall" had been a physical misfortune whence her soul emerged, unstained, and with an added poise and womanliness. When he took her in his arms at Talbothay's she was as essentially a virgin soul as when she danced on the green at Marlott and he passed her by.

Whose was the "moral vacuity," hers or Angel Clare's—Angel, who three weeks after repudiating her asked his Huet to go with him to Brazil?

Whose is the "imbecility," hers or George Brown's, who speaks of the "ease with which she returns to her betrayal?" *Ease!* Watch her through months and months of waiting, silent waiting, deserted, ignored by Angel; watch her through months of poverty and toil, hopeless but loving; see her on the road to Flintcomb Ash, snipping her eyebrows and bandaging her face to escape the gallantries of men; watch her through the fearful drudgery of that winter, her ineffable humility and patience, her bitter loneliness; then the meeting with Alec and the beginning of his persecution.

*Ease, do you say, George Brown? Have you read the book? Had you ever a mother? Have you any human sympathy?*

*Ease!* Days, weeks, months of drudgery, and ever beside her promises of comfort and affluence; her impassioned appeal to Angel unnoticed, and Alec ever insinuating the thought that she was throwing away her devotion; her very sense of justice at last compelled to revolt even against her husband; her mother and the children, those children she so loved, helpless on her hands, and Alec ready to provide for them; her heart breaking in despair of Angel's ever returning, her life having no meaning to her save for the children;—*ease!* A heart of gold, the courage of a pure love, but yet a woman, young, passionate, yearning for sympathy, for affection—and "continual dropping will wear away a stone—ah, more—a diamond."

That flippant paragraph of George Brown's made my blood

boil, and it is boiling now as I lay down the book of Tess, after my third reading of it. But it is not now George Brown who is the object of my indignation; it is but against the time-honored outrage we have set up as a standard of virtue, against our very civilization and our immoral morality. Hot were the tears I shed over the wrongs and the sufferings of Tess, but hotter yet and bitter indeed are the tears in my soul as I remember there are those who can read her story and not see, can speak of it lightly, carelessly, and not see and feel and cry out and revolt against this fearful Moloch to which we sacrifice our purity and the best of our young womanhood—this monstrous chastity.

LENA BELFORT.

### Darrow on the Inconsistencies of Ingersoll.

Editor Lucifer: The controversy in your paper on Colonel Ingersoll is rather interesting to me.

For a long time I have thought that many of Ingersoll's devoted disciples never seemed to be able to form a correct judgment of his work. No man of his generation did more for the cause of religious freedom and the general principles of justice and liberty, but when it came to the question of economic or political justice Ingersoll fell very short. Of course, in discussing this question, one must assume a certain point of view. From the standpoint of the ultra-conservative, this charge cannot be made, but from the standpoint of the liberal and progressive people of the world, who are working for greater justice and opportunity to the poor, certainly Ingersoll's work and attitude was very discouraging.

His great work was in the line of religious freedom; to this he added considerable knowledge of the sciences and general literature; but I think he has few admirers who are so blinded by his brilliancy as to claim that he ever made any careful study of industrial or political questions. It is not necessary to show that Ingersoll always gave his political influence to the reactionary causes; he was not even consistent with himself. Many times, in the absence of political campaigns, he spoke very strongly against a high protective tariff; he spoke for commercial freedom with the same brilliancy with which he advocated intellectual freedom; but in the midst of a campaign he would universally forget all these sentiments, and not only give his power and eloquence to the party that stood for protection, but expressly rehearse the old, stale, worn-out arguments in favor of a protective policy.

Just before the campaign of '96 Ingersoll made an elaborate speech—in Denver, as I recall it—in which he unequivocally and strongly advocated bimetallicism at a ratio of 16 to 1, and stated at length his reasons for it, even arguing that the gold standard was the cause of the industrial depression. Within three or four months after this time he was found in his old position as an oratorical champion of the Republican party, using his brilliant powers wherever the committee deemed they would get the most votes. He not only advocated the election of Mr. McKinley, but he expressly spoke in favor of the gold standard, and used the stock arguments against bimetallicism and silver. When his recent speech was repeatedly urged upon him, and he was asked to explain, he told the country that at the time he made his speech in favor of bimetallicism he knew nothing whatever about the subject; that after he commenced to study it he found that he was wrong.

It is difficult to know which position is most complimentary to Ingersoll—to believe that he deliberately made a speech in favor of silver, without knowing anything about the question, or that his old-time adherence to Republican politicians, or some still less worthy motive, induced him to go upon the platform

and take a diametrical position from that which he had assumed but a few months before.

Colonel Ingersoll's writings are filled with brilliant pleas for justice for the common people, for the working man, but they are such pleas as have ever been made by all kinds of people, regardless of their real conviction or any sentiments that they actually have. The fact remains that through all his life, in whatever political situation, he did give his powers and his influence to the Republican party; that, however often they changed their policy, or however different from any opinion that he held in the absence of political campaigns, he could still ever be relied upon to fill engagements and make speeches for the support of this party.

Many admirers of Ingersoll have always felt sorrow and humiliation that a man of his brilliancy and breadth of view did not take up the pressing questions that were so important during the later quarter of his life and could not emancipate himself from a political party which the vast majority of progressive people believe to be the foe of liberal and humane ideas.

CLARENCE S. DARROW.

### "Race Suicide."

A writer of strong convictions and a power of expressing them with vigor, who calls himself "Paterfamilias," contributes to the current North American an article entitled "Race Suicide and Common Sense," in which he strenuously controverts the recent utterances of the President upon the former subject. He uses very plain language, almost plainer than we can venture to reproduce. And his conclusion is that the diminution in the average size of the families of American parents is not only not an unmixed evil, but comes very near to being an unmixed good.

It is a satisfaction to have this side of the case so strongly put. It is evident that the President's Afro-American fellow-citizens commend themselves much more strongly to him, in this particular point of good citizenship, than his fellow-citizens of Caucasian extraction. But this comparison is by no means to the advantage of the colored population, for their fecundity is as manifestly a proof of improvidence and recklessness as is the diminished size of white families a proof of prudence. The President has inculcated the rearing of children "to the limit" as not only a civic but almost a religious duty. It was a civic duty to King Lear in the play, as well as to Frederick the Great and Napoleon Bonaparte in actual history. Upon this subject each of these great commanders, both of whom regarded the children of the people simply in the light of food for powder, expressed himself with candid brutality. But it was a religious duty to the Americans of two or three generations ago. Our writer in the North American, while confessing his childish puzzles as to which of the things enjoined in the Books of Moses were still binding, sets forth that he never had any doubt that the injunction to "multiply and replenish the earth" was a commandment of continuous obligation. It is, indeed, strange that this injunction should have been so regarded in an agricultural and especially a Calvinistic community, for, taken in connection with the Calvinistic creed, it enjoined people to lead lives of toil and penury in order to bring into the world the largest number of children to spend their lives also in toil and penury and, according to an almost overwhelming probability, to follow that existence by an eternity in hell.

Perhaps the strongest point of our writer's article is his contrast between the conditions of his youth, when patriarchal families were the rule, and the present conditions, in which, to the disgust of the President, they are the rare exception. That was the time, he says, when a woman of thirty was accounted old, aged by the pains and perils of bearing and rearing children, whereas a woman of thirty in our happier conditions is still young, and at forty-five not yet old. There were, doubtless, as anybody whose memory goes back far enough can remember, happy exceptions in which, by the special bounty of nature, the mother of a great family had serene and cheerful age, but the rule undoubtedly was that before what we now count as middle life she had become a weary and despairing drudge. As many

children as can be reared and educated so as to give them their fair share of the chances of life are as many, we may say, as any prudent parents would desire to be responsible for, and it is extremely unlikely that any number of the President's allocations, however vigorous, will have a statistically detectable influence on the birth rate of the United States.—New York Times, June 4, 1903.

To the Editor of the New York Times: Your able editorial of the 4th inst. on "Race Suicide" is most timely and pleases me very much. You agree with the writer in the North American Review that the creation of families "to the limit" of the mother's capacity is "a proof of improvidence and recklessness" and say that only so many children as can be given a "fair share of the chances of life" should be brought into the world, and that it "is extremely unlikely that any number of the President's allocations, however vigorous, will have a statistically detectable influence on the birth rate of the United States."

But there is a force, with which the President is in perfect harmony, which does have a detectable influence on the birth rate of the country, which encourages "improvidence and recklessness," which denies to multitudes of little ones "a fair share of the chances of life," and which brings to premature old age and early graves thousands upon thousands of overburdened wives. Of course I refer to the state and federal statutes which make the dissemination of information on the limitation of families a crime punishable by fine and imprisonment.

The President's protest against "race suicide" has only the weight of the opinion of a man in an exalted position, but back of the President is a law, a federal law, which he is sworn to enforce and which he may enforce by refusing to pardon a man or woman who has been convicted of giving the information which you consider so salutary in its effects. Criticizing Mr. Roosevelt, can you logically avoid condemning the statutes and deprecating the action of the society that unite in putting a premium on "improvidence and recklessness" and the brand of the felon on the man or woman who tries to tell fathers and mothers how to keep their families within such limits that they can give their children "a fair share of the chances of life?"

Mr. Theodore Roosevelt and Mr. Anthony Comstock are at one in their attitude toward the limitation of the size of families; you condemn Mr. Roosevelt's position—does it not follow that the law and Mr. Comstock are wrong, from your point of view, in hunting down the men and women who desire to check "improvidence and recklessness," as did the late Mrs. Ida C. Craddock? EDWIN C. WALKER.

### A Liberal Education.

That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that as a mechanism it is capable of; whose intellect is a clear, cold logic engine, with all its parts of equal strength, and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all villainy, and to respect others as himself. Such an one, and no other, I conceive, has had a liberal education, for he is, as completely as a man can be, in harmony with nature. He will make the best of her, and she of him. They will get on together rarely; she as his ever-beneficent mother; he as her mouth-piece, her conscious self, her interpreter.—Thomas H. Huxley.

NAMES FOR SAMPLES.—Will our readers everywhere kindly remember to send names of their friends who might be interested in Lucifer's work if they could send a sample copy?



# Lucifer, the Lightbearer

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## LUCIFER—ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFERO—Producing Light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Replies to Critics.

### WHO ARE FREETHINKERS?

"Ye shall know the truth, and the truth shall make you free."  
 —Galilean Reformer.

"This above all,—To thine own self be true; and it must follow, as the night the day, thou canst not then be false to any man."  
 —Bard of Avon.

"There's none ever feared that the truth should be heard, but them that the truth was indit."  
 —Bard of Ayr.

"Wake Thor and Woden; courage and constancy in our Saxon breasts. This is to be done in our smooth times by speaking the truth. Check this lying hospitality and lying affection."  
 —Be true to your own act. . . . Do not take back your words."  
 —Sage of Concord.

"Truth for authority, not authority for truth."  
 —Wisdom of the Ages.

"Tell the truth."  
 —Grover Cleveland.

Is there anything incongruous in putting the name of a Tory politician into a symposium with such revered names as those of Jesus, Shakespeare, Burns and Emerson?

Even a Tory politician may be right at some time in his life. No one is always in the right, and no one always in the wrong.

More than one sententious utterance of the "Sage of Princeton," as he has been called, is being crystallized into a proverb, and none more worthy of such distinction than was the answer given to the question asked by his political managers, when a candidate for the Presidency of the United States:

"What shall we tell the Republicans when they say the Democratic candidate is the 'illegitimate' father of an 'illegitimate' child?"

"Tell the truth," was the laconic reply.

If a monument in marble or bronze should ever be erected to the memory of the twenty-first President of the United States the inscriptions thereon should be headed by the three short words,

"TELL THE TRUTH."

This story of the illegitimate child, the illegitimate mother and father, was "worked" for all it was worth by the Republicans during the campaign that ended in the first election of Grover Cleveland to the Presidency. I have often wondered what the result would have been if the accused had accepted the challenge and had attempted either to justify or deny the terrible charge.

Is not the statement legitimate that Mr. Cleveland was at that time a practical Freethinker? That he assumed the Freethought ground that his private life, including his treatment of the other sex, was strictly his own affair? A matter with which the general public had nothing whatever to do—so long, at least, as no personal rights were invaded?

Whether Cleveland was or is a logical Freethinker; whether he thinks that "all laws looking to the enforcement of 'Christian' morality should be abrogated"; whether he thinks the time has now come when motherhood should be free—that every woman should be allowed her native right to choose the father of her child, and without first obtaining a license from a priest or magistrate, also without promising to love, honor, obey and be sexually devoted to one man so long as both should live—I know not.

So far as I have heard, the "natural" mother of Cleveland's "natural" child made no complaint of ill treatment. His friends say he made ample provision financially for both mother and child. Is it probable that all his accusers could say as much for themselves, as to their treatment of women and children, inside and outside the legal marriage pale?

Suppose, moreover, that the mother in question did not desire a husband; that she wanted no "head," other than that given her by nature, yet earnestly desiring the honor, the glory, the supreme happiness of womanhood—motherhood—desiring above all things under the stars to see a reproduction of herself, only better, higher, more splendidly endowed than she knew herself to be; and suppose again that her womanly instincts, her psychic intuitions as well as her matured reason, all pointed to Grover Cleveland as the man of all men most eligible to receive from her the crown of manhood—fatherhood—where, O where would have been the wrong? Where the sin in accepting the honor of such election?—provided, always, that the man so elected felt no repulsion, no repugnance, psychic, intellectual or magnetic, towards the woman by whom he was thus honored.

Who or what would have been injured, except the priests, parsons and magistrates who are looking for large fees for little work; and who would have felt their social and official prestige slighted by the failure of these persons to ask permission of them to satisfy one of the simplest, most innocent, most natural and most necessary to happiness of all the human appetites and desires?

Perhaps, however, we should not forget Mrs. and Mr. Grundy, who by this autonomic procedure were deprived of their time-honored right to supervise the affairs of their neighbors, to pry into the most intimate and sacred of human relations, and to witness a social function known as a "swell wedding" and, perhaps, to eat a slice of the wedding cake!

Much of this, however, is a digression. It would take too much time and space to inquire here into the origin and significance of that part of the social code which relates to the union of human beings, and the despotisms that inhere in that code. What I started out to note was the fact that whether he meant it so or not, Grover Cleveland was a practical Freethinker when he assumed the ground that his private life was his own affair; that he declined to discuss it in public, not because there was anything to conceal or to be ashamed of, but simply to administer a fitting rebuke to those who assume the right to supervise the private and personal affairs of their neighbors.

Let any reader should misunderstand me, it should perhaps be added that the political tenets of Grover Cleveland, also his opinions on economic and industrial questions, are very nearly the exact opposite of what I myself believe to be right, true and equitable. As between the Tory Republican and the Tory Democrat there is very little to choose, and yet we know that many who are practical Freethinkers in theology and also in axiology are Tories of the Tories in politics and economics. For them the line of least resistance is to adapt themselves to present conditions, present systems, and do little or nothing to change these systems, lest they lose the privilege of exploiting their neighbors. They may talk Socialism and Anarchism in a general

way, but commonly add that the world is not yet "ripe" for these theories, and it is morally certain that if they thought there was any near prospect that such theories would be practicalized they would vigorously oppose them.

A Socialistic plutocrat in Ohio, when asked how he reconciled his words with his acts, replied: "Oh, well, Socialism is all right, or will be right a hundred or a thousand years hence, but when a donkey offers me his back ready saddled I would be a fool to go afoot, would I not?"

"The processes of evolution require time," these Freethinkers tell us: "why should we make ourselves martyrs in a futile effort to hurry up Mother Nature? The vast majority of mankind, especially of womankind, prefer to be slaves. Let them alone. When they ask for freedom, when they are fit for freedom, then lend them a hand. Cast not your pearls before swine," etc., etc.

Do Freethinkers such as these deserve the name they bear? Do they really accept the logic of the "Nine Demands"?

To me the line of least resistance is to encourage revolt, to arouse a spirit of wholesome discontent. "There is a healthful restlessness of soul," says Ella Wheeler Wilcox, "that urges man onward to a higher goal." Without discontent there is no evolution.

It is true that physical evolution requires vast periods of time, but not so of the intellectual and moral. Intellectual evolution—mechanical invention, overcoming and utilizing nature's forces, is now progressing with giant strides, because of the fact that on lines of intellectual and mechanical improvement mind is free, thought is free; but on lines of moral progress mind and thought are not free. Mind is loaded, handicapped, with age-old superstitions in regard to sex and reproduction, law, government, right to the earth, right to the product of one's labor, right to coin money, etc., etc.—on all of these lines there is practically no progress and simply because

#### THOUGHT IS NOT FREE.

On these lines we have very few Freethinkers, and these few have not the courage of their convictions. They do not put their thought into action; the result being that human evolution is unbalanced, lopsided, not uniform, not symmetrical; the most important of all the parts are those most neglected, least thought of and least talked of.

#### ANARCHISM AND FREETHOUGHT.

In this impersonal way I generally prefer to reply to criticisms, but sometimes I think it best to print the exact words of critics and make a more specific answer. For instance—

In the Torch of Reason, Kansas City, Mo., dated June 4, under the head, "Anarchist—Not Always a Freethinker," I find the following:

"The editor of Lucifer obliges us by printing our repudiation of the charges made by the Demonstrator and Truth Seeker to the effect that the Torch 'joined with the Protestant Theocrats' in opposing Smoot 'because he was a Mormon, and on religious grounds,' when in fact the Torch did nothing of the kind, as we think those papers should have seen. But how can we be obliged to Lucifer for repeating that charge after fairest notice and with its eyes wide open?—for now it says:"

Here follows what I said in No. 970, page 154, to which the reader will please turn, as our space forbids reproducing everything said to my critics. Then Brother Wakeman adds:

"The above repeats the injury. The Torch never 'took sides' with the 'religions' referred to, and was and is, for the same reasons, just as much opposed to them as to the Mormons. Its object was to keep Smoot out of the Senate on just and legal grounds that would keep out Roman Catholic and Protestant apostles or elders, just the same as Smoot, and under the same circumstances—which are very likely to occur, because of this precedent. That was the very reason the Torch (before these

religions could get on deck) asked Liberals to head off both, instead of marrying U. S. to the Mormon Church, as they now have done.

"This insinuation, too, that we have preference for some Theocrats, and were willing to help either, or any, against the other, may be Anarchistic, but seems to us illiberal. We were seeking and taking the only way to defeat both, and for that very purpose, and for real 'divorce of Church and State,'—as every consistent Freethinker and Secularist was bound to do. But how would, or does, the Senate's wrong of admitting a Catholic or Protestant Theocrat justify the wrong of admitting a Mormon Theocrat? Why not admit squarely that the Torch purpose of keeping them all out was consistent and right? And if all Theocrats includes Smoot, why jump on the Torch for asking you to keep him out—only as such?"

Treating Brother Wakeman as I would wish to be treated, but as he has not treated me, I give him the full benefit of his disclaimer, simply replying that I am by no means the only reader of the Torch that understood its editor as advocating the exclusion of Elder Smoot on religious grounds, and if our readers will send for the Torch dated May 21 they will readily see how and why it is that I inferred its editor was taking sides with "religions" to which he refers. His editorials and selected articles are certainly well calculated to convey that impression.

But let that pass. If Brother Wakeman and all other alleged Freethought editors would quote my words fairly, and not simply tell their readers what they wish them to believe I said, they would more nearly prove themselves Freethinkers than they have been doing for some months or years.

As to the label or tag "Anarchist," I would remind Brother Wakeman that I have taken off all the tags I ever wore. At various times in my life I have allowed myself to be labeled Christian, Methodist, Abolitionist, Republican, Greenbacker, Spiritualist, Universalist, Anarchist, and perhaps several other names representative of certain specific lines of thought. It is needless to say that all of these labels require explanation. Each wearer has his own explanation of what the tag means. While I find good in them all I very decidedly object to being identified with the average or popular definitions of these terms. Those who want to wear tags can do so, at their own cost, but I deny the right of any man to fasten a tag, label, badge or collar upon me.

But this is by no means the most serious of the causes of complaint I bring against the editor of the Torch. In the same editorial appears this impeachment:

"And so we find that our Anarchist friend is equally unable to do justice to the dead Ingersoll. We pointed out that he quoted words that were made to mean just what Ingersoll did not mean at all. He admits that this is true, but then repeats the charge."

In the past twenty years or more, Lucifer has quoted approvingly more of the utterances of Ingersoll, perhaps, than has any other Freethought paper of its size. It is safe to say I have inserted more than a hundred words with approval to one that I disapproved. Even Wakeman, from whom I certainly expected better treatment, garbles my paragraph, giving only a part and leaving out the part that shows I believed Ingersoll had grown since placing himself on record as a bigoted creedist on the marriage question. I am charged with "quoting" Ingersoll as a defender of institutional marriage, when the quoting was done by a man who threw Ingersoll's reactionary utterance at my head, and added, "Ingersoll never uttered a grander sentiment than this. It should be a part of every Freethinker's creed."

For myself, I scarcely ever allude to Ingersoll's defense of the "only form of serfdom now authorized by law," but often and often reproduce his later, more humane and more rational words on the same subject.

Several other criticisms were marked for reply, but, as usual, space fails. In closing for this week on the question as to who are Freethinkers, will say:

I stand by my record. By that let me be judged, not by the utterances of those who throughout this controversy over the attitude of Ingersoll toward the workmen have constantly misrepresented me to their readers.

M. HARMAN.

### The Ingersoll Symposium.

If there be among Lucifer's readers any who think it unwise ever to speak of the shortcomings of the loved and honored dead; any who would be made sorrowful or angry to read a calmly dispassionate, judicially discriminative, fair, honorable and appreciative statement of the merits and demerits, the strong as well as the weak points in the character and work of the most eminent of American Freethought orators, then I would advise such reader to skip the article in this week's issue signed Clarence S. Darrow.

Mr. Darrow has himself had enough of unfair criticism to make him careful not to be guilty of a like offense when speaking of others, and especially when speaking of one whose mortal career is now ended. He has seen enough of public life—though still comparatively young in years—to give his features an expression of serious thoughtfulness, of sympathy with sorrow and suffering, that cannot fail to impress the beholder with the conviction that he would not willingly or needlessly say or do anything to give pain to any human being, and therefore I bespeak for the article entitled "Darrow on the Inconsistencies of Ingersoll" a careful, thoughtful reading by all who believe that nothing is gained but much lost by keeping back part of the truth in regard to men whose teaching and whose example are capable of doing as much of good or of harm to the living as are those of the now departed world-famous orator and prose-poet, Robert Green Ingersoll.

M. H.

### Plans for the Summer.

To Lucifer's friends and helpers everywhere, and especially to those who have paid for a copy or copies of a book to be called the "Life History of Moses Harman," I want to say a few words. At intervals a reminder like this floats into Lucifer's office:

"Dear Mr. Harman: Three years ago I subscribed and paid for your autobiography. I never saw a copy of the book."

"ERNEST ENEL."

Several hundred of our readers paid \$1 each for a copy of that proposed book; some paid for more than one copy each. It is needless to say that no one has yet seen a copy. Some have had the amount paid credited on Lucifer; a few have accepted the offer of other literature, and in a few instances the money has been returned to the sender.

I have little to say that has not frequently been said in explanation of this long delay. Chronic ill health, the never-ceasing but ever-increasing demands of Lucifer and its work upon my time and strength, are the main and sufficient reasons of failure to put the book to press. There is, however, another, a psychological reason, that should be added to these—namely:

The suggestion, the inference, that when a man writes his own biography his life-work is ended, and that thenceforth he is to be a supernumerary, a comparatively useless member of the community.

To me there is no mental concept more unwelcome than this. "Tooth and nail," so to speak, I fight against the idea that I am to be put on the "retired list," with or without pay. My desire to live, for the sake of living; my appetite for work, for work's sake—for the solid enjoyment that comes of vigorous,

health-giving, courageous conflict with the practical problems of life—were scarce ever keener than to-day.

Moreover, I feel sure that every day I live and work adds to the sum total of those experiences that are supposed to make an autobiography valuable to the reader, and therefore the longer it is put off—provided always that sanity, imbecility or death do not supervene—the better the book will be.

I have always thought it a mistake in P. T. Barnum to write his autobiography before the most interesting and important of his life-experiences were lived, unless indeed he had written a supplementary "auto," which I believe he did not do.

So much for what is past; for the future I have a proposition or two to make to those who may feel an interest in the matter.

### CHANGE OF NAME.

Inasmuch as the friends who are most insistent that the book be published soon are such as specially want to see an account of my experiences with the Modern Inquisition, the American censorship of press and mails—for this reason mainly I have about concluded to change the name from the "Life History of Moses Harman" to

"THE AMERICAN INQUISITION—BY ONE OF ITS VICTIMS," or something of that sort; making the personal history a subordinate feature of the work, the main feature being a history of the acts, the aims and methods of the successors, in this country, of the Torquemadas, the suppressors of thought and speech in Europe during the fifteenth and sixteenth centuries of the Christian chronology.

My second proposition is this: Judging from the experience of the past four years, if the book is to be got out during the present incarnation it will require a degree of concentrated effort such as I have never yet given to it. During these years I have taken three or four vacations from the work of the office, mainly for the purpose of rest and recuperation, but in part also in the hope that the work on the "auto" would be materially pushed during my absence. While the first and chief object was largely attained, especially during my late sojourn in Michigan, the work on the book progressed very slowly, in good measure because I still tried to carry a share of the care and responsibility of keeping Lucifer's flag aloft, by writing editorials, revising correspondence and looking after the wherewithal to pay the weekly and monthly bills.

In order, therefore, to make good my promises in regard to the book it would seem that a change of plan will have to be made. After much thinking over the matter I have decided to ask our friends far and near to give me still another vacation, an outing in which the cares of office will not be carried with me. For the space of say three months from July 16 (No. 100) I now purpose to write very little for Lucifer, but instead spend my time and strength in a concentrated effort to finish the long promised book and get it to press.

During my absence the editorial responsibility, as well as all other business of the office, will devolve upon my daughter, Lilian Harman, assisted, as I hope and believe she will be, by all who feel the importance of Lucifer's educational work.

Replying to friends who have asked whether I am going to the Michigan Fruit Belt this summer, will say that the matter is still undecided. If I go to Michigan it will not be to take a house and entertain friends from a distance, as I did last year. For the work I am to do this plan would be unwise. My intended trip is contemplated; a quiet retreat, within a hundred miles, or at most two hundred, of Chicago would seem to be best, all things considered.

M. HARMAN.



## VARIOUS VOICES.

J. Allen Evans, Cripple Creek, Colo.:—One of your oldest subscribers and most ardent supporters of your editorial work, I neither ask nor give favors. I want to denounce the methods of C. L. James, also those of E. M. Macdonald, who, with the aid of bigots such as H. L. Green, is making a futile effort to round up the legions of independent thinkers. Mr. James has harped on the "Movement in Favor of Ignorance" until he has put himself entirely out of harmony with the whole army of broad-minded thinkers—the real truth seekers and truth speakers. Therefore I would say, Shut off C. L. James, and relegate Green and Macdonald to the limbo credulists and obstructionists. I know, without calling the roll, that the great majority of genuine Free thinkers are in full sympathy with Lucifer's educational methods.

James F. Morton, Jr., Home, Wash.:—Edward Stern avoids the main question—whether or not he believes in free speech? The Press Writers have room for all, but are not to be bowed by any. What we want to know about Stern is whether he believes in the Comstock law, and would favor the suppression of Lucifer and of those who, like myself, believe in the principle of variety in sex relations. It will not require a two-column article to give a straight answer to these questions. George Brown's idea of a woman, in No. 570, deserves a more caustic reply than it is likely to receive. His notion that Trilby was a "mere animal" as long as she was natural, and only became human when her infatuation for Little Billie led her to adopt his creed of idiotic prudery, betrays a mind wandering afar in the mazes of unreason. I pity the man who can insult all women as Mr. Brown has done.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII, No 24

CHICAGO, ILLINOIS, JULY 2, E. M. 293 [C. E. 1903]

WHOLE No 976

### LET ME BUT LIVE MY LIFE.

Let me but live my life from year to year,  
 With forward face and unreluctant soul,  
 Not hastening to, nor turning from the goal,  
 Not mourning for the things that disappear  
 In the dim past, nor holding back in fear  
 From what the future veils, but with a whole  
 And happy heart, that pays its toll  
 To Youth and Age, and travels on with cheer.  
 So let the way wind up the hill or down,  
 Though rough or smooth, the journey will be joy;  
 Still seeking what I sought when but a boy,  
 New friendship, high adventure, and a crown,  
 I shall grow old, but never lose life's zest,  
 Because the road's last turn will be the best.

Henry Van Dyke.

### "Physician, Heal Thyself."

I have just read the article, signed "C. L. James," in *Lucifer* of June 11, in which the author refers to "vivisection and anti-toxins" as driving off disease, and to the *Animals' Defender* as an exponent of the "Movement in Favor of Ignorance." Now, I realize the value and limitations of your space, and therefore do not propose to advance a long argument in answer to mere dogmatic statements. I simply ask for an opportunity briefly to expose the profound ignorance of this person on a few vital points; the rest can be inferred by the intelligent mind.

Mr. James defends the painful vivisection of animals. On what grounds does he deny to animals the justice he asks for himself? It is a self-evident fact that the right of an unoffending creature to immunity from cruel usage depends not on his color, shape, species, intelligence, strength, moral advancement, but solely on that quality which alone renders such usage of any interest to him—that is, on his capacity to feel and suffer. Now, since even Mr. James has, I presume, outgrown the superstition that some "God" has "given" the animals to man to torment as he pleases, and since he would no doubt repudiate, at least in public, the idea of vivisectioning the human pauper, idiot, lunatic and weakling, the conclusion is inevitable that he defends the torture of our "dumb" fellow-creatures because we can commit this crime without meeting with the usual retribution! In short, his position is founded solely on the "right of might."

Where this position would lead any consistent individual it is unnecessary to state, because too apparent. I think, however, it is allowable to comment on the ludicrous appearance presented by one who holds such a position and at the same time poses as a "Philosophical Anarchist," the champion of "justice," "freedom" and the "rights of the individual," and accuses vivisectionists of "appealing to force" because they wish to protect the innocent weak from that cruel force of the strong which he upholds! Such logic does not belong in the columns of *Lucifer*, but rather in some asylum for the feeble-minded.

In regard to the relations between Anti-Vivisection and Jesuitism, Mr. James again shows a marked aptitude to talk at random. No one entirely exempt from that unfortunate "movement" he so deprecates would ever dream of associating anti-vivisection with the Roman hierarchy, especially after reading Jesuit Father Rickaby's cold-blooded exposition not long ago of his attitude on the subject, as a churchman. On the other hand, I have rarely met with a Liberal, a friend of Freethought (and I have known a good many), who did not despise the cowardly practice of vivisection. It is clear, however, that Mr. James, with a few minor alterations, would himself make a good Jesuit, for he certainly subscribes to the most important tenet of the Jesuitical faith, that the "end justifies the means"—providing, always, that "policy" will allow of it!

I have not here touched upon the "scientific" aspects of this question, or analyzed the causes of a belief in the grossly unscientific practice of vivisection, the serums, vaccines, antitoxins and other poisonous drugs and nostrums popular in their day. Will simply say, however, that the chief causes are two in number—first, the consummate skill with which the medical sharper imposes on the people (and on none more than on the average doctor) by the fabrication of "statistics," etc., to market his wares and "discoveries;" second, the "majority" delusion, whose victims are unaware that all the humbugs of the world have been in their time fiercely defended by the unthinking "majority" who "follow their leader," while the patient, investigating, scientific minority have opposed them, and have always been right. This truth is nowhere better exemplified than in the matter of vivisection, vaccination, animal serums, etc., where the world's greatest and impartial students on these subjects are found ranged in opposition to the notions proclaimed with so much assurance by Mr. James.

J. M. GREENE.

Corresponding Secretary the New England Anti-Vivisection Society, 1 Beacon St., Boston, Mass.

### Woman the More Spiritual.

If it is true that woman's nature is more refined and more spiritual than man's, and the physiological aspect of her make-up alone—the size of her shoe and her glove, the fineness of her features and general constitution—would bar from any other conclusion, then it is equally true, as Moses Harman has recently remarked, that her love is more spiritual and more enduring than man's love. It is the logic of the case that the more spiritual natures manifest the more spiritual and consequently the more enduring qualities.

But to assume the greater spirituality of woman is by no means to destroy—as our friend Dora seems to think—the possibility of establishing the relation of the sexes on a rational future basis. I say future basis (Dora's reference was to the



present), for we must remember that the adjustment of the relations of men with men as well as of men with women is more an ideal to be realized in the future than one to have been actualized in the past, or even in the present to any appreciable extent. Man is yet in a transitional period of growth from the animal to the spiritual, human, plane, and we must be generous and give him time and not be too premature in our efforts to establish him in ideal conditions.

In her efforts to equalize the masculine and feminine attributes before the time has ripened, Dora pulls woman down from the altitude of spiritual realization she has attained through evolution of the higher consciousness and endows her with a love nature as sensuous and changeable as the average man's. She sees no other way of furnishing a basis for the adjustment of the social relations. She admits that to all appearances woman is less sensual, less animal, than man, but seeks the cause of her better behavior in her fear of the censuring mob. She thinks if woman would act her nature as fearlessly as man acts his that we would find her spirituality waning and sensuality filling its place.

But Dora is mistaken! Woman's superior spirituality, her capacity for enduring love, is something more than an appearance; it is a fact in her nature; a real condition which was never born of bondage and of which no amount of freedom can ever rob her. Woman can be trusted with freedom without proving herself less than she appears to be.

As for finding a common meeting ground for the sexes, a condition that is essential to an ideal adjustment of the sex relations, this can never be accomplished except by lifting man to woman's plane and a basis strong and sure established in spiritual consciousness. And this is just what evolution is tending to bring about. And, by the way, it is putting in its work rapidly these days in the case of thousands of men who have become adherents of the modern metaphysical movement, a woman's movement, a system that reveals conclusively man's spiritual birthright and whose one tendency is to lead from lower to higher consciousness. This movement is woman's latest invention for lifting men, and it is proving a wonderful lever as well as a successful man-catcher—something the churches can't do. Through the influence of this movement every man in Christendom a few generations hence will have acknowledged his spiritual origin and be living in spiritual consciousness. This is a sweeping prophecy, but one likely to be fulfilled. So to the optimist the "lifting" idea is not at all a discouraging one, and we need not resort to lesser measures in order to establish a basis for the adjustment of the social relations.

Dora's closing remark: "To women, men often seem to be mere schoolboys still; but they will come to their majority," etc., is a very significant admission indeed, but not in harmony with the remainder of her article. What mean these words if they are not an unconscious admittance of all I have said regarding woman's superior spiritual attainments? This looking upon men as "mere schoolboys still" is a universal instinct with women and speaks volumes to the one who wills to understand.

Alex. E. Wight comments on a certain paragraph found in a former article of mine, but I will not use space to explain the same, as I think no other one misconstrued my plain statement. If he will again read that paragraph in connection with my preceding remarks on the point he questions I think he will see that the trouble lies with himself and not with any expression of mine.

CARRIE AUSTIN.

The saints of the past have been for the most part men who have fled from the world, but the saint of to-day is the man who can use the world.—Francis G. Peabody.

## Family Limitation.

Dear Dr. Drysdale: Like you, I regret President Roosevelt's letter to Mrs. Van Vorst. Therein he distinctly advocates the bringing up by parents of large families. It is true he qualifies the children he wants to see born with the adjective healthy, but I put it to him: "Is the production of a large family conducive to woman's health?" Unhesitatingly I declare that no only is it productive of ill-health to the woman, but it is conducive of many serious diseases to the offspring. Of course, the production of a large family must ruin a woman's health, and as a woman I declare therefore that act to be an immoral one, for it makes the woman untrue to herself. Moreover, as the influence of the mother is imposed on the child before that child is born, the evil effects of what I have termed immoral reproduction is implanted in the child. We have no right to visit our sins on helpless children; the act is a crime worse than murder.

As the companionship of men and women is necessary to human happiness, and the division of the sexes unnatural, society should and must face marriage, as the condition enabling young men and women to live together, but, at the same time, not as a license to unduly propagate the species. Malthus, while grasping the evil of over-reproduction, suggested the paucity of late marriage. Therein I think he erred, because youth is the period when young men and women most long for each other's company, and late marriage is productive of that hideous and cowardly act on man's part, and degrading and pernicious one on the woman's part, of prostitution. Men and women can marry early without overburdening both themselves and society with large families. This is a fact which can be no longer disputed by anyone, and it is an economic necessity for the abolition of poverty as well. It is useless to frame ameliorative social laws without facing the question of over-reproduction, and the socialist who refuses to take this important item into his program will find himself balked when he tries to regenerate society. But apart from the economic side of this question, there is the moral side thereof. I am one of those who refuse to believe in the old doctrine. This doctrine does away forever with that of the equality of the sexes. A part cannot equal the whole, and as a consequence the woman is only a chip of the old block. But I scout this doctrine and assert woman's equality, and maintain that she has a right to her own person. Motherhood should not be forced either on the unwilling or the unfit, or by the state; and it does not follow that because men and women marry they should commit the crime of bringing unhealthy offspring into the world. To produce a diseased child is an act of cowardice and therefore immoral, and the time shall come when the production of diseased human beings shall be looked upon as a sin against society. The first consideration by man should be health. Parents have no right to bring diseased human beings into the world. Thousands of men and women who desire to live together and to marry are nevertheless unfit to become parents. Thousands are unable to rear even of healthy offspring more than one, two or three children, and do justice to these children. It is ridiculous, therefore, to say the least of it, for President Roosevelt to anathematize such men and women as refuse to burden society and themselves with superfluous offspring. What should be a greater reproach to parents than an unhealthy child, and what greater disgrace can there be than to be parents of such? Yet the world is teeming with cripples and diseased children, whose existence is a reproach to humanity and a curse on society.

Too long have these facts been ignored by mankind, throughout which license runs rampant. What greater crime is there than the horrible custom of child marriage permitted in India by the great British Government? What more disgusting act than the reproduction of the unfit by the unfit? What crueller more callous than to give life to a child to which you can neither give health or happiness after production? And what object is there in the creation of thousands of human beings merely to live, suffer and die, leaving behind them their legacy of disease and misery? It seems to me that men in Mr. Roosevelt's position would do better were they to give this question earnest study, before lending the weight of their influence to words so rash, impulsive, and unstatesmanlike as those promulgated by the President in his letter to Mrs. Van Vorst.

What should constitute the object of life? My answer is happiness. Can that be attained by women constantly in a con-

dition of pregnancy? Can it be realized by diseased human beings? Can it be enjoyed by those who lack the means of making life one of comfort and enjoyment?

By all means, therefore, let men and women marry, and early, too. Let them love each other and be companions to each other, but let them also regard the act of reproduction as a sacred trust not to be betrayed or ignored, and one on which their self-respect and duty to society enjoins them to keep jealous eye. Banish the rib doctrine, teach boys and girls the duty of self-restraint. Impress on both sexes the obligations they owe to themselves and to society. Let health be upheld as the highest aim of man, and the production of unfit and superfluous offspring as an injustice to those who have no voice or say in their own making. Let the aim of mankind be to beautify and ennoble his species, rather than to cram the earth with living creatures, many of whom bear poor comparison even with the ape in appearance. In fact, quality, not quantity, should be our aim, and health and perfection our goal.

When I speak of perfection I mean the ennobling of man not only physically but mentally. Millions of human beings inhabit this earth, yet how few of these have the power of thought developed! Yet by thought alone shall man become perfect and much knowledge, at present hidden, be obtained. Shall thought be developed or physical perfection be reached by over-reproduction? Never! The worn and worried mother may produce a child, but she will transmit to it the worry and overpressure from which she suffers. Is it possible for women to go on giving birth to children innumerable and sustain their health and vitality? It is not. It is, moreover, a cowardly shame to exact such a sacrifice of woman, and it is a wicked, wicked wrong on the child.

A false religion, a pernicious code of morals have made man what he is. For every human who laughs, thousands weep; for every heart that rejoices, thousands mourn. Will such a state of things be improved by over-reproduction? No. In all destructive criticism, a constructive suggestion should follow. Therefore, in opposing President Roosevelt's rash gospel of over-reproduction, I would urge those in power to teach the budding mind to think, and to imbue that mind with a code of morals which shall induce the desire to conceive and produce beings of a nobler type than those now existing, and this can only be done by giving earnest attention to the question. Men and women must ask themselves before becoming parents, "Are we fitted to become such? How many children can we do justice to?" Moreover, motherhood should be desired by a woman and not enforced upon her. The child of mutual love and the child of a legalized prostitute, which is what most married women become reduced to, is a very different creature. Among the poor, the weary, worn faces of enforced motherhood meet the thinking man's mind with both mute reproach and appeal, and the silent cry goes to the thinking woman's heart, "Help us to endure a burden which is crushing us, or, better still, make it lighter to bear." Of what avail this holocaust of woman? Of what service this selfish and useless over-reproduction? Has it benefited mankind? I fail to see it. The world teems with malformations.

No true woman desires to shirk her share of the burden of life, but the service rendered by motherhood should be recognized as such; and motherhood should be the result of mutual desire on the part of the sexes, while health should be an assured factor in both before offspring is created, conceived and produced. Men owe this to themselves, to women, to children. It is a question of vital importance which cannot be too earnestly considered.

It is to be hoped, therefore, that the President's somewhat autocratic mandate to men and women will inspire humanity, not to over-reproduce, but to reproduce in reason, ever bearing in mind the elevation of the human mind and the perfecting of the human body.—Florence Dixie, in the *Malthusian*.

### The Fiction of "Rights"

The very cornerstone of Anarchistic philosophy is often supposed to be a paraphrase of Herbert Spencer's "First Principle" of equal freedom, that "Every person has a natural right to do what he wills, provided that in the doing thereof he infringes not the equal rights of any other person." Yet there lurks in the expression a fallacy that correct thought must repudiate, or we must carry with us a diagram explaining the meaning of the words we use.

What are "natural rights"? In the Middle Ages schoolmen believed that they had solved a problem in physics by asserting that "nature abhors a vacuum"; but a very little study sufficed to convince thinkers that "the web of events" we group as "nature" neither abhors nor likes. With the growth of the conception of law as a term descriptive of mode of being rather than a fiat imposed upon events, the term "natural" has lost much of its old teleological meaning. Still it is often used in that sense and too often implies it.

Blackstone defined "the law of nature" as "the will of man's maker." Mackintosh calls it "a supreme, invariable, and uncontrollable rule of conduct to all men." Sir Henry Maine also speaks of "a determinable law of nature" for the guidance of human conduct. Kent defines it as that "which the Creator has prescribed to man." P. Q. Stuart says expressly: "A natural right is a privilege vouchsafed by natural law to man to exercise his faculties," and his whole work teems with expressions implying the fixity of "real law."

The correct position is, I maintain, that what we term "natural rights" are evolved, not conferred, and if so they are not fixed and unalterable. Nature confers no more "privilege" upon us than upon dogs to exercise our faculties or functions. In fact, to my mind, the very assumption of "natural rights" is at war with evolution. Even if we no longer personify Nature as their giver, the term still carries with it the implication of rigidity, when, in fact, not even that mythical "right reason" with which we are supposed to be endowed can prove them historically so characterized. Every man is supposed to have a "natural right" to life. Is this co-eternal with man? Did it exist, though unrecognized, among our primate ancestors? If the savage transcended "natural right" in disposing at will of the life of a captive, where was it inscribed? It was not inscribed in the semi-brute. If the Roman law was based upon "a type of perfect law" in nature, was the recognition of the "natural right" of a father over the lives of his family contrary to the "right reason" of the time? And to this query convictions founded upon twentieth century deductions are not pertinent.

Is woman's "natural right" as a "person" the same in all countries under polyandry, polygamy, and monogamy? or are those relations of the sexes, so important to "well-being and good conduct," ignored by beneficent nature? It has been conclusively shown by sociologists that human progress (and there is no other) consists in passing from the militant regime toward an industrial one. Yet the time was when the law of retaliation sanctified revenge as the highest virtue. Time was when not a human being on the face of the earth differed from Aristotle's opinion of slavery as a natural condition. Where was this "privilege vouchsafed by natural law" then inscribed? The question whether society would not have been far more conducive to happiness if such right had been recognized, is as idle as whether eyes behind our heads would not have been equally so. If the "principle" was not discoverable then, but has been now, are we to conclude that it is the final synthesis of "right reason"? or that its incarnation is only now visible?

Having thus shown a few of the queries which arise to puzzle one who seeks for evidence of the immutability of "natural rights," let us examine closer into the nature of "rights" themselves. The human sphere is a province conquered from nature, and hence its relations cannot be termed "natural." It would be equally as permissible to call "rights" "moral" or "religious," for the qualifying adjective being given to imply the highest validity, it would be so understood by all to whom either of these words conveyed such meaning—equally permissible, but equally indefensible in evolutionary thought when implying fixity. But do there exist any such inherent predicates of human nature as "rights"? The same theological bias which characterized "rights" as "natural," also regards their assertion as positive. On the contrary, every assertion of a "right" purely human, paradoxical as it may seem, is negative. The assertion of a "right" is but to protest against iniquitous conditions. (Of course what are called "legal rights" are not considered here.) Social evolution ever tends to the equalization of the exercise of our faculties. That is, social intercourse has slowly evolved the ideal that peace, happiness, and security are best attained by equal freedom to each and all; consequently I can lay no claim, in equity, to a "privilege," for that which all alike may enjoy ceases to be privileged. The important deduction from social

[CONTINUED ON PAGE 195.]

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## LUCIFER—ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.  
 LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.  
 LUCIFIC—Producing light.—Same.  
 LUCIFORM—Having the form of light.—Same.  
 The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## On the Picket Line.

"RESULTS OF ABOLISHING HELL."

Under this head the Chicago Inter-Ocean devotes a leading editorial to a discussion of the question of whether belief in hell makes for righteousness or the reverse. He quotes "Rev. J. P. Mahaffy, the brilliant Irish scholar," as saying that "when the faith in hell has faded the faith in heaven seems to be fading also," and closes the editorial in these words:

"The faith that rested on fear of hell may have been a gloomy faith—it may have forced men to work out their salvation in fear and trembling—but it was at least a faith which was positive and steadfast. And to many laymen, at least, it seems a faith productive of more real happiness than the faith that tries to rest on love alone, and which passes from indifference to hell to indifference to heaven, and finally ends in a quiet and uncomplaining but blank and hopeless agnosticism."

Whether a "blank and hopeless agnosticism"—that is, a failure to accept belief in an eternity of selfish gratification for the favored few and an eternity of hopeless suffering for the non-elect many—be more conducive to right living in the here and the now, than is belief in the orthodox hell and heaven, is a question not easy to be settled by statistics. Such statistics as we have, however, are certainly in favor of unbelief rather than belief in popular creeds. The savages who danced and yelled their approval at the nineteen lynchings in the United States during the month of June were, without reasonable doubt, all believers in the orthodox hell and heaven; also the Russians who perpetrated the unspeakable horrors of Kishineff; also the great majority of the United States postoffice officials now charged with wholesale robbery—who, when taking office, subscribed to an oath which is equivalent to a confession of belief in hell and heaven.

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TIED DOWN BY SUPERSTITION.

The Chicago American's Sunday editorial tells of a poor old elephant which had stood in chains for many years and had become so accustomed to standing in one spot that he refused to move when the chains were taken off, and then says:

"Millions of us, tied down by foolish superstition, are like that elephant—the chains are off, but we stand still. Thousands of splendid men have worked, lived and died to free us from superstition, from credulity, from ignorance; yet still we stand in the same place and fail to appreciate the freedom that is ours."

"'Tis true; 'tis pity; and pity 'tis 'tis true,' and among all the superstitions that tie us to the unprogressive past, we may add, there is none more irrational, none harder to break loose from, than is the marriage superstition. Faith in a personal God a personal Devil, a realistic heaven and hell, are all giving way much faster than is faith in the power of a few words spoken by a

priest or magistrate to make holy, pure and good a rotten, an act, which is assumed to be unholy, impure and sinful without the utterance of those talismanic words.

But the poor old elephant—the superstitious masses of people—is slowly finding out that its feet are no longer tied—as they once were. The chains are still there, but they hang so loosely that those who have courage to do so are escaping from the age-old bondage, and are slowly but surely learning to walk; learning that freedom is not the terrible thing they have been taught to believe, but that liberty with responsibility is the basis of the morality on all lines of associative life.

In proof of the statement that the marriage superstition is losing its hold on popular thought is the appearance in the old and conservative magazines of the country of articles such as "Race Suicide," in the North American Review for June, 1901, upon which article the New York Times and Edwin C. Walker have made timely and pertinent comments, as may be seen in last week's Lucifer.

This article by "Paterfamilias," as will be rightly inferred from the comments of the Times and of Mr. Walker, was written in opposition to the marriage institution as such, but the author's statements of fact and deductions therefrom tend directly to undermine and overthrow the superstitious beliefs upon which that institution is built. In proof of this I should like much to reproduce a large part of the article, "Race Suicide," but Lucifer's space forbids more than one characteristic paragraph, for this issue, as follows:

"I am aware that there are many persons in the country who think that the sexual relation is a function designed solely for the propagation of the human race, and that nothing whatever should be allowed to interfere with this manifest purpose. I deny this. I deny it on the ground that it is a mere assumption, for which there has never been adduced the least proof. I deny it on the ground that it is contrary to human experience. I deny it on the ground that although the marriage relation is designed partly for the propagation of the race, such is not its chief function, since the same result can be attained without marriage, and originally was so attained. I hold that marriage is mainly for the highest good of the two individuals concerned, and that the rearing of children is only incidental and to be considered only as it adds to their happiness. I deny that marriage is solely an institution for the promotion of self-sacrifice and misery and the propagation of children. If so it is a failure. It is an institution to make all happy, and not to make slaves of parents at the very outset of maturity. My observation and experience have been that, in ninety-nine cases out of a hundred, in large families there has been an immense amount of suffering and privation, and that the mother has usually had to bear the greater portion of it. And the worst of it is, the fact that the large family has so many drawbacks, which are freely avowed by every member of it, does not prevent each member of that same family from getting married under circumstances which usually indicate an exact reproduction of the ills of which they have so long complained."

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In further elucidation of this very important matter, and in line with the very general protest against the autocratic and paternalistic talk of Theodore Roosevelt, I would recommend the mildly conservative yet very sensible protest of Lady Florence Dixie, reproduced in this issue, from the Malthusian.

M. HARMAN.

SUBSCRIBERS receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

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## Books Received.

"*Isis: Or, The Evolution of a Mind.*" by Lady Florence Dixie, of Glen Stuart, Scotland. In her preface the author says: "The story of Isis is but a simple record of early education in religion, early doubt and its attendant suffering on the young. It is written in no mocking spirit, but in the earnest hope of making clear to many, who have not studied the question or given it a moment's serious thought, the cruelty practiced on the young, of subjecting them to the orthodox religion of the day. It is a lance broken on behalf of Youth. Adult life can take care of itself. It can go to many channels for advice and information, but youth cannot. It is lonely, friendless and perplexed whenever it dares to question statements and to doubt those legends which it is commanded to accept as infallible. Youth suffers as intensely as it enjoys, and there is no mental suffering so keen as religious doubt and perplexity." This is a life history in story form, full of interest to old and young alike; especially should it be read and heeded by young parents, or by those contemplating parenthood. It gives the actual experiences of a mind gifted by nature with an ardent desire to know; a mind that could not be satisfied with dogmatic assumptions, legendary creeds, in regard to the origin, duties and destiny of the human race. The price of the book is \$1.50. Many "pirated" copies have been sold in the United States, but the authorized and original edition can be ordered through Lucifer's office.

"*On the Duty of Civil Disobedience.*" by Henry David Thoreau, author of "*Walden: Or, Life in the Woods.*" "*A Week on the Concord,*" etc. Published by the Simple Life Press, 5 Water Lane, London, E. C., 1903. This is a timely republication of some of the most striking utterances of a man who, resembling Emerson in many ways, has, like him, the merit of becoming better and better the oftener he is read. This booklet is in handy form for distribution among those who are now just beginning to see that the duty of civil disobedience is the first and most important of all the duties of the citizen. The last paragraph of the book begins thus: "There will never be a free and enlightened State until the State comes to recognize the individual as a higher and independent power, from which all its own power and authority are derived, and treats him accordingly." Price of single copy, 10 cents. In quantities for distribution, 50 cents per dozen, postpaid. They may be ordered through this office.

"*Songs of a Child,*" and other poems, by "Darling," (Lady Florence Douglas, now Lady Florence Dixie). In two parts, making a book of 579 pages. Artistically bound and finely illustrated. The editor's preface says: "Of the author of these poems I need say nothing. Throughout the world she is well known as a traveler, a writer of great originality of different works, a thinker and a philanthropist. But of her childhood little is known to the outside public, though the poems reveal much of a beautiful and original character." The volume is dedicated to Bulwer Lytton, the famous novelist, a personal friend, who wrote what may be called the introductory poem.

"*Modern Science and Anarchism.*" by Peter Kropotkin. Translated from the Russian original by David A. Modell. Price 25 cents. Published by the Social Science Club of Philadelphia. The name and fame of the author of this book of 94 pages are sufficient guarantee of its worth. The translator explains that he has made "numerous verbal changes calculated to secure greater lucidity and a more correct idiom." Orders will be filled from this office.

"*Modern Paradise—Grandest Dwelling Place on Earth.*" by Prof. Henry Glerich, Omaha, Neb. The Model Home. Solution of the Social Problem. Future Greatness of Electricity. Proposed Experiment in Social Science. An Earthly Eden and How to Attain It. A Unique Power Plant. Wonderful System of Ed-

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"*Socialism the Basis of Universal Peace.*" by Dr. Howard A. Gibbs. Comrade Publishing Co., New York; ten copies 25 cents.

"*What to Read on Socialism.*" Charles H. Kerr & Co., 56 Fifth Avenue, Chicago. Twenty copies for 16 cents.

## Man Versus the Machine.

A friend sends the following paragraphs from the Southwestern Advocate, Winfield, Kan., with request to republish in Lucifer. The editor of the Advocate tells his readers that while "Ingersoll was a staunch supporter of the Republican party, yet he was the friend of the poor and oppressed. Were he living to-day," says this Socialistic editor, "he would doubtless be a Socialist." Whether Ingersoll would desert the Republican party were he living to-day is something no one can tell. I have always given him the benefit of the doubt, and maintained that in his last public lecture, when he gave his explanation of the "failure of reformers to reform the world," if his words mean anything they mean that he was no longer an orthodox politician, nor an orthodox economist nor moralist. "There is but one hope," said the great orator. "Science must make woman the owner, the mistress of herself. . . . This is the solution of the whole question." The topic of this utterance is in line with scientific Freethought; and it would abolish marriage and divorce laws.

M. H.

Invention has filled the world with competitors not only of laborers, but of mechanics—mechanics of the highest skill. Today the ordinary laborer is, for the most part, a peg in a wheel. He works with the tireless—he feeds the insatiable. When the monster stops the man is out of employment—out of bread. He has not saved anything. The machine that he fed was not feeding him, was not working for him—the invention was not for his benefit.

The other day I heard a man say that it was almost impossible for thousands of good mechanics to get employment, and that in his judgment the government ought to furnish work for the people. A few minutes after I heard another say that he was selling a patent for cutting out clothes; that one of the machines could do the work of twenty tailors, and that only the week before he had sold to a great house in New York and that over forty cutters had been discharged. On every side men are being discharged and machines are being invented to take their places. When the great factory shuts down, the workers who inhabited it and gave it life, as thoughts do the brain, go away, and it stands there like an empty skull. A few workmen by the force of habit gather about the closed doors and broken windows, and talk about distress, the price of food, and the coming winter. They are convinced that they have not had their share of what their labor created. They feel certain that the machines inside were not their friends. They look at the mansion of the employer, and think of the places where they live. They have saved nothing—nothing but themselves. The employer seems to have enough. Even when employers fail, when they become bankrupt, they are far better off than the laborers ever were. Their worst is better than the toiler's best.

The capitalist comes forward with his specific. He tells the workman that he must be economical! But under the present system economy would only lessen wages. Under the great law of supply and demand every saving, frugal, self-denying workman is unconsciously doing what little he can to reduce the compensation of himself and his fellows. The slaves who did not wish to run away helped fasten chains on those who did. So the saving mechanic is a certificate that wages are high enough. Does the great law demand that every worker live on the least

possible amount of bread? Is it his fate to work one day that he may get enough food to be able to work another? Is that to be his only hope—that and death?

Capital has always claimed and still claims the right to combine. Manufacturers meet and determine prices, even in spite of the great law of supply and demand. Have the laborers the same right to consult and combine? The rich meet in the bank, the clubhouse or parlor. Workingmen, when they combine, gather in the street. All the organized forces of society are against them. Capital has the army and the navy, the legislature, the judicial and the executive departments. When the rich combine, it is for the purpose of exchanging ideas. When the poor combine it is a "conspiracy." If they act in concert, if they really do something, it is a "mob." If they defend themselves, it is "treason." How is it that the rich control the departments of government? In this country the political power is equally divided among men. There are certainly more poor than there are rich. Why should the rich control? Why should not the laborers combine for the purpose of controlling the executive, the legislative and judicial departments? Will they ever find how powerful they are?

How are we to settle the unequal contest between men and machines? Will the machine finally go into partnership with the laborer? Can these forces of nature be controlled for the benefit of our suffering children? Will extravagance keep pace with ingenuity? Will the workmen become intelligent enough and strong enough to be the owners of the machines? Will these giants, these Titans, shorten or lengthen the hours of labor? Will they give leisure to the industrious, or will they make the rich richer and the poor poorer? Is man involved in the "general scheme" of things? Is there no pity, no mercy? Can man become intelligent enough to be generous, to be just; or does the same law or fact control him as controls the animal and vegetable world? The great oak steals the sunlight from the smaller trees. The strong animals devour the weak—everything eating something else—everything at the mercy of the beak and claw, and hoof, and tooth—of hand and club, of brain and greed—inequality, injustice everywhere. The poor horse standing in the street with his dray, overworked, overwhipped and underfed, when he sees other horses, groomed to mirrors, glittering with gold and silver, scolding with proud feet the very earth, probably indulges in the usual Socialistic reflections; and this same horse, worn out and old, deserted by his master, turned into the dusty road, leans his head on the topmost rail, looks at donkeys in a field of clover, and feels like a Nihilist.

In the days of slavery the strong devoured the weak—actually ate their flesh. In spite of all the laws that man has made, in spite of all the advances of science, the strong, the cunning, the heartless still live on the weak, the unfortunate and foolish. True they do not eat their flesh or drink their blood, but they live on their labor, on their denial, their weariness and want. The poor man who deforms himself by toil, who labors for wife and child through all his anxious, barren, wasted life—who goes to the grave without ever having had one luxury—has been the food of others. He has been devoured by his fellowmen. The poor woman living in the bare and lonely room, cheerless and freeless, sewing night and day to keep starvation from a child, is slowly being devoured by her fellow men. When I take into consideration the agony of civilized life—the failures, the poverty, the anxiety, the tears, the withered hopes, the bitter realities, the hunger, the crime, the humiliation, the shame—I am almost forced to say that cannibalism, after all, is the most merciful form in which man has ever lived upon his fellow man.

It is impossible for a man with a good heart to be satisfied with this world as it now is. No man can truly enjoy even what he earns—what he knows to be his own—knowing that millions of his fellow men are in misery and want. When we think of the famished, we feel that it is almost heartless to eat. To meet the ragged and shivering makes one almost ashamed to be well dressed and warm—one feels as though his heart was as cold as their bodies.

In the world filled with millions and millions of acres of land waiting to be tilled, and where one man can raise the food for hundreds, millions are on the edge of famine. Who can comprehend the stupidity of it?

Is there to be no change? Are the "law of supply," invention and science, monopoly and competition, capital and legislation always to be the enemies of those who toil? Will the work-

ers always be ignorant enough and stupid enough to give their earnings for the useless? Will they support millions of soldiers to kill the sons of other workmen? Will they always build temples for ghosts and phantoms, and live in huts and dens for themselves? Will the lips sustained by lies forever kiss the robbed imposter's hand? Will they understand that Regan cannot be generous, and that every healthy man must have the right to earn the right to live? Will they finally say that the man who has had equal privileges with all others has no right to complain, or will they follow the example that has been set by their oppressors? Will they learn that force, to succeed, must have thought behind it?

[CONTINUED FROM PAGE 195.]

evolution is that as militancy has weakened and industrialism widened its boundaries, liberty has ever tended toward such equalization. Privilege finds no sanction in equity as right, because it violates the ideal of social progress—Equality of Opportunities.

Therefore it is that as social relations have become more complex and integrated, the ideal of "a more perfect law of liberty" rises in the form of protest against what only then are discernible as socially wrong, though ostensibly as assertions, such as "rights of women," "rights of labor," "rights of children and sailors against flogging," the "right" to the soil, etc. They are fierce and burning assertions just so far as they emphasize a growing protest against inequitable conditions. In this sense they are Anarchistic, though every apostle of a particular and newly discovered "right" should clamor for statute law, inasmuch as only by the extension of liberty—in other words, the abolition of restrictions—is the wrong righted. Our specific "rights" are thus dependent upon our ability to discover wrongs, or the violation of the ever-evolving industrial ideal—Equality of Opportunities—and but exist as protests. Abolish vested wrongs and there will be no vested rights, natural or otherwise. Precisely as water flows to a level when obstructions are removed, just so will social relations flow to equitable conditions when restrictions are swept away. And precisely, also, as liberty comes in, does the assertion of "rights" go out.

Comte's phrase, "Progress and Order," is the true one, though reversed by rampant militancy, thereby making progress impossible by the fixity of order. But because the ideal—Equality of Opportunities—dominates every progressive step, inspires every protest against inequity, and leads the van of progress, the Anarchist can afford to look back and smile upon the fierce enthusiasts for mythical "rights," knowing that their protests but render his own advance post on the skirmish line more invincible.—Dyer D. Lum.

#### VARIOUS VOICES.

S. R. Shepherd, Leavenworth, Kan.—This incisive criticism of the dead Ingersoll in the interest of abstract notions and of idealism seems to me as cruel, merciless and unjustifiable as "vivisection." Grant that he was not perfect; he was good and great, and did more to emancipate the race from the thralldom of ignorance and superstition than any other man that ever lived, for which I overlook his faults or mistakes, if any. He was the workingman's friend and, as such, excusable for breaking out with impatience, as a father often does while deploring the foolishness of a child. What is a momentary word or expression anyway, that it should be magnified and distorted to obscure a whole life? What is a fly-speck on the case of a fine-tuned piano? Let the Christians enjoy a monopoly of berating dead Infidels. Reflections and accusations inconsistent with a man's general character would be considered disproved by the preponderance of evidence. If any dear brother Liberal has got anything "right" me I wish he would let it out here and now, and give me a chance to refute it, and not wait till I am dead.

(A sufficient answer to the above will be found in my last editorials on the Freethought movement in the United States; also in the published letters of Clarence Darrow, George Schilling and T. P. Quinn. I have treated Ingersoll, living and dead, as I myself wish to be treated. Nothing is gained by concealing the truth—if told in a spirit of fairness, justice, kindness. I have given both sides a fair hearing. Ingersoll's acts, far more

than his words, tell the real character of the man. My critics have spoken "in the interest of one-sidedness," of "abstract notions." They have "magnified, distorted, obscured" and refused to give the other side a chance to be heard.—M. H.)

W. B. G., Chicago.—The thanks of Lucifer's readers are due to Brother Peabody for his letter in No. 974. Mr. James has the undoubted right to his opinions, but his manner of expressing them is very objectionable. His erudition is admirable, but his snarling intolerable. Let him get in line and take his turn with other writers in Lucifer. Your editorial in same issue is the ablest, to my thinking, that has appeared this year. If you will make it into a leaflet I will take 200 of them and guarantee their distribution among the pious and limited Freethinkers. Please send Lucifer three months and "Prodigal Daughter" to ———. Stamps inclosed.

(The type on which that editorial was printed has gone into the melting pot, but if a sufficient number of leaflets is called for it can be re-set. The type of last week's editorial, "Who Are Freethinkers?" is still standing.)

H. Mendelson, New York City.—I have been a constant reader of Lucifer since last November, and it is the best educator on the sex question that I have found. I am a young man anxious to learn more, so ask you to favor me by recommending the best books on the subjects with which Lucifer deals. I inclose \$1 for another year's subscription.

(We would recommend "Love's Coming of Age," "Karezza," "Our Worship of Primitive Social Goddesses," "What the Young Nee' to Know," "Motherhood in Freedom," "Vice: Its Friends and Its Foes," and "The Social Question," all of which, together with many other works of value, will be found listed in our advertising columns.—L. H.)

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII, No. 25.

CHICAGO, ILLINOIS, JULY 9, E. M. 293. [C. E. 1903.]

WHOLE No. 977

### LOVE'S SYLLOGISM.

I love my love with all my heart.  
 If I did not the image of her face  
 Would from the mirror of my mind depart  
 Sometimes, at least, and leave no tell-tale trace,  
 Yet never from its own abiding place  
 Doth her fair image even start.  
 So there, I say, I've fairly proved my case:  
 I love my love with all my heart.

JONATHAN MAYO CRANE.

### Liberty and Organization.

Absolute liberty—that is, the undisputed right to do, say and think as one desires, irrespective of the effect likely to result to others therefrom—is only compatible with an existence lived apart from the rest of mankind.

So soon as we come to the consideration of cases where even two individuals stand in relationship towards each other, then the maximum of individual liberty allowable is the freedom to do as one pleases, provided that freedom does not involve infringement upon the equal liberty of the individual associated with.

If the association is entered into freely, without actual or implied compulsion, and the alternative to return to former conditions remains always available to all parties, then no infringement of personal liberty results from such an association.

The true formula of liberty among associated persons is, "The right of every individual to do as he pleases, provided he does not infringe upon the equal right of others"; and not, as is sometimes stated, "The right of every individual to do as he pleases, provided he be willing to take the consequences of his actions." This latter maxim in actual practice results in the oppression of the weak by the strong. The existing social organization is a fair sample of a general acceptance and following of the latter maxim.

Individuals in the community have been and are desirous of possessing themselves of wealth earned by others. In order to accomplish this they have persuaded the masses of the people to sanction and assist in the establishment of an organization which they call a government, by deceiving the people into believing that such an institution would be beneficial to all. Once the organization started, they have used it to assist them and also protect them in their efforts to exploit others. Recognizing that such actions would probably result in a revolt among the oppressed, they have devised the maintaining of armed forces with which to further protect themselves, and by systematically training rising generations to believe that this is a just order of society and by appeals to the people's love of the liberty they are supposed to enjoy they have succeeded in averting from themselves the vengeance of those who are victimized by the social organization.

The privileged classes undoubtedly are reaping the result of their actions, and show no unwillingness to do so.

One could scarcely desire a better example than modern conditions of the inevitable result of unrestricted individual liberty among semi-educated people, unequal in mental and physical qualities.

Unless there exists the recognition on the part of the individuals of the necessity of respecting the equal liberty of all others, there is certain to result an invasion of liberties.

Probably someone will ask, Why do people choose to dwell in communities if association of individuals necessarily means restriction of individual liberty?

This question brings us to the consideration of another factor. While it is true that the individual living disassociated from all human beings has the right to do as he pleases, he has not always the power. Thus he may be desirous of rapidly transferring himself to some distant locality, but not being endowed with wings, his progress will necessarily be slow, unless artificial means of transportation are available. This is only one of the many instances which could be cited where an unaided individual is powerless to overcome obstacles which can be surmounted by collective effort.

The solitary individual, aided only by such mechanical contrivances as he is able to produce and operate for himself, must, at best, content himself with a crude and rough existence, and even then will have very little relief from the arduous toil involved in the procuring of his requisite sustenance. Nor can he effectually secure himself or his products from destruction by animal violence, storms or natural disaster.

It is to secure these advantages, which are unattainable except through combined effort, that men are willing to relinquish their claim to absolute liberty in order to live in communities.

Society renders possible the saving of human labor and energies by the application of mechanical power to productive labor, thereby affording to its members relief from constant toil.

Should catastrophe overtake a locality, destroying the produce of the people, society renders possible the immediate transference of commodities from distant localities, thus protecting its members from starvation.

Further, it is society which enables us to indulge in that exchange of thoughts, hopes, and aspirations from which we derive so much happiness, and our cry for liberty is but an audible acknowledgment that liberty is essential to real happiness.

The position of the isolated individual is analogous to that of the average citizen of a "democratic republic," who nominally has the right to attain to the highest posts of honor, but is in reality at the mercy of those who control the legislative machinery; he has judicial liberty to do as he pleases, but is surrounded

by forces which, unaided, he cannot control, and without the control of which he is unable to give effect to his rights.

The true test, therefore, to be applied in determining the value of any particular society is, How much real liberty does it afford to each and every individual member?

It will readily be conceded that the supplying of the material needs of a community can be better accomplished by co-operative effort than by separate individual action. Where production is carried on by processes which entail the subdivision of labor it is essential to liberty that such production be co-operatively organized, because the life of the individual is largely dependent upon the opportunities to procure sustenance being afforded him; therefore unless he be given a controlling power in determining the methods to be adopted in supplying that sustenance his individual liberty to live is subject to infringement.

tions upon which he is dependent for the necessities of life.

Modern commercial organizations do not admit the right of the individual, as such, to any voice in the control of those opera-

When the true function of commerce and industry—the supplying of the material wants of the community—is more widely recognized, it will be possible to organize production and distribution in the interests of the entire community. If this were done the advantages of participating in such an organization would be so apparent that few would choose to remain outside. Should any one, however, prefer to remain outside no one need object, since the power of individuals to exploit others, economically, would be taken away by the existence of the co-operative organization.

We thus see that economic freedom can be secured by co-operation. Let us now turn our attention to the question of securing freedom of conscience, or the liberty to act as we please in matters outside the province of the purely economic.

If we probe deep enough into human actions we shall find that they result fundamentally from the desire of the individual to attain to personal happiness. However much the actions may differ outwardly, the controlling motive is, in every case, the desire for happiness.

This fact should not escape the memory in discussing questions relative to the right of individuals to personal liberty; because by reducing all actions to a common motive, it eliminates the question of morality and the confusion which would probably result if that question was introduced.

In dealing with the invasion of individual liberty in the sphere of economics, I pointed out that the invaders are assisted and protected by legal enactments; in that sphere which is generally termed the moral power conferred by legal enactments is supplemented by what is known as "conventional morality," or the rule of Mrs. Grundy.

I have stated that the law relative to individual liberty in social life was the right of the individual to do as he pleases, provided he does not infringe upon the equal liberty of others, and pointed to existing economic conditions as affording an example of the result of the operation of unrestricted personal liberty. A close examination will convince us that this same indulgence in unrestrained personal liberty is responsible for the tyrannical oppression exerted over individuals by conventional law.

I believe that a certain course of conduct is right—that is, "conducive to happiness," and being desirous that others shall accept my belief, I use every effort to convince them that it is so. Should others differ sufficiently from me as to become distasteful to me I shun them; if my opinion is shared by a number of others we collectively shun those who differ from us. Our collective avoidance of those who differ from us is termed "social ostracism."

The difference, usually, between orthodox bigotry and "broad-minded liberalism" is that one represents the opinion of the majority, and is therefore powerful; the other represents an unpopular belief, and cannot therefore compel recognition of its dictates. The individual who claims for himself the liberty to do, say and think according as pleases himself, regardless of others, frequently is the loudest in his complaints against others, if they find it necessary to coerce him in order that they may achieve some desired end. They are merely exercising their right to that liberty which he claims should be accorded him.

The Inquisition was established by those who considered their happiness depended upon their success in compelling from all recognition of their creeds; hence they invented tortures to assist them in their work of persuading others to their belief. Tyranny and oppression are always a manifestation of the belief on the part of the tyrant and oppressor in their right to do as they please, without considering the rights of others.

The conclusions which we are forced to arrive at are that society, or the co-operation of individuals, affords to men the power to overcome some of the natural limitations and restrictions which obstruct their freedom when working singly. The infringements upon individual liberty in existing society result from the failure of the members of that society to extend that co-operative spirit into every department of life. Therefore the widest possible personal liberty is attainable only under a society organized upon the broadest lines of mutual co-operation.

As to how to build up such a community, I would only say that communities are but the manifestation of the combined characteristics of the individuals composing it, and just in proportion as each individual learns to respect his neighbor's rights will he be assisting to build up that society in which his own liberty will be respected.

Not by laws thrust upon an unwilling people will you advance the cause of liberty, but by education alone will you break away the clouds which now obscure the pathway they must travel to reach the goal of happiness. As we travel along this pathway through enlightenment to happiness we shall learn to know each other better, and, knowing each other better, shall learn to love. Then that which at first was restricted liberty will become full freedom, perfect liberty, because it will afford the greatest pleasure to assist in making happy those we have learned to love.

ALBERT L. VOGL.

### Female Selection.

In No. 972 George Brown says: "As to scientific breeding of humankind, there is one objection that is conclusive, and that is that it would require the submission of men and women to some directing authority which would not only have power to advise but also to enforce its decisions."

If scientific breeding required anything of the sort, the objection would be a very strong one; but I maintain that under perfect freedom sexual selection would suffice without coercion of any kind. My proposition is that if each woman were free to choose whoever she liked on each occasion as the father of her child, then in a majority of cases a man above rather than below the average would be chosen.

As regards the choice of certain male qualities, I think this will be conceived at once. Surely it is beyond doubt that under perfect freedom a tall man would more often be chosen than a short one, and a muscular man than a feeble one. The brave would on an average be preferred to the timid, and the firm and resolute to the weak and vacillating. I think, also, that the healthy would more often be selected than the sickly, the cheerful than the peevish, the frank than the cunning, the generous than the miserly, the beautiful than the ugly. As like begets like,



the constant selection of the qualities I have named would continually increase such qualities among the offspring, and eliminate their opposites. Even if the improvement of the race were confined to such matters as I have mentioned, the increase of human happiness would be very great.

On the other hand, it may be doubted whether in certain particulars the race would be benefited by selection exercised by women. It is rather questionable if intellectual men would be instinctively chosen by the average woman. But most women are easily influenced by public opinion, and would be likely to choose men who were highly thought of in the community, in preference to those who had no prestige. Very likely this influence would enable men of exceptional intellect to leave a good many offspring.

But far more potent influences would soon be at work. As soon as the idea gets abroad that every woman should try to have the best possible children it will become a matter both of honor and of emulation to excel in this respect. When 5 per cent of the women in the country have an intense feeling about the wickedness of bringing people into the world to be miserable, the feeling will spread in no time to the other 95 per cent. Carelessness in choosing a father will soon be considered a hateful vice. Moreover, the pride and glory of a woman will be to have a child perfect in mind and body. Emulation and competition between women will be quickened to the utmost, until at last no woman will be satisfied with any but the best possible father for her child. This may go on until all the children are bred from a small percentage of the men, and selection becomes as rigorous as it now is in the breeding of prize animals.

Mr. Brown also points out that breeders often develop one quality at the expense of others by extreme specialization. As he says, the speed of the racehorse has been increased at the expense of strength and endurance. But undue specialization is not a necessary result of selection. General improvement, rather than specialization, would result from the free choice of women. It would, for instance, be difficult to get a long series of women, extending over many generations, to breed for mathematical talent alone. But nearly every woman would have an eye to beauty, strength, height, liveliness, kindness, intelligence, and many other virtues, and the result would be a general improvement in all these qualities, without undue specialization in any. This is exactly what is wanted.

In No. 574 I notice that D. H. Hersey is inclined to fall into the error of mistaking variety for mutability, against which C. L. James has warned us. Variety is, in truth, the best safeguard against mutability. When I was a boy I was very fond of canned corned beef, which I only had occasionally. But shortly after coming to America I got into a place where I had nothing but corned beef to eat for weeks. Consequently, I got so sick of it that I could not touch it again for years. That was mutability. It was caused by lack of variety. With sufficient variety, mutability is almost unknown. Exclusiveness is the mother of mutability, while variety is the guaranty of constancy.

R. B. KERR.

There is only one cure for the evils which newly acquired freedom produces, and that cure is freedom. When a prisoner first leaves his cell, he cannot bear the light of day; he is unable to discriminate colors, or recognize faces. But the remedy is, not to remand him again to his dungeon, but to accustom him to the rays of the sun. The blaze of truth and liberty may at first dazzle and bewilder nations which have become half-blinded in the house of bondage. But let them gaze on, and they will soon be able to bear it. In a few years men learn to reason. The extreme violence of opinion subsides. Hostile theories correct each other. The scattered elements of truth cease to contend, and begin to coalesce. And at length a system of justice and order is educed out of the chaos.—Macaulay.

## Marriage.

Marriage is the cause of much of what is called hell in this world. Honor to all who seek its overthrow.

Marriage is an institution founded by man to make slaves of women. It has cursed both sexes, as can easily be seen by any thinking and observing person.

Divorce is an outcome of marriage laws made by man to make slaves of women and for profit to the clergy class; but lawyers, judges and priests all profit by marriage and divorce laws.

Brave men and women have led battles before. This fight can be kept up and yet be within the law, if we are not powerful enough to ignore and disobey a worse than useless law or laws.

Read the effects of marriage as revealed in the advertisements found in Boston newspapers:

"Pills and Powders—These most wonderful remedies have been a boon to women for the past 30 years; they are guaranteed safe, sure and absolutely harmless."

"Registered M. D. treats all female diseases with success; board and nursing; advice free."

"All female diseases promptly cured for \$10; 12 years' hospital experience; exceptional facilities for those desiring to remain under our care; call or write regarding your case; advice free and confidential."

"Ladies! I cure the longest and most obstinate female diseases in 24 hours for \$10. Private hospital, trained nurses."

"Reliable specialist in female diseases; most obstinate cases cured within 2 days; ladies, \$8; private hospital."

Records of courts reveal the horrible results of the marriage institution.

I am not so active as a soldier in this cause as some others have been, but I have been a student of marriage and divorce for the past twenty years or more. I rejoice at every lawful endeavor to overthrow the system. No real crime or sin is committed when man-made laws are disobeyed.

Men and women should be free to make any form of contract they please, or none at all.

Marriage is man-made; it can and should be overthrown.

Divorce is man-made; it can and should be overthrown.

Armies of men subsist on the unfortunates who marry, and on the unfortunates who were married and seek divorce.

AURIN F. HILL.

## Sexual Customs of the Jews.

Let us note the impress that even partial sexual freedom—"for gentlemen only"—has made on a race that, without a country, scattered all over the world, yet preserves its autonomy and produces statesmen, financiers, artists, poets, musicians and actors of transcendent genius. The sex history of the Jewish race is a history of plural marriage, concubinage and divorce. To this, and to the measure of protection afforded to the sex-nature of woman by the Levitical law, is unquestionably due the strong vitality, energy and talent that make Jews a marked people everywhere. The customs which their great law-giver borrowed from the despised phallic religions of Egypt and Assyria—religions from which Christianity and modern jurisprudence could learn some useful lessons—have been the saving salt of the Jewish race. If woman was allowed full freedom in her sex relations the result would be the regeneration of humanity. This will eventually come to pass. Free, or autonomous, marriages are rapidly increasing in number and compelling public respect in all parts of the civilized world. They are invariably happy and productive of superior children. Even when only transitory they are not without advantages which, as general intelligence and knowledge of nature spreads, will be recognized and cordially welcomed as affording a solution of some of the most disagreeable and vexing problems of sociology.—Herma, in The Alarm.

NAMES FOR SAMPLES.—Will our readers everywhere kindly remember to send names of their friends who might be interested in Lucifer's work if they could see a sample copy?

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## LUCIFER—ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## What Are Virtue, Vice, Honor, Modesty?

The editorial page of the Chicago Examiner, July 1, contains an article by "The Marquis de Castellane," entitled "Studies of the Fair Sex—Woman and the Divorce Question." While the writer says he "believes that divorce should be admitted by law," the whole aim of the double-column article appears to be to show the immorality, the viciousness, if not the criminality, sinfulness or wickedness inherent in divorce. Here is a specimen paragraph:

"Few people will believe that women apply to the courts for divorce out of sheer virtuous impulse. It is true that in certain classes of society people smile at virtue. Yet it becomes the female sex so admirably. Is there anything that enhances the beauty of a maiden so much as her modesty? Physical beauty is not all; we also yearn for a certain amount of moral beauty."

And here is another, like unto it, showing that, according to Castellane, the proper standard of virtue, of modesty, of sexual honesty and honor, is found in outward compliance with the requirements of the monogamic marriage code:

"There can be no longer any talk of divorce being a means of protecting virtue. Be a hypocrite as long as you like and pretend to honor virtue, but do not claim that you are combating vice by having recourse to divorce. Virtue and divorce have no kinship between them. Before you leave your first husband it may be that the prospect of divorce has already encouraged you to choose the second. . . . In nine cases out of ten it is the woman who applies for divorce. It leaves her free. But what about her honor?"

According to this reasoning it is virtuous, modest, honorable and honest in a woman to passively submit her body to the sex embraces of a man she does not love, and can neither respect nor honor, provided she be married to him; and vicious, immodest, dishonest and dishonorable to sexually meet a man she ardently loves, highly honors and sincerely respects, but to whom she is not married.

And here is still another characteristic specimen of this lordling's philosophy:

"There is nothing so horrible as the sight of a young mother who has left her children in charge of her former husband. I am mistaken. There is another still worse. It is the case of a father who cannot visit his dying child without meeting the new husband of his former helpmeet."

But there are cases in which parental love is stronger in the father than in the mother; also cases in which a foster-mother can and will care for the children of an unfortunate union better than the mother who bore them could or would do, and if the real mother waives her right to care for her children, where, oh where, would be the "terrible" element in such an arrangement?

Again: If the father wishing to visit "his dying child" ever loved the woman who bore it he would not consider it a "terrible"

experience to be obliged to meet a man who could make his "former helpmeet" happier than he himself could do.

Wonder if Castellane ever read the story of Raskin, and what he did when his wife preferred another man.

In thus saying this champion of conventional morality shows his adherence to the legal doctrine that the father's right to the child is superior to that of the mother, and that if the mother for any cause elects a foster-father for her child a terrible outrage upon the father's rights is thereby committed.

The article closes in these words of advice:

"In a word, put things upside down and you will exemplify the natural relations between divorce and virtue. You had better, my dear ladies, admit frankly that it is not real for virtue that begets the microbe of divorce. Something else urges you to tear yourselves away from your first husband to throw yourselves into the arms of a second and a third and so on unto the end."

This paternalistic advice may fit the conventional "old woman," but not the new idea of what woman should be. Naturally enough a man despises the woman who "throws herself," whether "at his head" or "into his arms." To be respected by man, woman must first respect herself; must be self-owning, self-reliant, self-directing—in short, must be a self-centered individual. Such a woman will not "throw herself into the arms" of a first, second, third or tenth husband. She will not consent to be any man's appendage, follower, dependent, annex, servant or slave, and how a fully individualized human being can consent to do this—how any self-respecting, self-reliant, self-owning woman can or will voluntarily help to perpetuate the slavery of her sex by taking the name of her masculine partner, as chattel slaves were obliged to do, and as police regulations require that dogs be tagged with the name of their owner—is to me a mystery.

So long as women do this, just so long may they expect insults, ridicule and contempt from men such as Castellane, men who owe their titles, their wealth, their social privilege, everything, to a feudal system as false, as artificial, as unnatural, as inequitable and unjust as is the moral code championed by them.

Newspaper articles such as that from which I have quoted strengthen the position taken by some reformers that morality is a delusion, an inherited superstition similar to the mental concepts called "God," "Devil," "Hell," "Heaven," etc.; that there are no such things as Virtue, Honesty, Honor, Modesty, and their opposites, Vice, Dishonesty, Immodesty, etc.

To my thinking it is simply a question of the true and the false, the genuine and the spurious. To me virtue, vice, honesty, dishonesty, etc., are not mere metaphysical chessmen, abstractions invented to amuse, mystify and delude, but terms that mean real distinctions—if the terms "real," "reality," "substantial," etc., mean anything. If life is real, then that which evolves life, sustains and promotes life, is also real.

Briefly as may be I would say that woman's virtue means:

First—Fidelity to Self! "To thine own self be true"—Shakespeare.

Self-defense, self-preservation, is the first duty, first requirement of life. Whatever promotes life, whatever tends to the highest development of the individual selfhood—body, mind, soul—is virtuous. Whatever defeats the best and highest development is vicious.

Second—Fidelity to Child; faithfulness to that other self, which, having its beginning in her own individual organism, grows into a reproduction of herself, and means the perpetuation of the race, the species, to which she belongs.

That is to say, woman is the builder, the creator of the real, the altruistic selfhood, and whatever helps woman to do her part

fect work as such creator and builder is virtuous, and whatever defeats or hinders that perfect work is vicious.

Woman is the owner and natural guardian of the creatory, the little chamber or workshop in which is evolved, created, built, every human being that comes into life. To defend this creatory from unwelcome intruders, untimely or unhealthful intrusion, constitutes a large part of woman's virtue. To allow the creatory to be invaded—debased, perverted, prostituted, profaned, desecrated—constitutes a large part of woman's vice.

Man's virtue, though similar to that of woman, is in many respects radically different, giving a natural and logical basis for a "double standard" of sex morality. Though man's organism does not enshrine the creatory, the instinct of race preservation impels him to help guard the integrity, the health, the honor, the purity of that creatory.

Hence the blind fury with which the average man punishes the rapist—unless the rapist can show a license from Church or State for his act. Unreasonable instinct causes the lyncher to be more brutal than his victim, while condoning and justifying the worst kind of rape—the marital—because of its greater consequences to posterity.

Man's virtue means, primarily, his strength and courage, this being the etymologic meaning of virtue—*vir*, "a man"; strength and courage having been considered, from the beginnings of language, man's leading characteristics.

Strength and courage in savage man was and is shown in subduing and enslaving the weaker and less courageous tribes of men and animals, also in enslaving his own weaker and more timid sex, thereby enslaving himself as well.

As man evolves from the savage or brutal to the human plane his strength and courage is, or will be, shown in subduing and controlling his own sensuous passions and in defending woman's right to self-ownership against his own appetites, and against the appetites of all other men, whether armed with a marriage certificate or not.

Race preservation, race improvement, require that man's virtue be more diffusive, less exclusive, than that of woman. Best development of the larger self, the whole human race, demands that each man be hospitable to all women; that individual man should love womanhood rather than individual woman.

Man's virtue, by nature's adaptations, makes him ready at all times to supply woman's greatest need—that of procreation when her organism is at its best, its highest.

Woman's virtue requires that she be more select than man; that she select none but the very best possible masculine help when entering upon the crowning work of her life—race reproduction.

These axiomatic statements seem unfavorable to the practicalization of the popular monogamic code; for if none but the best be chosen for fatherhood, monopoly of the best would be a crime against posterity, to say nothing of the wrong done to women who would become mothers of superior children.

These conclusions doubtless sound shocking to many of Lucifer's readers. But those of us who want truth unadorned with the errors of our ignorant and superstitious ancestry must expect to see many cherished idols vanish into thin air under the advancing light of science—science, the only savior of mankind," quoting once more the last public lecture of America's greatest prose-poet, Robert G. Ingersoll.

M. HARMAN.

The powerful plea for justice to the producers of wealth, entitled "Man versus the Machine," printed in last week's Lucifer, was written by Robert G. Ingersoll; not by the editor of the Southwestern Advocate, as the brief introduction would seem to say.

## What Is Morality?

I wonder what kind of men and women George Brown has lived among all his life. I have lived among common people all my life, and have seen much of them, and know many life histories and much that is not visible on the surface, but never have I found the condition of things such as he portrays—man the true example and teacher of woman. The morality that I have found among people is the appearance and pretension of morality. They go to such lengths of immorality as they think they can and not be found out. To have the name of being a moral person, is the ideal. And what is "morality"? It is a standard of life set up by priests and ministers and adopted by society, for society aims to appear to live as the church decrees.

Now, why do people care only to appear to be living morally? There are two reasons. They do not feel or see the harm of the life that is prohibited; the second reason is that they live almost wholly on the sensual plane, and they really desire all the pleasure they can get on that plane, for they have developed no higher life and cannot believe that the joys and delights of the soul plane are deeper and sweeter and give to the body a higher degree of delightful sensation than is ever known or dreamed of on the animal or physical plane.

There are some men and women who strive to live this "moral" life because they believe it is their duty; others who strive to live it because they believe God commanded it, and some who believe harm will come to themselves and others if they do not live it; they believe it is the true way to live. But these are few. They are conscientious people. Here, perhaps, is where Mr. Brown gets his idea of woman taking her morality from man. It is not the "moral nature" of woman, but her belief in religious authority, church authority; she takes her religion, and from that her morality, from the reigning powers. But it does not express her moral nature; her moral nature teaches her very different things, but she has not dared to listen to it or follow it.

This is what is the matter with the morals of the women of the present day; they have taken them from men. When they begin to seek in the light that is within for their religion and their morals, and live it, their true nature will be in evidence.

It is not that woman has no moral nature, but that she looks to man as wiser than herself, especially men in authority. When her nature rebels, she represses it, and thinks there is something wrong with herself. Man is forever telling woman what her duty is, and she believes him; many times she refuses, but she believes she is refusing to do her duty.

The fact is that woman's moral nature is truer than man's; it is finer, deeper, higher. The reason of this is that intuition is always truer than reason. Love is life, and intuition is from the higher or soul plane, love of love, while reason is from the intellect, love of reason. The intellect deals with appearances, the external world; intuition comes from an intelligence above the appearance, above the visible external; it comes from the real which is above the visible. People who reason never get far from the external intellectual plane. All who progress continuously in the external plane do so by the aid of reason; those who also progress to a higher plane do it by the enlightening aid of intuition.

If there was no higher plane it could not exist in the minds of men; man cannot conceive of anything that is not. If there was no progression and no evolution of the human race except in a straight line, there would be only the physical world, and man could not dream or imagine anything except development in the physical. There is an intellect, and reason from it, with each plane of development; there is the physical, external world and its intelligence—mind—and reason; the higher we call "spiritual," and that has its objective world, its intelligence and reason.



When man has fully developed into the higher, that becomes his home, or earth, and the external world; and the next higher plane is his spiritual or invisible world, which he can become cognizant of only by developing greater power, a higher degree of life.

Woman has been largely an emotional creature, guided neither by intuition nor reason, because she has looked to the man and let him guide her. No man or woman can develop their true nature and powers until they think for themselves and let their true nature develop and are guided by it. This is true morality: To live the highest life you feel and see within yourself.

What you see as the highest life may not be what your neighbor sees. It is the life for you. Your neighbor's may be lower or higher, but your life is for you until you grow to something else; then your highest ideal will be imperfect and unsatisfactory, and you will see an ideal more beautiful and true. If your neighbor is growing he will also have higher ideals, and yet if he is not in the same stage of development as yourself your ideals may always differ. But the higher souls develop, the more they find themselves in harmony with one another.

Today women are beginning to assert their freedom; to think and decide for themselves. The past has been ruled by man, intellect and reason, with love repressed and crushed down. The result has been a physical and intellectual world; animalism and savagery. There is always inhumanity, injustice, cruelty, tyranny, all forms of oppression and repression and compulsion, where animal and mind reign. Now and then, here and there, some man has developed the woman nature in his heart, or some woman has developed her own nature and the masculine nature in her head, and love and intellect, reason and intuition, have united and blessed the world, and showed us the ideal human. It is these blessed souls that have revealed the possibilities of human life and earth conditions.

We have had the man age, and now the woman age is at hand, and after that is to be the union of the two, and heaven on earth.

Intellect and reason appear first on earth, because they are of the lower plane, and the lower must develop before the higher. It is the order of progression. The man has had his day, and the woman has grown strong enough to assert her independence. She may conduct herself strangely and variously at first; she is confused by the newness of her position; she will see clearly when she becomes at home. People cry out at beginners and criticize them as though they were graduates. But even in the small beginnings see how quickly the standard of morals begins to change, and also religions and creeds.

M. TRUEMAN.

### The Spirit of Socialism.

Socialism demands the proper, legitimate and just reward of labor. It demands that the interests of all shall be so arranged that they co-operate, instead of clashing with and counteracting each other. It demands economy in the production and uses of wealth, and the consequent abolition of wretchedness and poverty. To what ends does it make these demands? Clearly it is in order that every human being shall be in full possession, control and enjoyment of his own person and modes of seeking happiness, without foreign interference from any quarter whatsoever. This, then, is the spirit of Socialism, and it is neither more nor less than a still broader and more comprehensive assertion of the doctrine of the inherent sovereignty of the individual.—Stephen Pearl Andrews.

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### The Ethics of Belief.

We may believe what goes beyond our experience only when it is inferred from that experience by the assumption that what we do not know is like what we know.

We may believe the statement of another person when there is reasonable ground for supposing that he knows the matter of which he speaks, and that he is speaking the truth so far as he knows it.

It is wrong in all cases to believe on insufficient evidence; and where it is presumption to doubt and to investigate, there it is worse than presumption to believe.—W. K. Clifford.

As, then, there is no social sensarum, it results that the welfare of the aggregate, considered apart from that of the units, is not an end to be sought. The society exists for the benefit of its members; not its members for the benefit of the society. It has ever to be remembered that, great as may be the efforts made for the prosperity of the body politic, yet the claims of the body politic are nothing in themselves and become something only in so far as they embody the claims of its component individuals.—Herbert Spencer.

### VARIOUS VOICES.

Leroy Cummings, San Diego, Cal.—The more I observe humanity the more I am convinced that parental conditions are of more importance than postnatal environment in determining the character of an individual born into this perplexing world. Some are born with intellectual rickets and others are born mentally cross-eyed. To whip a child for ingrained perversity is as illogical as to give it a beating for being born a hunchback. Toward the physically deformed, whose infirmities are visible, the world is reasonably charitable, as compared with its merciless attitude toward the mentally deformed, whose defects are not exteriorly apparent. *Lucifer* is building on the bedrock. The right of the child to be well born, if born at all, is the most important of all rights. Inclosed find subscription to *Lucifer*, the indispensable.

Carrie Austin, Iowa.—In reference to C. L. James' lengthy criticism of the article in which I gave by the intuitionist method my explanation of the origin of marriage, I wish only to say that it was my intention to answer the article, but after studying it more than a day trying to make it to yield me a head or a tail I finally gave it up, feeling assured that it had neither of these appendages. It is simply a confused mass of contradictions and foolishness which evades the touch of any systematic thought or analysis. Until my critic clarifies his thinking—learns that there is a distinction to be made between animal instinct, human intuition, and the sentiments arising from inherited prejudices—he had better not try again. When he does so learn and writes intelligently I'll take up my side of the question.

Sarah Crist Campbell, Ill.—With Philip G. Peabody, I also write for two purposes: First, to express my admiration for and appreciation of R. B. Kerr's writings in *Lucifer*. Second, to say that for years C. L. James' articles have been extremely tiresome to me. For years I waded through the long, uninteresting columns, trying with all my might to see something worth reading, thinking our worthy editor would not let them appear so often if he did not consider them meritorious; but in spite of myself I have more than once said—well, what I said would not look nice in print.

John E. Bonterhouse, Maine.—I think you have proved your case that while Colonel Ingersoll was an Anarchist in religion he was most conservative on other points. What could be more absurd than his statement, as quoted in a recent copy of the Investigator, that political equality exists, and freedom of speech and action? Times must have changed since his death, for note the Craddock case, that of Chafin's brother in Los Angeles, and others. Why a Freethinker should hold any one's opinions in contempt, I am unable to see.

55, Sioux City, Iowa.—Since free love has and will separate husbands and wives, what is your opinion as to division of property? Dr. Foote says when it becomes necessary to separate the only way is to cut the apple in two and each take half. I believe this to be the only honest way. I know of a couple who when

they married many years ago agreed that if the time should come when they could not live happily they would divide their property and separate. When that time came and she asked to have the apple cut in two he refused, and would not even give her the third that the law would have given her if he had died. On account of her family she would not fight the case in open court. Every one said the property should be equally divided, as the wife always worked and saved—skimmed the milk on both sides, as it were. Give us your honest opinion and let us have the opinion of all of Lucifer's friends.

James F. Morton, Jr., Home, Wash.—As soon as I return from my present trip I intend to take up my long-planned work on Comstockism. I shall regard it a favor if any of Lucifer's readers who are in possession of special data will write to me. I should be glad to receive any suggestion which may tend to increase the value of the book for either propaganda or defense purposes.

Albina L. Washburn, 1461 Sixth St., San Diego, Cal.—I am just starting two small exchange depositories, and a small occasional paper, "Co-Operative Exchange of Labor and its Products." Will, of course, send it to you. Please send me five copies of Lucifer regularly, as I think I can place them to advantage. None has ever been wasted through my hands.

S. W. Prescott, Cavalier, N. D.—I feel pretty familiar with our competitive system. For two winters wife and I have been studying Socialism and find it very interesting. Your editorials have great weight with us. To acquaint the people with the injustice of our systems is very important. I enclose \$2.25 to apply on subscription.

Dee Doney, Brooklyn, N. Y.—If Lucifer is still published will you send me a sample copy? I have never seen the paper, but in looking over a box of old papers, came across part of a page which interested me.

#### DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 27.

CHICAGO, ILLINOIS, JULY 16, E. M. 293 [C. E. 1903.]

WHOLE No. 978

### Women in Reform Journalism.

No longer ago than some of us can remember but few women were employed in journalistic work, and those who were so employed had their work limited to home departments, fashion notes, children's corners, etc., and were supposed to be entirely ignorant of the political and social problems of the day.

George Sand, George Eliot, and others who sought through their books to portray life as it is, were tabooed by society and their writings spoken of as unfit to be discussed in polite circles.

But we have the voice of history to tell us that in all reform movements women have always come to the front. Their innate love of justice, their pity for the oppressed, have made them ready to do and dare in the interests of humanity. In our own country the great slave question aroused women as nothing had ever done, and our women, who had dwelt in the seclusion of their homes, having never known more of public life than pertains to social customs, found they could use both tongue and pen in the interest of their dark-skinned brethren.

In temperance work women showed zeal if not judgment, and many political papers have been owned and edited by women.

Woman is just awakening to her capabilities and responsibilities. She has been bound by superstition so long, is such a convert to priestcraft and statecraft, that she is apt to cling to the old idea that God and Government are one and the same. Once let her be brought to understand the true state of affairs and she will cast aside her prejudices and work for the freedom of the race.

Right here is the work for women, in reform journalism. If they cannot own and edit their own papers they can write for those edited by others. Articles written by women for women are always eagerly read, and the publications which secure good writers (and we have some good writers among women of advanced thought) will do a great deal toward educating and elevating humanity. We owe a great deal to such women as Lillian Harman, Lois Waisbrocker, Emma Goldman and others who grapple with the social problem with all the zeal and earnestness of true reformers.

Social and political reforms are closely allied. Following along both these lines, women will enter the field of reform literature with proper ideas of the gravity and magnitude of the work. With her keen perceptions and intuitive grasp of situations she will wield an influence beyond that of all past endeavor. Orators sway the multitude as much by their voice and gestures as by the sentiments they express; but the written word, fresh from the heart and pen of the reformer, enters the homes of the masses, is read and pondered over in the quiet of the evening hour, and its influence, like that of the sunshine, surely and permanently does its work. MYRA PEPPER.

### The Letter of the Law in England.

The prisons of England will shortly be filled with Nonconformists who conscientiously object to the payment of a church school rate—a tax which has always been paid in England, but which under the new education act has been increased and for the first time levied in a direct form, which now makes protest possible. This, however, is a religious question, and martyrdoms, voluntary and otherwise, have been common in all countries wherever an exclusive sect has obtained a legal monopoly in the State.

In Ireland eviction scenes have become too familiar to be noticed, but a public-spirited protest against landlordism by a millionaire tenant who cannot be evicted from his holding is a newer sight and one worth noticing.

In London the terminable lease system has become an outrage on common sense. No landlord will sell his property outright; many titled landlords have no power to do so if they so desired. Laws still exist which were made in feudal times, centuries before the pressure of population on the limited land in small areas like England made freedom of choice a very limited or non-existent factor. One of the obvious consequences of the artificial and State-made barriers to free trade in land is that the landlord possesses powers with which no living being should be trusted. The fact that in a certain number of years the land reverts to the landlord destroys much of the freedom of the tenant; and it must be remembered that the landlords of England are mostly free from all knowledge of the enterprise and strenuous striving for progress in business which the merchant's busy life teaches him. To this add the feudal environment and aristocratic temperament which hang like a pall upon the "nobility" and all that is "theirs" (the earth is the lord's in England); it will then be easily understood that an estate is at once a kingdom and a treasury to the owner.

The bulk of the land in London is owned by half a dozen men like the Duke of Bedford, who is empowered by law to charge toll on a farmer's load of vegetables in the public street unable to enter the proprietary market of Covent Garden, which the fiscal parsimony keeps small and inadequate like it has been for centuries.

So difficult is it to obtain a site in London that Mr. Tree in building His Majesty's Theatre has had to agree to terms of lease which prevent him affixing a "sign or notice of business" on the front of his theatre—terms which probably no other theatre proprietor in the world has had to agree to.

Mr. John Lewis, millionaire, owner of one of the largest dry-goods stores in London, has for years fought the Duke of Portland, who owns the land on which Lewis' stores are built, for which land John Lewis has already paid many millions of dollars in rent. A few years ago Lewis spent over \$500,000 in re-

building his stores, adding thereto two shops which had previously been workrooms and dwelling houses. The Duke's estate commissioners ignored the rebuilding until completed, and then insisted on the restoration of the ancient, unhealthy, inconvenient dwelling houses and the consequent destruction of the handsome, substantial, modern, wholesome buildings erected in their place.

John Lewis has protested year after year, the Duke's commissioners moving in the slow courts of England and obtaining injunction after injunction, which Lewis has consistently ignored. The Duke has at length taken more drastic measures and has succeeded in obtaining an order of the court committing John Lewis to prison, let it be noted, not for disobeying a landlord, but for contempt of court in disobeying the court which ordered him to obey the landlord. This is the only offense in England for which an illimitable sentence of imprisonment is possible, and Mr. Lewis has the alternative of obeying or suffering incarceration for life. John Lewis is a member of the London County Council, and a veteran Liberal, over 60 years of age. He has decided to go to prison and spend the remainder of his life in jail if there is no better way of protesting against the landlord's legal intimidation and blackmail.

In Brixton jail, London, John Lewis, millionaire, remains in the solitary confinement which makes English jail life a torture worthy of the Inquisition.

In Oxford street, London, the largest store in the finest street in the most fashionable quarter of London is placarded over with posters which cannot fail to make London think, and the two handsome but landlord-condemned shops are timbered up by the landlord's orders as if a siege were in progress, and John Lewis has large-lettered posters covering the wooden beams, telling the reasons why these things are so. The posters on John Lewis' premises are quoted below to enable Lucifer's readers to see the spirit in which this fight is being waged.

The Prime Minister of England, Mr. Balfour, on being asked in Parliament if he would release John Lewis, expressed his entire concurrence with the incarceration. Perhaps a new administration (which may not be far off) may take a different view, perhaps ill health may compel Lewis to give way, but in any event he has struck a blow against his native land laws which will not easily be forgotten.

The Land Reform Association of England is taking up the case and it should mean a new supply of recruits to the banner of the Single Taxers, and cannot fail to interest those thinkers who, while regarding Henry George's panacea as only touching the fringe of reform, must always welcome the advent of a man (even a millionaire man) who follows his convictions wherever they lead him.

GEORGE HARRINGTON.

The Trustees of the Portland Estate.—Mr. William George Frederick Cavendish Bentinck, Sir Arthur Edward Augustus Ellis, Mr. Edward Horsman Bailey—who are pleased to call themselves a Committee of Management, deny the owner of these premises the right to make reasonable use thereof. This is a shameful abuse of a law which is itself a national disgrace.—John Lewis.

Mr. John Lewis, L. C. C., builder and owner of these premises, is threatened with imprisonment and the confiscation of his property by the Board of Management of the Portland estate.—Major General Sir Arthur Edward Augustus Ellis, K.C.V.O., C.S.I.; Mr. William George Frederick Cavendish Bentinck, Mr. Edward Horsman Bailey. The history of this incredible abuse of land laws, which are themselves an offense to every self-respecting Englishman, will later on be published, together with all the correspondence pro bono publico.—John Lewis.

The present ownership of the big landed estates is the outcome of conquest and confiscation by the Norman freebooters,

supplemented by rapacious and licentious monarchs, which must be followed by bad cultivation, bad dwellings, and bad morals.—John Lewis.

"Whatever the law, the facts remain, and this letter gives the lie to the statement that when I rebuilt Nos. 16-17 Holles street as they now exist the surveyor to the Portland estate never contemplated their being incorporated with the main block of my business premises:

"Portland Office, Queen Anne Street, London, W.  
6th June, 1889.

"Portland Estate, Re Holles Street.—Dear Sir: I had an interview with the trustees yesterday and laid before them your letter of the 30th May, with the memorandum which you left with me as to the terms of the proposed new leases, all of which were thoroughly considered by the trustees.

"The trustees feel that, having regard to the terms of the leases which have been granted to other tenants under somewhat similar circumstances, they cannot extend the terms of the intended leases of the premises Nos. 21 to 25 Holles street; but with a view to a possible future extension of the premises Nos. 16 and 17 with the premises adjoining southward by rebuilding at some future date, the trustees agree to extend the term of those two houses to the same length as that of the remainder so as to expire at Lady Day, 1954, as is the case with the other premises. Your obedient servant, Charles Fowler.

—Mr. John Lewis.

"It is only righteous that a tenant should enjoy fixity of tenure at a fair rent, for landlords are not the absolute owners of the earth; they hold land in trust for the community, and their duty is to afford every facility for the profitable use of the land held by the tenant. Landlords cannot have any equitable right to harass or hinder the industry of tenants, whose labor is the source of the landlords' wealth.—John Lewis.

"Land is the basis of industry. Is there any reason why land should not be free as machinery, or ships, or household furniture, or cattle, or the goods and manufactures in your warehouses? If freedom be the law of right and of wisdom with respect to all these kinds of property, how should the reverse of freedom be any other than the law of mischief and injury when applied to land?—John Bright.

"173-258 Oxford Street, and 16-25 Holles Street, and Cavendish Buildings, W.

"With the above weighty words before them, the attention of thoughtful Englishmen is called to the extraordinary case of Bailey versus Lewis. It is important that Londoners should realize what it is for five millions of people to live on the sufferance of a mere handful of aristocratic land-owners.

"The prolonged stoppage of Mr. Lewis' building operations by Mr. William George Frederick Cavendish Bentinck, Major General Ellis and Mr. Edward Horsman Bailey, the trustees of the Portland estate, Marylebone, is a shameful abuse of the present unsatisfactory state of the law affecting land owner and building owner, their object being to impose arbitrary alterations in the plans approved by their ex-surveyor.

"For twelve years past two of Mr. Lewis' houses rated at £600 per annum have stood empty, and he is still prevented from turning them into profitable account; neither is he allowed to make full use of his newly erected Oxford street and Holles street premises.

"If, however, English law were common sense the ground-landlord would have no more right to the buildings than to the stock in trade, seeing that he contributes no more to the one than to the other.

"These gentlemen have deliberately and of set purpose inflicted a heavy loss on Mr. Lewis amounting to thousands of pounds, and now they add insult to injury by applying to the Court of Chancery for his imprisonment, because he, a tenant of thirty years' standing, and paying over £2,000 a year ground rent, refuses to become the sport of their caprice; for it is not contended that he has contemplated doing anything prejudicial to adjoining owners.

"The terminable leasehold system is a curse to the country; it empowers the ground-landlords to blight the prosperity of tradesmen, and to crush their hope for the reward of their own industry. Their pernicious influence fosters corruption in the craven-hearted and mean-spirited among our local authorities, and the intrigues of their agents render it incumbent upon every public-spirited man to be ever on the watch. The London leaseholders are hustled and shoved about with less consideration than a ground-landlord would show for his sheep.

"When unfair advantage is taken by the ground-landlord of the necessities of a tenant, and arbitrary covenants are imposed, whereby he is hindered from the reasonable use of the land he occupies, such impositions ought not to be held good in law.

"It is inequitable that ground-landlords should be allowed to impose the condition that a tenant shall not claim the protection of the law against injury done by adjoining owners if sanctioned by the ground-landlord.

"Let us pray for a leader who will set us free from the bondage of the high and mighty landed aristocracy; they never have been, and never will be, the disinterested friends of the healthy-minded industrial classes. Let London, with her wealth and intelligence, be an example to the country, and call for a manly and united resistance to landlord tyranny, that the many be no longer compelled to pay tribute to the favored few who neither toil nor spin.—John Lewis."

"The evil of the overcrowding of the people can never be effectually abated so long as owners of land in towns are permitted to levy a tax upon the whole community, by way of an increase of rent proportionate to the increased value of that land, due not to any efforts of theirs, but to the industry and consequent prosperity of the community as a whole. This in reality is a constantly increasing tribute by the whole community of the town to the individuals who own the land.—Grey."

"To put an end to the leasehold system is not Jacobinism, is not cupidity, it is justice and common sense. It is a system that ought to be stopped. No wonder that the great dual landlords, when a Parliamentary inquiry began, formed themselves into a league.—John Morley."

"It is astonishing that the people are so tacit in their submission to the perpetuation of the feudal system in this country so long after it has been shattered to pieces in every other country.—Richard Cobden."

"The hereditary landed aristocracy dread the moral power of small proprietors; they prefer the degradation of the tenants, and to reserve to themselves the right to pose as the absolute lords of the soil, the source of all wealth, and the rightful inheritance of the whole community.—John Lewis."

"In America the land is not cursed with feudalism; it is free to every man to buy and sell the house he lives in, and the land on which he built it, and to hand on the goodwill of the business he has created to his children, without being blackmailed by landlords or lawyers.—John Lewis."

"Wanted.—A Leaseholders' League to resist the ever-growing insolence of London's Grasping, Grinding Ground-landlords.—John Lewis."

"The enfranchisement of the Leaseholder.—It is a great hardship upon those who, by the cultivation of their business, have created a value in their property which it did not possess before, that they should be liable in a limited time to be turned out of that property. They are very much in the condition of geese in Norfolk, who at certain times of the year are stripped of their feathers and then turned out to grow another crop.—Sir William Harcourt."

"Can it be right that the prudent citizen, who builds or buys his house, can do nothing to improve it, without first being blackmailed in solicitors' fees, to get free from arbitrary restrictions which ought never to have been imposed?—John Lewis."

"The expense of making towns habitable for the toilers who dwell in them must be thrown on the land which their toil makes valuable, without any effort on the part of its owners.—Joseph Chamberlain."

"Posterity will look back with amazement and wonder what manner of men we were to tolerate the many abuses of the land laws. America's rapid advance is due in no small degree to her having shaken off these fetters of feudalism.—John Lewis."

"The terminable leasehold system relieves ground-landlords from their due share of local taxation, and subjects leaseholders

to periodic confiscation, thereby discouraging thrift, enabling ground-landlords to compel tradesmen to buy back the goodwill acquired by a lifetime of industry, and destroying the patrimony which a man would otherwise leave to his children.—Howard Evans."

"That which a man puts upon the land rightly belongs to him, but the land itself belongs to the nation, and is only held in trust by the landlord, whose duty it is to give every facility for the profitable use thereof by the tenant.—John Lewis."

### Voluntary Co-Operation.

The philosophers of last century were wont to look forward to the time in which we are now living, and prophesied that plentiful enough that with the vast improvements in machinery poverty would be almost unknown, yet here we are with our land, inventious and improved processes of production in the hands of a comparatively small portion, and the rest enslaved, working to enrich their owners, with barren sessions of legislation, and things going from bad to worse. We are as far off as ever from the era when poverty will be unknown, and it seems to be entirely owing to our adoption of wrong methods. Legislators have been weighed and found wanting, and we must try to do for ourselves what we have so long been expecting them to do for us. While politicians are squabbling over locomotive contracts, lines of railway, contracts for war material, banking, broking and speculating privileges the people are losers, and they alone are interested in reform. If the future is to be better than the past, legislation, as a great French sage has said, must consist of repealing and abolishing old acts of parliament and ancient class privileges, but in even this, perhaps, legislation will refuse to act, or will prove a failure. Political methods have broken down, and the laborers of the world must try something else, and the new method which is already commanding attention for itself is non-political or voluntary co-operation.—The Australian Radical.

### Freedom of Speech.

Freedom of speech in ancient Rome and freedom of speech and printing now differ not in principle, but only in form. This freedom is the conservation of liberty, the protector of the small against the great, the indispensable condition of all social improvement; it is the real life of a nation; for what is a nation or a man unless the tongue can utter what the mind conceives and tell it to all countries and to all times? So we see that in modern states, where power is usurped, the suppression of freedom of speech always follows the usurpation, for this freedom is inconsistent with the continuance of any power which is not founded on general consent and maintained by public opinion. In a democratical constitution, where the men who hold the executive power contemplate the accomplishment of some purpose by unconstitutional means, the suppression of freedom of speech and printing is the certain sign that tyranny is approaching. The instrument that is used for this purpose is the citizen himself, who is converted into soldier, and hired at the cost of his own fellow citizens to deprive them of their liberty.—Long's "Decline of the Roman Republic."

### Reform in Turkey.

A movement has been started by a Turkish princess, Hairie Ben Aliad, aided by her husband, Ali Nouri Bey, and the Armenian journalist, Pierre Amaghian, for the emancipation of Turkish women. How she is setting about it is described by *Die Woche*, Berlin, from which *Public Opinion* translates the following: "The princess, the daughter of a Tunisian pasha who was once a rich and influential friend of the Sultan, has learned through her husband, who is of Swedish extraction, the inferior position of women in Turkey, and has given herself with great ardor to the cause of bettering their lot. Journeying with her husband and with Pierre Amaghian as interpreter, she is holding meetings for the discussion of the woman question in Turkey. Her efforts have been confined largely to Scandinavia, but she intends to extend her propaganda into other countries. The movement has met with an exceedingly friendly reception.—Woman's Tribune."

It is faith in something, and enthusiasm for something, that makes a life worth looking at.—Holmes.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## LUCIFER—ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Sama*.

LUCIFER—Producing light.—*Sama*.

LUCIFER—Having the form of light.—*Sama*.

The name Lucifer means Light-Bearer or Light-Giver, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## The Ingersoll Controversy—A Summing Up.

"The trouble with most people is they bow to what is called authority; they have a certain reverence for the old because it is old. They think a man is better for being dead, especially if he has been dead a long time."—Robert G. Ingersoll.

Do not these lines furnish ample justification for giving so much of *Lucifer's* limited space to a discussion of the merits and demerits of America's most famous Freethought orator?

Little did Ingersoll think, perhaps, when uttering these words, that their truth would so soon be exemplified in his own case.

All true poets are also prophets. Ingersoll was a true poet, a prose-poet, though not destitute of ability as a writer of verse. Pretty evidently he foresaw, unconsciously perhaps, that he himself would not escape the fate that had befallen nearly all the great names of the historic past; hence the note of warning just quoted.

Ingersoll knew that to make a hero of a man—to idealize, to idolize, to deify, to apotheosize a man—is the very worst thing that could happen to the cause of human progress in general and to the particular cause with which the man thus honored is or was identified.

He knew that the worshipful spirit, the unmanly, the cowering, the slavish spirit that swallows its idol whole, errors and all, has been the bane of every forward movement that has yet been inaugurated by man.

That this misfortune has already befallen organized Freethought, the movement with which Ingersoll was closely identified, is sufficiently evident from the attitude and utterances of the men who now claim to represent that movement in the United States—as seen in the record made by the symposium, or comparison of opinions, regarding the great Agnostic orator, printed in these columns during the past three or four months.

Before proceeding further with the summing up of this symposium, I wish to present our readers with one or two more contributions thereto. The first of these is from the pen of a well-known Freethinker of this city, one who for several years was president of the Chicago Secular Union:

"I have read the various criticisms of Ingersoll recently appearing in *Lucifer* and am moved to remind Mr. Darrow and others that scarcely any two reformers move along the same lines. Ingersoll performed his work as he saw it, and Darrow is doing the same. Ingersoll accomplished a work that Darrow or any other man, perhaps, could not have accomplished, and Darrow is doing a work—and I believe is doing it well—which Ingersoll, perhaps, could not have done. The life of a man is not long enough to enable him to grapple with all the needed reforms of the day, and it is better, I say, for each to take up his

part of the work and accomplish something than to attempt to do it all and accomplish nothing. Ingersoll made his mistake, but accomplished much for humanity. When Darrow's work is done it will surely be said that he has accomplished much for humanity, but that he left much undone and that he also made his mistakes. Let the dead rest in peace.

—A. E. GANNETT.

With the spirit or general sentiment of this letter I am in full accord. There is scarcely an element of criticism there, unless it be in the last sentence, "Let the dead rest in peace." In the sense that we should bury all personal animosities, personal antagonisms, in the tomb that hides from view the fate of our honored dead, I say, Yes! most emphatically Yes.

But if used in the sense that the public utterances and acts of the dead must not be made to pass in review for commendation or reprobation, or in the sense that nothing but good should be said of the dead, I would raise my voice in earnest protest.

There is no rest in nature. Death is not rest. Death is simply change, transformation, evolution, action—not rest.

But, admitting the possibility of rest as an abstract proposition, it is morally certain that R. G. Ingersoll will not be allowed to rest, either by friends or foes. "Being dead, he yet speaketh," and I may add, Being dead, yet *acteth*. Saul of Tarsus speak of Abraham, Lot, Noah and others as being "examples" for us to follow. Abraham, though dead some thousands of years, still continues to act whenever a religious fanatic attempts to gain divine favor by the sacrifice of his child.

Jesus has been dead nineteen hundred years, but he continues to curse his race, both by precept and example. Jesus still lives in the millions of celibate men and women called priests and nuns, living an unnatural, a truly immoral life, whether they are true or false to their religious vows—setting an example that if followed would soon end in race suicide, leaving their parental obligations to be discharged by others not so well endowed—for as a rule, the best-developed women and men are set apart for the service of the Church.

But this, even, is not the worst feature of the case. By their theocratic control of sex and reproduction, based on the teaching and example of Jesus, the priesthoods secure a race of mental and moral dwarfs, imbeciles, fit subjects to be ruled and ruled by the Church, and by its twin brother, the State.

This is only one of the ways by which the dead Jesus—whom I regard as a victim, or invention, of priestcraft—continues to curse the world he is said to have come to save. By his parable of the "talents" he gives aid and comfort to the money monopolists, the usurers. By his habit of depending on miracles, or on the labor of others for his daily bread he discouraged thrift, manly independence and encouraged vagrancy and mendicancy.

"Take no thought for the morrow," "Consider the lilies of the field," etc. have helped to fill the world with professional beggars, tramps and thieves, and the bankrupt atonement doctrine, upon which his whole scheme of salvation rests, gives encouragement to embezzlers, hoodlars, cheats, swindlers of every grade and shade.

All this, and much more that might be said in the same line, has happened because, as quoted in the outset of this article, "people bow to authority; they have a certain reverence for the old because it is old. They think a man is better for being dead, especially if he has been dead a long time." Jesus was regarded as authority because of the alleged miracles wrought by him, or in his name; also because of his ascetic life and tragic death. Ingersoll was not an ascetic nor a wonder-worker, but his power to draw crowds of people by his eloquence and by his personal magnetism was probably as great as, if not greater than, that of the semi-historic, semi-fabulous Nazarene, and now that Ingersoll is numbered with the dead, a strong effort is being made by some

of his admirers to make of him a hero, an ideal man, to be revered and honored as the highest authority, the patron saint if not the tutelary deity of the "new dispensation," the Freethought propaganda.

And thus it will doubtless come to pass that the example and sayings of Robert G. Ingersoll will continue to live and get in their work in molding the characters and directing the conduct of millions now living, and also of millions of the yet unborn—for good or ill, for weal or woe, for progress or for retrogression.

If the followers of the Nazarene had used their common sense and had discriminated between the good and the bad in their leader, his example and doctrines would not have had the baleful effect upon humanity and progress that they have exerted and still exert. Will the admirers of Ingersoll follow blindly in the steps of the hero worshippers?—Christians, Mohammedans, Confucians, Buddhists, Mormons, Ebyites, Dowdites, etc?

It has been my intention, as chairman of the meeting, to bring the discussion of Ingersoll as an exponent of Freethought to a close with this present issue, but circumstances are against me. The lateness of the hour and press of other good matter have compelled a further postponement of the summing up of this somewhat prolonged symposium—a discussion of principles so important to the work *Lucifer* and its friends are trying to do that it is believed the space devoted thereto could not have been better occupied.

M. HARMAN.

### Shall We Laugh or Cry?

Under the head, "On Picket Duty," I find the following paragraph in *Lucifer's* New York contemporary, *Liberty*:

"My jovial and lazy friend, Lucian V. Pinney of Winsted, Conn., gives excellent advice to *Liberty's* Chicago contemporary, *Lucifer*, which rarely 'cracks a smile.' You should have a 'fat contributor'—one who does not take to reform with such everlasting seriousness. Admit that the world deserves to be scolded at and preached at, but know also that there are occasions when it should be laughed at; and, if the grim gladiators see nothing in the world to laugh at, let them some time take a day off and look at each other. Reform need not always wear the melancholy look of one about to have a tooth extracted, nor the lean and hungry look of Caliban, nor the wrathful attitude of a woman cleaning house, nor yet the monstrous profundity of the preacher ready to 'burst' into utterance about Christ and Him Crucified. Is there then no laughing 'child among ye taking notes?' Pinney is absolutely right, yet after all Harman may know his business. Perhaps he has discovered that on this side of the Atlantic laughter is deadly only to laughter. I haven't Pinney's wonderful capacity for laughter, but am rapidly approaching him in rotundity of paunch, and both of us seek communion with the Latin soul, wherever it may have found its incarnation. Whereas Harman, on the other hand, talks only to good Americans, and knows that no truly good American ever understood Voltaire."

'Way back in the early fifties of last century I knew a pilot on a huge Missouri steamer who had gained the sobriquet of "Pontius Pilate" (paunderous pilot!) because of his enormous girth, or length of bellyband. Of course everybody liked Pontius—"the prince of good fellows," as most fat men are.

Unfortunately for me, my girth is about thirty inches—indicating a plentiful lack of the "rotundity of paunch" that seems to be characteristic of Brothers Pinney and Tucker, and with my temperament I cannot hope ever to be ranked among the good fellows who "laugh and grow fat."

This is by no means the first time, however, that I have been charged with overmuch seriousness. From early boyhood onward I have been constantly reminded that life has its funny as well as its sober side, and that a good, hearty laugh now and then is conducive to health, happiness and longevity. Phrenologists have

often urged me to cultivate the organ called "Wit," saying that the lack of the "humorous" vein is a serious defect in my mental make-up.

Looking for causes, as is my wont, in addition to the "nervous" temperament just alluded to, I charge this mental defect to heredity, to early education and early environment. Born to a heritage of poverty (economic)—born heir to a theologic creed that postulates an eternity of hopeless suffering for the non-elect, I saw but little in life to encourage a laughing mood. Whether I regarded myself as numbered with the elect, the pardoned, or not, made little difference. With a naturally affectionate, emotional, sympathetic make-up, I could not bear the idea of accepting heaven for myself if my friends were to be shut up in hell. Let me share their fate, whether it be hell or heaven, was my creed.

Hence I was not surprised to learn that the Nazarene never laughed; that he was called "The man of sorrows and acquainted with grief," since the burden of his gospel was "Strait is the gate and narrow the way that leadeth unto life, and few there be that find it," and, "wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat." "Many are called; few are chosen." "These shall go away into everlasting punishment prepared for the devil and his angels." "How shall ye escape the damnation of hell?"

This is the gospel of pessimism, of death and despair, worse than that of Schopenhauer, the gospel of damnation—of hell in the original package, so to speak—consequently a gospel that calls for "weeping and wailing," and not for smiles and joyous laughter.

One of the most potent causes that drove me from the church was the terrible lack of agreement between the professed belief and the daily deportment of church goers. "How can you," I mentally queried, "how is it possible that you church people can be smiling and jovial—cheerful and happy—trivial, witty and even hilarious, when you know that many of your acquaintances, many even of your nearest and dearest friends, are now writhing in the flames of never-ending hell, or at least are in great danger of such fate? Your belief is mere pretense, else you are awfully lacking either in humanity or sanity, or both."

For a very similar reason, I find it hard to be glad, smiling, cheerful, witty or joyous, knowing—not simply believing—that a very large per cent of the people now living in human bodies are in "hell"—a hell of physical or mental suffering and that for many of these damned ones there is absolutely no hope, except such hope as may be offered by the "death angel."

The truly great, because truly altruistic and sympathetic, Horace Mann once lectured on the theme, "Where Do God's Children Dwell?" With his wide experience and observation none knew better than he that a very large proportion of the children—the grown up children as well as infants—now on this planet are living in hell. Horace Mann labored, wrote, lectured, lived and died in the hope and belief that the free school system of which he was the great apostle, would do much to abolish the hells of this world. Were he living to-day he would doubtless see and acknowledge that a reform more fundamental than that of popular education is needed to remove the hells of our so-called civilization. He would see and know that the foundations upon which these hells are built—monopoly of money, monopoly of land, monopoly of machinery and transportation, and, worst of all, because underlying and producing all the others, monopoly of sex, control and regulation of sex and reproduction by Church, State and Grundy—he would see that all these foundations and feeders of earthly hells are quite as firmly fixed and secure to-day as before the inauguration of the public free school system, if not more so.

Yes, the world owes much to that robust, rebel, yet very politic and conventional representative of the "Latin soul," Voltaire, who by the shafts of ridicule brought the Church to its knees and compelled a reconstruction of its methods of fighting heretics and heresy, but what of that other Latin soul, represented by Monsignor Pecci, now slowly dying in the Vatican? If Voltaire were dying to-day, would the world be helped to liberty of conscience honor him as it now honors the man who nearly died of grief and mortification because of the honors paid to heresy when Bruno's monument was unveiled in Rome a few years ago? The story is told that the Pope lay all day on the cold stone floor of the Vatican to express his grief and horror because of the rebuke administered by the secular government to himself and to his church by honoring one of the most distinguished of that church's victims, the inhumanly murdered Giordano Bruno.

Even in America, the so-called Land of Freedom, the Latin soul representing the greatest of all the enemies of freedom and equality, the Roman Church, receives a thousand fold more honor than does the memory of Bruno and Voltaire, who worked so hard and long, each in his own way, to make freedom and justice possible, showing that something besides laughter is needed to destroy the despotism of religious superstition.

Whether Democritus, the laughing Greek, or his great rival, Heraclitus, the weeping man, was the better philosopher there is room for difference of opinion; but if the legend be true which says that George Washington never smiled during the seven years he commanded the "Continental army," that fact would be to me proof of his sanity and humanity, rather than of the reverse, and, finally, I confess to much sympathy and respect with and for the Hebrew prophet who prayed that his head might be waters and his eyes a fountain of tears, because he saw so much to cause weeping and so little to provoke laughter.

M. HARMAN.

### Book Reviews.

For more than three years we have tried hard to get a supply of "Cityless and Countryless World," by Henry Oberich, to fill orders. The book seems to have been long out of print. Now we are prepared to fill the orders already received, also a few new ones, and hope we shall not again disappoint any applicant for this splendid conception of better, more rational, social, economic and political systems than those in force on Earth to-day.

"Cityless and Countryless World," as many of our readers know, is written in a lively conversational style, and is not a dull, didactic, dogmatic or pedantic homily upon the evils of our present society. The principal speaker is supposed to be a traveler whose home is on our neighboring planet, Mars. As a fair sample of the author's style and trend of thought, I copy a paragraph in which Mr. Midith, the Marsian traveler, contrasts some of the social customs of his native planet with those he finds on Earth:

"1—You marry for life; we do not. 2—Your Church and State interfere with your sexual affairs; we leave it in the hands of the individual. 3—Our women are not financially dependent on the man; yours, as a rule, are. 4—Our women have the privilege of soliciting the love of any man whose sexual co-operation they desire; yours have not. 5—In a state of sexual freedom, the woman regulates her own sexual affairs to suit herself; in a state of marriage, or, in other words, interference of Church and State, the man or husband largely runs the sexual affairs to suit himself, the same as he runs the financial and political affairs. 6—We invariably room alone, both men and women; under your marriage system your husband and wife invariably room and lodge together. 7—You make your women dependent creatures by not financially compensating maternal labor the same as mining, farming, etc.; we make her independent because we pay her the same compensation for maternal work as we do for any other

labor. 8—You shift the burden of maternal cares almost exclusively off onto the mother, while we act on the supposition that we have all received parental care during our infancy, and that in turn we should do the same for someone else, whether we are parents or not; to neglect this would make us shirk, for we would not be paying for what we received during our infancy. 9—We teach the laws of sexuality to our children of all ages; you try to hide all knowledge of it. Hence we make intelligence the safeguard of sexual purity, while you make ignorance its safeguard."

"Cityless and Countryless World" is a large book for the price—\$1. postpaid, 447 pages; beautifully bound in red silk cloth. In paper binding, 50 cents. Orders filled here.

"The Bible. By John E. Remsburg. Large 12mo. 500 pages. Cloth, \$1.25 net. The Truth Seeker Company, 25 Lafayette place, New York, has published a new book about the Bible by John E. Remsburg, the well-known Liberal lecturer and writer. It contains eleven chapters on the authenticity of the Bible, based on the best authorities of the time; thirteen on the credibility of the Bible, ten on the morality of the Bible, and an appendix in which Mr. Remsburg sets forth unanswerable arguments against the divine origin and in favor of the human origin of the Bible. Twenty-six pages of index enable the reader to instantly refer to any authority quoted or argument used. Mr. Remsburg is one of the most careful, accurate and painstaking writers, and his book is a compendium of the latest scholarship and rationalistic thought on the subject. The late Colonel Ingersoll began his famous lecture on the Bible by saying, 'Some one ought to tell the truth about the Bible.' This Mr. Remsburg has done—done it fully, and done it well. Rationalists will welcome this work, though the clergy will probably antagonize it strongly."

The above is the "Literary Note" sent out by the publishers. Not having had time to give the work a thorough perusal, I will only add that so far as read the book seems the result of much careful research and will doubtless take the place of a "classic" in regard to the collection of old-time books, or booklets, known as *Ho Biblos*, "the book."

On one point, however, I feel constrained to enter a decided protest, and that is Brother Remsburg's treatment of what is called "obscenity." When a well-known French astronomer was asked why he left "God" out of his book he replied, "I had no need of that hypothesis." Just so, as it seems to me, the philosophic Freethinker has no need of the hypothesis, the concept, called obscenity, in his moral code.

That there is abuse, perversion, of the facts and functions of the human body we all know, but the words "obscene" and "obscenity" indicate that certain facts and functions are so inherently vile that they must not be mentioned under pain of social ostracism or of legal punishment.

The logical Freethinker recognizes no words as "blasphemous," and for a like reason his vocabulary knows nothing of "obscenity." Blasphemy and obscenity are equally the product of ignorance and superstition in regard to the basic facts of nature and of life.

M. H.

The industrial combat is one obscured and terrible, where the strong oppress the weak, where property overwhelms labor by the weight of its prerogatives. The proprietors have the power of giving in exchange for labor only the least possible wage. The one side always dictates the law; the other side is always constrained to receive it.—Necker.

SUBSCRIBERS receiving more than one copy of *Lucifer* will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

NAMES FOR SAMPLES.—Will our readers everywhere kindly remember to send names of their friends who might be interested in *Lucifer's* work if they could see a sample copy?



## VARIOUS VOICES.

Howard Tuttle, Clinton, Iowa.—Find inclosed \$1. Am sorry it is not one hundred dollars instead of one!

C. F. Hunt, Norwood Park, Ill.—I have met many who deny responsibility. Responsibility to what or to whom? Absolute freedom would permit only fear of retaliation of others equally free; and discretion—the impulse to avoid such retaliation.

Belle Chapel, Leroy, Pa.—There is some talk of having a colony of enlightened people at Hawk's Park, Pa. in the near future. When preparations are made notices will be printed in the Liberal papers. The plan is to get settlers who want homes of their own and who are able and willing to work. With machinery and land a comfortable living would be available to many people who are now living in crowded cities, not knowing where the next meal is to come from.

E. W. Chamberlain, New York.—It has always seemed to me that too little is said in praise of that magnificent pioneer, E. M. Heywood. No nobler duty devolves upon us than to hand down to future generations the principles of purity and morality which Heywood forfeited so much to propagate. In honoring Heywood we honor ourselves. How can we expect that the future will honor us, or even remember us, if we forget Heywood and his unselfish sacrifices for the higher morality he preached? I think the change in name of the autobiography would be an improvement. I hope to see it finished this summer. You certainly ought to leave the world a history of the great fight you have made for freedom in a shape more convenient for reference than the scattered and broken files of Lucifer. I have a complete file of Lucifer from 1887 to date. I wonder how many more such are in existence. There ought to be one in every historical library. James P. Morton of Home, Wash., talks of writing a story of the persecutions of the Home colonists. His book and yours will come in good time to be considered in connection with the scandals in the Postoffice Department.

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CHICAGO, ILLINOIS, JULY 23, E. M. 293. [C. E. 1903.]

WHOLE No. 979

### Seen in the White Light.

A notorious old woman was dead. In her lifetime it was said: "If Joan Bissell gets to heaven there's a chance for anybody." Joan Bissell herself had recked little of heaven or hell. Pursuit of gain and Evasion of Law had filled her life, and both these ends she had well attained. But now she was dead and her soul came up for judgment.

In her lifetime Joan Bissell had been corpulent, and her presence was hustling, aggressive; but her soul was slight and frail, and it floated in the Light of Truth timidly, as though it had just found itself and was amazed.

Down against the poor, weak thing came the army of her accusers, swarming to stone Joan Bissell down to hell. Foremost in the crowd were the Guardians of Law, and the soul of the old woman trembled. But a Voice said: "He that is without sin among you, let him first cast a stone at her."

Hearing the Voice, the accusers faltered, and hosts of them slipped away: they who had been receivers of hush-money, they who in their own times and places had also evaded the laws. Upon the few who remained beat down the White Light of Truth, and again was heard the Voice—"Go! The Spirit of Judgment Absolute recks not of artificial law!"

Then came other accusers, Guardians of Life and Health, but as the White Light fell upon them they quivered, and many drew away and fled. These were they who had secretly committed the same crime for which Joan Bissell was called to answer, they who had taken her gold and aided her, they who, for money, had sinned against that which they stood pledged to protect.

Again advanced upon her yet another army—Guardians of Morality, and these cried out loudly that she had depraved the world by saving sinners from their just punishment, that she had blasphemed against virtue and upheld vice and outraged the office of motherhood. As they bore down against her the White Light beat upon them, and they examined their own souls, and with blanched faces many fled into the darkness, for upon many of them lay the sin that had given Joan Bissell her opportunity, from their own hands had come the gold for which she pawned her soul. Others also, parents and grandparents, saw in themselves the causes of the waywardness and downfall of their children. Yet others went out with stricken faces—teachers who had withheld knowledge, who had taught lies, who had garbled truth, who had thought to protect innocence with the sham armor of ignorance and falsehood.

When all were gone there yet remained an army of accusers, but from the other side came up her defenders. There were happy and good women, whose first shame had been hidden by Joan Bissell. There were many of these who, but for her, would have been driven to a life of debauchery and shame.

There were placid old faces, proud fathers and fond mothers, who, thanks to her, had never known of a dear daughter's disgrace, who had gone to their graves happy and proud. Oh! the hearts that would have broken but for Joan Bissell! All these came up to defend her.

There in the White Light the soul of Joan Bissell floated, shuddering, while down upon her came the legion of her crimes—an army of black shadows, each with a blood-red spot at its center. Some there were that men call Murder, but the host were crimes against lives that had never been born. The black shadows bore down upon her and she sank down toward the Jaws of Hell, but from beneath and around came an uprush of fluttering, white-winged multitudes who bore her up toward the Gates of Heaven. These were the souls of babes who had never lived, who had been spared a lifetime of sorrow, of persecution, of toil, of suffering, of sin.

Between the opposing forces of the evil she had done and the good which had come of it the soul of Joan Bissell surged up and down in the White Light—and the Spirit of Judgment Absolute was paralyzed.

Oh, well! Of course it is all a dream—the Gates of Heaven, the Jaws of Hell, and the Spirit of Judgment Absolute; but Joan Bissell is no dream—she is not one but many, and the conditions that produce her are no dream—they are everywhere.

The Conditions which make it possible that many a girl owes her chance to live honorably, owes her chance to retrieve her mistakes, owes her hopes of happiness and freedom to a Joan Bissell! The Conditions that make it possible that thousands of little unwanted human creatures are thrust back from the gateway of life every year by a Joan Bissell! The Conditions that make it possible that the beautiful instinct of motherhood should be thwarted by a Joan Bissell; that the crown of womanhood should become a curse, that thousands of girls and women should risk life, health and the approval of their own souls, should lay on the altar of tradition their most sacred instincts and submit to the monstrous practices of a Joan Bissell—God! that these Conditions were only a dream!

Will they ever be a dream, a black memory of dark ages when womanhood struggled for freedom in the night and the storm?

Never, until we open our eyes, until the White Light beats upon our souls and we see that We are the makers of these Conditions, that We must destroy them, that We must build up a New Life on the rotting ruins of To-day. LENA BELFORD.

Lies and the burden of evil they bring are passed on—shifted from back to back, and from rank to rank, and so land ultimately on the dumb lowest rank, who, with spade and mattock, with sore heart and empty wallet, daily come in contact with reality and can pass the cheat no further.—Carlyle.



## Dualism.

Things slimy, things lecherous and treacherous and things infinitely nasty are said and done in the name of free love, and yet I have never hesitated to announce myself a free lover. For I believe in the utmost freedom of intercourse between men and women, without any interference by either State, Church or Society. I do not believe in any law regulating or any ceremony sanctifying it. It is for the parties themselves to decide both as to form and duration. This does not mean, however, that I have no opinion as to what form of intercourse is likely to give best results; indeed, my feelings in the matter are strong and deeply rooted. After much observation of life and much reading of books I have come to the conclusion that the highest ideal of sex life is the exclusive and life-long union of one man with one woman. This is the ideal state toward which the race is tending, and this is the purpose underlying all marriage forms, even from the most primitive times of which tradition speaks. Sometimes the purpose is hard to trace, sometimes it is partial; it is mostly unconscious, but it can be shown to be there. To use a paraphrase, marriage exists for the purpose of producing the chaste woman; with her appearance it will cease to be. But it will be objected, Has not marriage been a failure? And truth compels us to admit that it has not been an entire success, neither has it altogether failed. It has been a success in this, that within its bounds woman has attained a position almost equal to man, and has ceased to be the property of the man of wealth. No man has now a right to outrage any woman other than his wife, and I think few do this. On this account many a working man has had for wife a woman unfouled by either his or her masters. During long ages marriage was the only protection the poor had against the passions of the powerful. And within this protected circle many, many thousands of women have lived serene and happy lives as mothers and wives and have been loved and honored by husband and children. We all know some of these and are happy in the knowledge, for they are the promise of the future. It is of the nature of these happy unions that they are known only to the few, while ill-matched, loose characters fast as naturally seek the divorce courts and publicly parade their disgusting practices. The presence of these moral invertebrates is one of the chief causes of failure in marriage, and if we wish to form a just judgment we must allow for them; they would be failures anywhere, either in or out of marriage. In any given state of society the majority are always on a level, or but slightly above the level, of the convention institutions, a great number are below them and a smaller number are above and ahead. And it is this smaller number and their attack which is to effect the all-important change from the old forms to freedom. And I wish to point out the error into which these otherwise sane and intelligent persons have fallen, and I do it with a full consciousness of their high character and aim. They have seen clearly the awful suffering of the victims of mistaken marriages, and this has unbalanced them to such an extent that they are unable to distinguish between the purpose and the methods used to achieve it. Not only, they say, is governmental interference wrong, but chastity itself is evil. Instead of the old virtues of constancy, fidelity and chastity they exalt inconstancy, infidelity and unchastity. Not content with discrediting marriage built on force and setting up freedom in its place, they offensively and aggressively assert that there is no freedom except what they euphemistically call varietyism. Now, varietyism looks to me like a kind of "scab" prostitution, and I object to the assertion that a woman cannot be at the same time free and chaste. This is the most grievous result of governmentalism, that a thing good in itself becomes hateful to

strong people when it is authorized and enforced for any length of time. A little patient thought will remedy the error. I recognize the real trouble as authority and force, the method and not constancy, the thing sought. To me, to any sane person, there is nothing incompatible between freedom and chastity. Liberty does not spell obscenity. A free woman is under no obligation to be a varietyist nor to do any of the things proper to the scarlet lady.

GEORGE BARRY.

## Ingersoll's Last Words on Woman.

I have been a silent but deeply interested spectator in the discussion that has been going on for some time in the columns of *Lucifer*, the *Truth Seeker*, *Free Thought Magazine* and *Tech of Reason*, with regard to the teachings of the now world-famous Ingersoll on the all-important and vital question of marriage and his sentiments and ideas concerning Anarchism and Anarchism. What must be the consensus of opinion with regard to those editors and writers who have endeavored to keep in abeyance the real sentiments of the great Agnostic on this vital question? It is a well-known and universally-recognized rule of equity that the will of the latest date is the basis of action by the court of last appeal when called upon to confirm the wishes of the testator. Now, what were the latest expressions of Colonel Ingersoll concerning this matter? After deprecating the ignorance and poverty of the masses of the people and justly arraigning religion for its incompetency and fraudulent methods of pretended reform, he says in the last lecture he ever delivered—before the American Free Religious Association, Boston, June 2, 1899:

"There is but one hope. Ignorance, poverty and vice must stop populating the world. . . . To accomplish this there is but one way: Science must make woman the owner, the mistress of herself. Science, the only possible savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother. This is the solution of the whole question. . . ."

"Men and women who believe that slaves are purer, truer than the free, who believe that fear is a safer guide than knowledge, that only those are really good who obey the commands of others, and that ignorance is the soil in which the perfect, perfumed flower of virtue grows, will with protesting hands hide their shocked faces."

These are the mature and deliberate utterances of the great reformer after carefully examining and critically scrutinizing the institution of marriage.

In the enunciation of these grand principles of reform Ingersoll forsakes the company of the faint-hearted, illiberal apologists and sticklers for the moth-eaten and fossilized Christian morality that has for so long been made to do duty for the Church, and takes his stand with Heywood, Harman, Matilda Gage, Helen Gardner, Rachel Campbell, Mary Wollstonecraft and many others whose names shed luster on the pages of history.

Now it would be a graceful act on the part of said editors to publish in full the entire discussion as it has taken place, and freely admit that their prejudices clouded their vision and warped their better judgment, and that they were defending a brand of conventional morality that liberty, justice and the invincible forces of natural morality would inevitably sweep away, and thus by the display of manhood show that they, too, are real Freethinkers.

HENRY C. ROSSER.

I do not believe in sacrificing all there is of value in the human heart, or in the human brain, for the preservation of what is called property, or, rather, on account of the fear that what is called property may perish. Property is in no danger while man is free. It is the freedom of man that gives value to property. If we deserve liberty, the spirit of progress, the conditions of development, property will take care of itself.—Ingersoll.

## Free Love and Marital Misfits.

The query raised by 55 of Sioux City, Iowa, seems easy to answer. The writer commences by saying, "Since free love has and will separate husbands and wives, . . . what about division of property?" What about division of property outside of free lovers? Since free love stands for love that is free, for equality, for kindness and justice to all concerned I see no puzzling enigmas about this problem.

I venture to say that free love never separated husbands and wives who did not deserve it, and who should never have been "yoked" together. Each one may have the right to do wrong, but he or she must not evade the penalty. That free love has and will separate marital misfits proves it to be a million years in advance of the chattel-slave marriage code of today.

Colonel Ingersoll (who, by the way, should not be defiled) said: "Every brain is a field, where Nature sows with countless hands the seeds of thought, and the crop depends upon the soil." Each one must cultivate his own brain-soil, eliminating all weeds of false creeds, deeds and breeds. Women must search for causes and be brave enough to follow where truth, reason and justice lead.

"Let no church creed so blind you,  
Nor silly social chains so bind you,  
That a progressive soul can't find you."

XEROX.

## Utterly Impossible.

Christians say that with God all things are possible, but like many another saying, it is only a saying. It will not stand the test of common sense. The boy was right who said God could not make a two-year-old colt in a minute.

"Oh, yes, he can; he can do anything."

"He might make the colt, but it wouldn't be two years old."

If they will stop and think, those who have half the reasoning power of that boy, must see the utter impossibility of making things better, as a whole, under the present system.

The system itself must go; must give place to a better one.

These earnest men and women who are trying so hard to remove the curse of intemperance, of prostitution, etc., are simply throwing away their time and strength. Where is the power that can prevent effects so long as causes remain? There is no such power—mental science to the contrary notwithstanding. Yes, I know just what I am saying. . . . Under our present system of things drunkenness and prostitution are inevitable. They are the twin children of legal marriage and land monopoly. By legal marriage I mean all forms of bondage for woman, all that debar her from the exercise of her right to herself; and in land monopoly I include the monopoly of all natural resources. On these two monopolies—that of woman and of the natural sources of wealth, hang the law and the profits; the law which takes away our selfhood, and the profits from the toil of the many that the few may live without toil.

The Apostle to the Gentiles uttered a mighty truth when he said: "When the law came sin revived and I died"—a truth to which Christians would do well to take heed. Where is the "I" when subject to the will of outside power? Dead! We are then simply tools under the management of an invisibility called by various names. Only the self-governed are living selfhoods. Drunkenness, prostitution, and other evils that infest civilization are the inseparable adjuncts of all forms of slavery; and as now constituted, all the motive powers of society are temptations to crime. Our best characteristics are made to war with each other and thus become our curse.

To illustrate: The two strongest elements in woman's nature, and without which she is hardly woman, are conjugal love and maternal love. Years ago a woman told me why she had never married. She said: "I had two suitors; one, the one I loved, was poor and all the indications were that he would always be so. Yes, I loved him; I was always happy where he was, and I think I should have married him but for one thing."

"And what was that?" I asked.

"There lived right across the way a very poor family; there were a half-dozen or more children, who sometimes had hardly enough clothing to cover them, and whenever Henry came to see me I was pointed to that family as a sample of my future fate if I married him. I could have been happy with him in poverty,

but I wanted children, and I could not bear to think of such a fate for them; so I dismissed him."

"Was he free from bad habits?" I questioned, for then, as now, I wanted to know, you know.

"He was until he gave up all hope of getting me, and then then he took to drinking, drank hard and did not live long."

"And what of your other lover?" I continued.

"He lives yonder in that large white house," she replied, pointing to the finest of several fine residences at a little distance.

"What!" I exclaimed, "not Mr. Walton?"

"Yes, Mr. Walton, and he is called one of the best of men. People wonder why his children turn out so badly."

"It is strange," I remarked.

"Don't you suppose there's a cause?" she asked.

At that time I had hardly begun to think in any true sense of the word, but I was in a condition to receive thought when presented. "Don't you suppose there is a cause?" The question was a revelation. Why, of course, there must be a cause; just then there flashed through my mind the words, "By their fruits ye shall know them," and I said: "He's to blame."

"What makes you think so?" she asked.

"I don't know; I didn't stop to think."

She was silent for a moment, then said: "I believe you are right, though I have never dared to say so. Did you ever know of a child that wanted some particular thing which the mother wanted during gestation but could not get, and would cry until it got that very thing?"

"Oh yes, I know two or three such cases," I said. "I knew of one child that cried almost constantly the first six weeks. People kept telling the mother they knew by the way it twisted its mouth that it wanted something. No, she hadn't wanted anything in particular; finally she thought of some cherries she wanted that she didn't get till two or three days afterward. It was out of season for cherries, but she stewed some dried ones, fed that six weeks' old baby a saucer full; it stopped crying and began to grow."

"That is to the point," she said, when I had finished, "but suppose the mother wanted what could not be had for the child, and that its torturing hunger must be carried through life?"

"Why, that would be hell!" I exclaimed.

"Do you wonder then that they act like the devil?" she asked, smiling at my vehemence.

"Why—what—do you mean to say that Mrs. Walton wanted what she could not get?"

"She certainly did," was the reply.

"And with all his wealth!"

"Oh, she never lacked anything in that line; it was love that she hungered for. Ed Walton never loved any one but himself; he takes pride in having the best-dressed wife, as well as the finest horse; anything that will be a credit to his own precious self; but love and tenderness—he doesn't know their meaning."

"Why did she marry him?"

"It was the wish of her parents. He was such a good young man, you know, and as she, poor child, had always been loved and petted she never dreamed but that the man who asked her to be his wife would do the same."

"Did she love him?" I asked.

"She did not know what love was—such love as woman gives to man. She learned when too late—learned when she believed it to be a sin to even think of another. Poor child! poor child!"

Many years have passed since the above conversation, but the questioning it awakened has never ceased—questioning that for a long time I hardly dare whisper even to myself. But now, after all these years of thought—after a careful analysis of the principles upon which the present system of civilization is built—after sensing, then logically reasoning out, the fact that neither man nor woman can do their best work for the race or for each other till woman owns herself, I unhesitatingly declare that to make things better—as a whole—under such a system as we now have, is an utter impossibility.

The fact that, as things now are, our best traits are per force arrayed against each other, is sufficient proof that my position is correct. No machinist would expect a machine to do good work if one wheel neutralized or obstructed the action of another wheel, and yet the machine called civilization is so constructed—while the morally wrecked are held responsible for the wrong action of that by which they are crushed.—Lola Walbrook, in *Foundation Principles*.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## LUCIFER—ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.  
 LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.  
 LUCIFIC—Producing light.—Same.  
 LUCIFORM—Having the form of light.—Same.  
 The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Idols and Idol Worshipers.

In last week's issue, under the head, "Shall We Laugh or Cry?" some quotations were made from the traditional utterances of one of the world's idols, Jesus, the man of Nazareth, "The Galilean," as the old Romans called him.

The object of making these quotations was to show the danger of elevating any man to the position of a god; of an infallible authority; a hero, an ideal, an idol, to be worshiped, emulated, absorbed, assimilated with or to, in all things.

Many more sayings of similar purport could be quoted to show that necessarily and logically the teachings of Jesus, as well as his example, are responsible for much of the hate, the wars, the crimes, the poverty and misery that make of this world a veritable hell today.

That Jesus said and did many things that are worthy of commendation—that is, admitting that we know what he really did say, and that he ever existed as a real person; that many good and wise sayings are attributed to him is freely admitted by all.

It may truthfully be added, however, that the good things Jesus said were not new, and the new things he said were not good.

The gospel of brotherhood, of reciprocity, of forgiveness of injuries, was not new among the Jews at the time of Jesus, but the doctrine of endless punishment (because of lack of faith in himself) was certainly new; at least it was not found in the "scriptures" of his fathers, the Hebrew prophets and lawgivers.

That this gospel of pessimism, of hate, of death and despair continues to get in its work is only too evident to all observers of current events, of current literature and of popular teachings from pulpit and platform. For illustration, take this from the editorial page of the Chicago Examiner, one of the Hearst syndicate of newspapers, much patronized because of their cheapness and because of the claim that all sides are given a hearing. One of the prominent writers for these papers is "Rev." Thomas B. Gregory, who not long since was pastor of a so-called "Liberal" church in this city. In an article published in Hearst's papers Mr. Gregory took the ground that the only proof we have of "immortality" is psychologic in character—not historic, not "revealed." What follows is part of a reply by an "orthodox" clergyman, and is a fair sample, as I think, of what the Catholic and Protestant churches teach today, notwithstanding the "march of modern science" over the "dragons" of medieval superstition:

"The reverend gentleman leaves Christ entirely out of the question—all the more singular, as he is supposed to be a

disciple of the Master and a teacher of his doctrine. According to his view, are we to conclude that the resurrection is not to be counted with as an historical fact, and that all proofs of immortality are purely psychological and interior? Did the Jews ever dare to deny the resurrection?"

"Again, to prove irrefragably his divine mission, Christ foretold the destruction of the temple and of the city, the dispersion of the Jewish race to the four quarters of the world. He also foretold his resurrection from the dead and the descent of the holy ghost upon his apostles. He ascended into heaven from their midst. The Jews could not prevent his resurrection, but he did prevent (as he said) the rebuilding of the temple. Julian, the apostate, tried his hand at it, and the pagan historian, Ammianus Marcellinus (to mention one among several) tells us that fiery balls sprung out of the ground and earthquakes frustrated his attempts. Even the infidel, Gibbon, confirms the fact.

"And this is the will of the Father who sent me: That every one who seeth the Son and believeth in him may have life everlasting, and I will raise him up in the last day" (John vi:40).

"ERNEST HAWLEY, A. M.,  
 Catholic Priest, Rector St. Michael's Church, Belmont, Ill."

That is to say, all who "see the Son and believe in Him," all who believe in the "miraculous," the unnatural, the supernatural, the unscientific, as outlined by this idol-worshiper, "Ernest Hawley, A. M.," may "have everlasting life," and may be "raised up [a physical resurrection, we are left to infer] in the last day." All others, all who prefer science and common sense to idol-worship, theology and the traditions of the Dark Ages, must necessarily be left out, doomed to the "lake of fire and brimstone."

Here is one of the versions of the fate of unbelievers in the scheme of salvation (scheme of damnation!) for preaching which the various priesthoods of Christendom receive honors, wealth, exemption from taxes and many other privileges denied to those whose common sense or intellectual honesty makes them reject "Christ and Him crucified":

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. xxi:8.

According to this text, which all good Christians must accept as the inspired "word of God," mere unbelief is quite as bad as the worst of crimes and leads inevitably to the same fate, a never-ending hell. What wonder, then, that Bible believers hate, with an undying hatred, all unbelievers—all infidels, Agnostics, Atheists, Deists, Freethinkers, Rationalists—all who dare to set up their own private judgment against the judgment of the priest and his church.

Who can blame Mr. Pecci, the worshipful and much-worshiped Pope of the Roman Church, now slowly paying the "debt of nature"—who can blame him for defending the burning of Bruno? If unbelief leads to "endless torment," why should not all who teach unbelief, by precept or example, be put to death, in public and in the most horrible manner, as a warning to all others never to indulge a thought contrary to the teachings of the priest and his book?

If—as frequently contended for in these columns—if the hero, the idol, of the Christians had been regarded as simply a man, with a man's human frailties, imperfections, limitations; if his followers had been free to use their common sense in deciding upon the value, the reasonableness or the absurdity of his teachings, what rivers of tears and what lakes of human blood might have been spared the shedding, and how much of insanity, imbecility, idiocy and degeneracy might have been prevented by reliance on science and common sense instead of theologic marriage laws, governing sex and reproduction.



## JESUS AND INGERSOLL

The principal purpose of writing these reflections concerning the man Jesus—the chief idol or tutelary deity of the various Christian sects, has been their relation to the Ingersoll Symposium that has been given a hearing in these columns, from time to time during the past four or five months, and which have been suggested by the words of Ingersoll himself, as quoted in last Lucifer, namely:

"The trouble with most people is they bow to what is called authority; they have a certain reverence for the old because it is old. They think a man is better for being dead, especially if he has been dead a long time."

During life the loved and honored Ingersoll was often called "Pope Bob," partly in derision, perhaps, but largely because of his undisputed supremacy as an exponent, leader or champion of modern Free thought, of modern "infidelity," as churchmen of all grades and shades of orthodoxy or heterodoxy are wont to express it; and now that death has put its halo upon the head of this intellectual giant there is much reason to expect that his personality will share the fate of the Nazarene, or of Mohammed, of Buddha and of others whose teachings and example have both blessed and cursed the world of mankind.

Not wishing to fill the columns of Lucifer with this discussion, important as it is admitted to be by many, if not most, of our readers, I will close for the present and try to show in next issue some of the parallels between Ingersoll and Jesus; how, like Jesus, Ingersoll was not consistent with himself; how his teachings and example can be used, are now being used, to hold back the car of human progress; to limit, to ossify, to petrify the Free thought movement; how his most zealous followers and would-be guardians of his name and fame are in the wrong, are not logical Free thinkers, not "Liberals" in the true sense of that word, but "Tories of a new type," quoting the language of Herbert Spencer.

This I will try to do in no pharisaic spirit; with no assumption of superior knowledge, wisdom or saintliness; with no claim of leadership, nor desire to be considered a leader in the Free thought army, but rather a private in the ranks, one who wishes neither to rule nor be ruled, one who simply claims his right to his opinion of what Free thought means, and who dares to express that opinion.

M. HARMAN.

## Special Offers.

In order to meet current expenses during the "heated term," when everybody is apt to forget that printers' bills must be paid in hot weather with the same regularity as during cooler months; also in order to provide a fund to enable Lucifer's editor to take a needed vacation, and also to get something ahead to pay for publication of his long-promised book—for these reasons, until September 1, the following special offers will hold good:

First—To all who will send \$2 for two years' subscription to Lucifer (whether new subscribers, renewals or for arrears) and 25 cents for carriage the latest work of Dr. Joseph H. Greer, entitled "The Wholesome Woman," will be sent.

"The Wholesome Woman" is a large volume, 510 pages, handsomely bound, large, clear type, splendidly illustrated. It is "four books in one." Part First treats of Sex and Life; Mystery of Life and Glory of Creation; Dominant Power of Life; Home and Home Making, etc.

Part Second treats of Tokology; Conception and Prenatal Culture; Child-Birth and Hygiene of Infancy; What Determines Sex of Offspring, etc.

Part Third treats of Child Culture; Foundation of Moral Uprightness; Kindergarten, Manual Training, etc.

Part Fourth treats of Health and Hygiene; Long Life Not a Secret; How, When and What to Eat; What to Do and What

Not to Do in Sickness; Poisons Used as Medicines; Unnecessary Surgical Operations; Helplessness of Doctors; An Ounce of Prevention, etc.

As a brief sample of the author's style and trend of thought, to those who have not seen Dr. Greer's previous works, "Physician in the House," "Talks on Nature," etc., the following extract will perhaps be interesting:

"Always look forward! No beautiful moment should ever be spent in regret. If mistakes have been made they may be used as stepping-stones to better experiences. Always look to the splendid possibilities of the future, working patiently with the material at hand until better appears. Because one has reached the age of forty or fifty or more is no excuse for ceasing to be active in all ways. Would you approach happiness? Follow Nature's example of activity. . . . When one generation comes into the possession of the material good that the former generation has gained and makes that fool remark, 'I don't have to work,' it straightway is stepping on the chute that gives it a slide to Avernus. Success in any line is to the active, who concentrate their thought force on a given end."

When we recall how many women lose courage and hope; how many become wrecks in body and mind because of what they have been taught to regard their own irreparable mistakes, their "false steps," their unpardonable sins against social law and gospel, and when we remember the thousands more who drag out miserable, aimless lives simply because they see younger and handsomer women preferred by those whose opinions are regarded as authority, we begin to realize how needful, how tremendously important is hopeful advice, healthful suggestion, such as this, from a man whose opportunities of knowing the wants of womankind, as well as those of mankind in general, have been exceptionally good. Send to us for large descriptive circular.

Special Offer No. 2.—To anyone sending us \$1.00 we will send Lucifer one year (or credit a year on arrears) and send a bound copy of "Cityless and Countryless World: An Outline of Co-Operative Individualism," a review of which epoch-making book was printed in last week's Lucifer.

For some years we have been unable to fill orders for this work, until within the last week or two. A new edition is now on sale, and from what I see in the papers the book is destined to meet with favor and appreciation in quarters quite unexpected. In the editorial columns of the Chicago Examiner for July 17 appears the following:

"In last Sunday's American I read with pleasure the sentiments expressed by Mrs. Ella Wheeler Wilcox and Garrett P. Servis on Professor Olerich's project of a co-operative colony. The people of the world, especially the United States, are progressing very fast intellectually, and when they have become sufficiently educated they will go to the ballot box and vote for the co-operative commonwealth."

A. HOKLSTAD.

The above-named very popular writers are not known as individualists, Philosophic Anarchists, nor even as Socialists, in the modern sense; hence commendations from them will reach and influence many thousands who would never see or read a radical reform journal, or hear lectures advocating a social revolution so sweeping as that advocated by Professor Olerich.

For \$1 we will send Lucifer one year, or credit a year on arrears, and for 12 cents additional (for postage on book) we will send a paper-covered copy of "Cityless and Countryless World." Like "The Wholesome Woman," "Cityless and Countryless World" is a large book for the money, 447 large pages, good type, superior paper, excellent binding.

By helping in the circulation of these books our friends will confer a favor not only upon us and Lucifer, but upon themselves and upon the cause of human progress, human emancipation from the chains of Priestcraft, Statecraft and Trustcraft of all kinds.

M. H.

### That Vacation.

A few weeks ago the statement was made that Lucifer's editor would go away on a summer vacation and would turn over the management of the office, including the editorial department, on or about the 16th of July, intending to devote the next two or three months to putting in shape for the press a book to be called "The American Inquisition, by One of Its Victims."

"Man proposes but God disposes," saith the proverb. For several months past I have urged my daughter, Lillian Harman, to take a short outing before my proposed lay-off, so that she could the better bear the strain of the double work that would devolve upon her during my absence. This she declined doing until about one week ago, when, quite unexpectedly, an opportunity offered for her to take a brief vacation in New York—state and city, an opportunity that seemed too good to be neglected, the result being that I am left alone as office-keeper for the latter half of July.

This postponement will make no other change in the proposed plan than to cause my vacation to extend a week or two later into the fall, and may be quite as good for all concerned as any other arrangement possible.

Meantime I will ask once more that all who may feel an interest in the success of Lucifer and of its allied publications will read the "Special Offers" in this week's paper, and if the "spirit" should move them to accept either of these offers the favor will be greatly appreciated by yours truly,

M. HARMAN.

SUBSCRIBERS receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

NAMES FOR SAMPLES.—Will our readers everywhere kindly remember to send names of their friends who might be interested in Lucifer's work if they could see a sample copy?

### Anti-Vaccination No Test.

I do not wish to get into the discussion about vivisection and vaccination in Lucifer, but I do wish to point out the mixture of different questions presented, so that the discussion is a jumble with different issues, not one and the same issue.

The question as to whether or not vaccination is a prophylactic against smallpox suggests investigations of definite scope and character, in which moralistic gnashing of teeth need not enter.

Efforts to make vaccination compulsory of course raise a political question; or, as some would say, a social question, wholly distinct from the original medical question. One may be a disbeliever in vaccination and at the same time a governmentalist who would force many other things upon his neighbors. Hence if we ask, Should vaccination be compulsory? we get a chorus of Noes from persons whose opinion is that vaccination is filthy, and a chorus of Ayes from persons who want compulsory attendance on public schools and tax collection to support those schools. But neither those ayes nor those noes return any answer to the distinctive political or social question of making compulsory all things which a majority thinks convenient. Vary the instance, but let the political question be the same in principle, and you get a different answer from the multitude, for each answers according to his impression of the particular act to be done, and invades his neighbor's liberty or maintains it without reference to any general rule. Unless a man has it settled in his mind that a thing is not filthy and useless, there can be no extraordinary virtue in his willingness

to refrain from forcing that particular thing upon another, and no inference can be drawn that he is a libertarian, however strongly he protests against that particular thing being forced upon himself and family or friends.

It is when we come to vivisection that all elements of logic become crossed and even enveloped in flames of moralistic fury. The original question as to vivisection would naturally be as to its utility for ascertaining certain things. Cruelty is, of course, not any part of science. Given certain aims, it may be necessary to inflict pain if they are to be attained. A radical objection is made on moral grounds. It is declared that science does wrong to avail itself of vivisection. In order to get at the true sense and foundation of this affirmation it appears to me we must take it with the admission that possibly vivisection can teach something useful, for there would be no pertinent logical principle in the assertion that we must refrain from useless vivisection. So there is practically no discussion of vivisection, but an attack by moralists on vivisection, to the tune of "On what grounds do they deny to animals the justice they ask for themselves?" Convinced that the most dangerous animal on earth is that insane animal, a moralistic man, I would ask him no more difficult or provoking question than this: How about the butcher shops, the fish shops and the fly-papers in the restaurants? The "justice" which is to treat the inferior animals so nicely might observe that they are killed much more extensively than they are vivisectioned, and as to this killing and offering their meat for sale, do the anti-vivisectionists blow hot or blow cold? There is indeed a moral question and first to be studied at home, but how far in principle from any connection with the medical question as to the utility or inutilty of vaccination, or any question of the surgical value of vivisection!

A healthy frog is captured and skin is sliced from her belly to restore the growth of skin on a human hand. The question of injustice to the frog is totally extraneous to the surgical question. And this question of injustice to the frog can be discussed without coming to the fact of section, for the capture of the frog was the first invasive act committed against its liberty and life.

TAK KAK.

### VARIOUS VOICES.

Philip G. Peabody, Oostep, N. H.—I want to say that in the last number of Lucifer (977) you have simply surpassed yourself. It is, in my opinion, by far the best you have ever published. From the first word of the article, "Liberty and Organization," on the first page, through your long editorial and to and including "What is Morality?" on the fifth and sixth pages, it is full of matter of the very highest quality. I know few human beings among all my wide circle of friends and acquaintances who would not be improved and enlightened by reading any one of the seven articles included in the above. I have spoken several times in the last two years of Lucifer's excellence, and had rather made up my mind not to mention this matter again. One article, as good as the seven I refer to, would give character to an entire number.

[We still have a fairly good supply of No. 977, which we should be glad to send to those who might wish to distribute, judiciously, to friends and acquaintances; or we would send them out from this office to names sent us by those who would like their friends to see that particular number. Friend Peabody is entitled to our sincerest thanks for this and other like tokens of his appreciation and love for Lucifer and its work.—M. H.]

Ed Secrest, San Jose, Cal.—Your good, fearless, outspoken little paper has regularly found its weary way from Randolph, Kan., to this beautiful town in the Santa Clara Valley, where it is as eagerly received and read as erstwhile in my old pioneer home. Lucifer ought to have lots of friends here, as dignity

and Puritanism are not so rampant among the cosmopolitan, broad-gauged and liberal people along this Western coast as we find them beyond the Rockies. Inclosed please find \$1 as subscription to Lucifer.

F. Simon, Omaha, Neb.—I see my subscription to Lucifer has only a few numbers to run yet, so I inclose \$1 for the future. I miss Lillian Harman's writings. Wonder what is the cause of her silence?

A. L. Batiou, Wellesley Hills, Mass.—I inclose \$1 for another year's subscription to Lucifer. I consider Lena Belfort's answer to George Brown one of the finest things I ever read. When I read his article in No. 970 I wanted to answer it, but I am glad I resisted the temptation, for Lena Belfort has done it so much better than I possibly could, and I wish to thank her most sincerely.

Tina.—In Lucifer, No. 970, R. B. Kerr says, in discussing inherited qualities: "We know one law that governs them—Like begets like"—and that is enough." Perhaps it is, but if Mr. Kerr is as familiar with his Bible as a good Scot ought to be he may recall that it tells us of a famous stockman, Jacob by name, who found it to his advantage to know something about feminine "whims."

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THIRD SERIES, VOL. VII., No. 29.

CHICAGO, ILLINOIS, JULY 30, E. M. 293. [C. E. 1903.]

WHOLE No. 980

### Greatest of All Reforms.

One of the most powerful pleas ever made for justice to mothers—which means justice to the unborn, which means justice to the human race—was made by E. H. Gillette, delegate from Iowa to the National Co-operative Conference, held in Lewiston, Me., June 22, 1902. The general subject under discussion being "The Relation of Co-operation to Religion," Mr. Gillette, after showing how religion had been used to sanction African slavery, the use of intoxicants as beverages, mental bondage to superstitions, creeds, etc., called attention to the "Right of Reproduction." Holding in his hand a watch, the speaker said:

Here is a little machine to measure the hours. It has required centuries of invention to bring it to its present excellence. It is a triumph of human ingenuity, but what would you think if I should tell you that this watch while measuring time can produce another watch equally as good and just like itself? You would laugh me to scorn and say impossible! Yes, no human brain could give a watch that power. It would require a God to do that, but man is a machine, so much superior to this watch, as an evidence of inventive genius, that there is no comparison between them. You might as well compare the light of the sun with that of a firefly and yet man is endowed with the miraculous power of reproducing himself and is thus a partner with the Creator (Nature) in that he can people the world. The mechanism for this work is a wonder of wonders and beyond human understanding, so delicate and so sacred that like the ark of the covenant, it is hid from sight. It takes the minutest germ and develops it into a perfect human being with a soul (brain) that shall live after the sun has cast his last shadow and the earth has congealed.

Woman is endowed with this supreme invention; indeed, she takes her name from it (womb-man) and is by it placed on the pinnacle of creation; she is made its guardian and protector and owner and not only instructed to "be fruitful," but her very nature, her maternal instincts, render it almost, if not quite impossible for her not to be. The most cruel penalties invented by man have proved insufficient to prevent maternity and defeat nature. The misuse or abuse of this sacred organism is punished by disease and death, while its natural use gives life and supreme happiness, but such has been its abuse that the world is full of the diseased and crippled, and a single century sees three generations come and go, instead of one. Indeed, the wonder is that the race is not already extinct. This brings me to the co-operation of the sexes, a subject of such supreme importance that people do not dare to talk about it and rather than educate their sons upon it, leave them to the instruction of the street, consequently they grow up like wild beasts to prey upon our daughters. There is no natural right more thoroughly demonstrated by physiology than the right of reproduction; it is as undeniable, as unimpeachable as the right to think, to breathe, to eat, and yet, with a barbarism which blackened the dark ages and exists in the wretchedness and suffering of others, we deny to woman this birthright, this supreme natural right, by branding the natural mother as "ruined" and her children as bastards, thus converting her brightest glory into her darkest

shame. This word "ruin" as applied to woman is an inheritance from the dark ages and, it seems, was an invention of the proprietors of bawdy houses and aristocratic debauchees, always hungry for fresh victims, who conceived the idea that if they could teach the public to regard the natural mother, or would-be natural mother, as "ruined," disgraced forever, no one would harbor or give her employment or bread, but she would be driven into their polluted hands a victim for life. This monstrous doctrine was vigorously promulgated and proved the greatest success and from that day the slums have swarmed with victims, many of them the finest specimens of the race, while untold thousands who preferred death to these gates of hell have taken the river. Indeed, that word "ruin" has killed more victims than all the armies of the world, and its slaughter of our innocent daughters still proceeds. Feticide, infanticide, suicide and prostitution are the deadly fruits of this upas tree, in other words, are the sickening results of denying to woman her natural rights. The heathen offer living sacrifices to their gods and we sacrifice our daughters to this moloch we call "ruin" which was born in the brothels and is promulgated by the gossips. According to this theory, Mother Eve was a ruined woman and all her daughters for many centuries were likewise ruined and every child born to our early ancestors was a bastard, for marriage had not yet been invented.

I was invited to address a woman suffrage convention in my town and after I had talked a prominent suffragist spoke of the "ruin" of girls. I never hear that word in silence, so I arose and said: "Ladies, so long as you use that word 'ruin' as applied to your sex you will never secure your rights nor stand upon an equal footing with men. No natural act ever ruined anybody. If it did, then the Creator who made that act necessary is a monster. The seducer knows that as soon as he has once accomplished his purpose the best people will drive his victim out and damn her into his clutches forever, or into the river, with that word 'ruined.' Thus he secures our help as partners in his unspeakable crime. Why don't you tell the boys that they are ruined? You cannot fool them, they would laugh at you, but our confiding daughters accept your words though they have the sting of death in them."

I will cite an illustration, and thousands might be given. A beautiful woman, well educated, the pride of her parents, whose standing was high, out of the overflow of her loving heart trusted a traitor. She was educated to trust. When her condition could no longer be hid, on the eve of a new life, she was driven by her inhuman parents into the street on a cold stormy night; hours later her ill suppressed moans as she lay upon some rubbish in an alley were heard by a police officer, who sent her to the hospital, and, strange to say, her life was saved and a healthy child added to our population, but she was compelled to tear her trembling heart strings and give it to anybody who would take it. She fled to my city from the sight of those who knew her and would make life a literal hell for her. She found employment as a domestic and the lady whom she served boasted that at last she had found an ideal servant. After a time a man from out of town took dinner with the family and was served by her. As soon as she was beyond hearing he said, "Where did you get that thing? You don't want her; she's ruined!" She was at once dismissed, but secured another place where her services were equally satisfactory, until an agent of the slums

called just to tell the lady of the house that she better "ship that gal." She was "shipped." This was repeated until the beautiful young mother lost hope and wilted. Her tears flowed like a river. She could not walk the streets without hearing the demoniac groans or horse laugh of slum men, creatures whose chief happiness is found in dragging angels down to their level. As pure as the stars, death was a thousand times preferable to a life into which everybody was driving her and her last words as she passed were, "O God! they are bounding me into my grave."

If I could, I would erect a monument to her memory bearing this legend: "Miss Mary — Died June 20, 1900. Aged 26 years. Educated, refined, beautiful, loved, deserted, then persecuted to death by so-called Christians because, like Eve, she was a natural mother and so pure she could not be driven into the slums."

Is this civilization? If so, let us have barbarism, for no savage race ever damned a woman for being a mother, or denied the natural right of maternity. There is no real virtue or morality in an unnatural life, in attempting to thwart the great plan of creation in refusing to hear the feeble cry of the next generation pleading for breath. "The mills of the gods grind slowly, but they grind exceedingly small," those who thus make war upon themselves and fight God (nature), yet we punish no crime, not even murder, as severely as we punish the natural mother. No tongue or pen can describe the sufferings of our daughters when branded "ruined." Think of the curse that can change the triumphant pride and ecstatic joy of a mother over the birth of her first-born into the most heart-rending agony and despair and make her hate her own child and her own life. The headman's ax is less cruel. The Spanish inquisition could inflict no such exquisite torture. The leper in ancient times was required during life to cry out as others approached, "Unclean! I am unclean," but his horrible fate bore no comparison because there was no disgrace, no scorn, no hatred, only pity. Man's inhumanity to woman makes countless millions mourn.

A gentleman returning home one day found his wife greatly agitated and condemning in harshest terms a worthy young woman who lived in the neighborhood and had often sewed for and otherwise assisted his family. He asked, "What is the matter?"

"Why, she's ruined," was the answer, "and I'll never allow her to come into this house again. I'd be ashamed to speak to her on the street, and if she ever dares to speak to me, I'll tell her what I think of her and her kind," etc.

"Don't get excited, my dear," he interrupted; "how long have we been wedded?"

"Ten years."

"Yes, and if Miss — has been ruined once, you have been ruined five hundred times."

"What do you mean; are we not married?"

"Yes, but do you believe that a preacher by pronouncing half a dozen words in our faces could change the greatest crime into a virtue or grant us an indulgence? Has any man such power? If so, where did he get it? Absurd fetish! I advise you to treat Miss — as well as you ever did, if she is willing to treat you respectfully."

Marriage, to those who can marry, may bring ideal co-operation of the sexes, if the life is natural, that is, pure—for nature is pure—otherwise it is a mockery. The last census reports 10,410,192 bachelor women and widows out of a total of 24,293,163 women, hence, to nearly one-half of our American women marriage is a sealed book, but I am not discussing forms or customs or law or creed or prejudice. No form can make an unnatural (impure) life honorable, nor can the lack of any form make maternity dishonorable. Think of it! Over ten millions of Americans outlawed as to their natural and most sacred rights. More people than the present total population of twenty of our states, compelled by our idolatrous traditions to live barren, warped, unnatural, unsatisfied, undesirable half lives, forever suppressed, ridiculed and disappointed, whose motto is "perpetual endurance, perpetual silence." Their miraculous powers unused, their great mission unfulfilled, their lives instead of blooming into happy childhood, to be extinguished.

Suppose George III. of England, instead of taxing and otherwise annoying our forefathers as he did, had issued an edict denying to about one-half the men the natural right of paternity, no children to take their names, to call them "father"

and care for them with loving hands in old age, and had attached penalties so harsh that thousands would suicide to escape them. Compared with this, all that George III. did would not be worthy of mention; had he attempted this there would have been no torments, but a revolutionary war of such vengeance that not a red coat could escape, yet this is precisely the despotism we practice at this late day, upon half our sisters. While in the world they are not of the world, except as victims of its iniquitous torture, while living they are denied life because we paralyze them with fear lest they know the greatest joy and bliss which comes to woman, the kiss of her first-born. There is no government which dares to be so infamous, and yet we support societies for the prevention of cruelty to animals and call ourselves Christians. As Charles Sumner would say, Christian dog!

In our desperate fight against nature we fail, of course, but succeed in making a hell on earth. While we crush the natural mother, we cannot hold back the little infant army, but alas! they come still-born, killed to protect their mothers from our persecution. Thus by denying natural rights we court unnatural wrongs, and the American race rots through lewdness and abortion.

Our successors will some day look back upon us as monsters, and will be as willing as was the Creator to grant to woman her natural rights; they will educate their children in physiology and their sacred duties to the next generation, teaching that life is given them only as a trust, to be transmitted unimpaired to others, that he who wastes his vitality by injurious habits or an unnatural (impure) life is not only a traitor to himself but a lasting curse to his race, and instead of pensioning the soldier—no longer needed—who destroys life, they will pension the widowed or deserted mother, who goes down into the valley of the shadow of death to bring forth a new life, the greatest possible service that can be rendered to the state, without which there could be no state.

Queen Victoria was allowed to select the father of her children because she was a queen. Some day our daughters will be queens. In that coming day maternity will always be honorable and no more innocent children will be called "illegitimate," "bastards," and a maimed, diseased and crippled race will be succeeded by a race of noblemen.

If asked how can women secure their natural rights, I say organize, organize, in every city and town, societies for the protection of mothers. Scatter wholesome literature. Secure free hospital service, free homes and nurseries for mothers and children, with every thing for their comfort and happiness. Let no person or paper speak the word "ruined" unchallenged or refer to mothers as "unfortunate girls," or call them "fallen" or "prostitute mothers." A prostitute is one who debases her great powers to purposes of lust for hire; such are rarely mothers. There is no prostitution (debasement) about maternity, but the opposite extreme, for it is the foreordained most exalted use of the body, and brings life, while prostitution brings death. The mothers of Americans should be the proudest women on earth.

Let every mother know that in that little bundle of lungs, hunger and promise rests her fate, for it is her mascot, it was made for her and she for it. No substitute can take her place. Better give away her right arm than her baby. It would be a coward's deed to push it off to neglect or abuse or death and it would leave an incurable wound upon her heart, but if, a true mother, she holds aloft her child, proud and happy as a queen, by that sign, she shall conquer the world. Even the curs of slander will forget to bark, good friends will sustain her, and when her steps grow feeble and totter, there will be one with strong and gentle hand to rescue "mother."

As soon as our sisters show that they know their rights and knowing dare to maintain, public sentiment will change, men will assist, legislatures will act, "sex slavery" will die out, and civilization will dawn.

The struggle to secure man's natural rights has been the struggle of the ages. Bigots and despots always have said and still say, "No! It is not safe. It will never do! We cannot trust men with their rights! We cannot trust women!" The progress of the race from total barbarism has kept even step with the slow attainment by man of his natural rights. Man has for ages regarded woman as his slave or his victim. Only about a century ago girls were barred from our schools and ridiculed if educated and men whipped their wives as freely as their children. Women have been kept in ignorance that they



might be the easier controlled and are still kept in ignorance as to their natural rights and duties, and many are so narrow and prejudiced that they are the first to condemn any friend bold enough to demand justice for their sex, and are still taught the horrible creed of "race," but, as Whittier said:

"From the death of the old the new proceeds  
And the life of truth from the rot of creeds."

Having put our hands to the reform plow, let us not look back until all men and women shall enjoy every natural right, until the vile places of our land, the Augean Stables in every city are cleansed and true co-operation of the sexes shall usher in a better day a God-like race.

The Children of Israel often sickened over a reformer's fate as they journeyed through the wilderness and among the snakes toward the promised land of freedom, and at times were ready to go back into slavery to taste again the flesh pots of Egypt, but while the path of the reformer is rocky and serpents hiss at and bite him, let us press on to the end and hear at last the welcome, "Well done, good and faithful servant."

### Herbert Spencer Humbled.

"We have had the man age, and now the woman age is at hand, and after that is to be the union of the two and heaven on earth." The foregoing utterance of M. Trueman sounds very much like the innings of two contending baseball teams. The men have had their bat and now the women are going to take hold of their bats, and how the fur will fly! Then will come the blissful union.

Merely for the purpose of facilitating the consideration of this interesting theme, we will grant that men have not treated womankind aright. If women possess sense and affection, would it not be far better for them to forego their innings, forgive the men and seek to facilitate unions of two into one at once? Seems to me that it would save time, anguish and hellish conditions generally.

Mr. Trueman likewise enlightens Lucifer readers on the important point that "Man cannot conceive of anything that is not." There are male inventors. I do not assert that they discover or invent things which never existed. It is possible that inventors simply rediscover. It may be that all of our wonderful discoveries have been utilized by the race in past ages, and have therefore been held in abeyance, as it were.

There have been women inventors. Doubtless their number will rapidly increase. Have they or are they going to invent in a different sense or manner than male inventors have and are?

Madame Curie and her husband have discovered the wonderful substances, radium and polonium, which are overthrowing the preconceived dogmatism of natural philosophy. I believe that when men and women work together upon other planes than the sexual they will find that their creative powers are not limited to the generation of human beings.

Madame Curie and her husband are co-workers. I do not know which of them contributed the essentials of their discoveries. How fortunate it is for the varietists that the Curies are man and wife, united in the old-fashioned way.

Have the varietist unions ever contributed aught of good, true things to humanity? D. H. Hersey is honest, he admits that he craves change, sensations with different women. R. B. Kerr ingeniously enlightens all of us that "Exclusiveness is the mother of mutability, while variety is the guaranty of constancy."

It is with genuine thankfulness that I admit that I cannot speak from personal experience as regards variety being the guaranty of constancy. Judging from the reports of confessed varietists from whom I have secured considerable information, I can say that varietists are practically invariably on the lookout for new game. I am referring to male varietists, for I have never catechized the female variety. Doubtless Mr. Kerr bases his remarks upon the female side of the equation, which will account for our diametrically diverging conclusions.

Is it not just possible that our varietist friends are in the habit of spinning virtuous fables? If they are as sound in all their assertions as they are in claiming the poet Shelly as a varietist in the sexual relation I am afraid that their gentle inventions are simply an aggravated case of what would popularly be termed "hot air." It will be in order for them to demonstrate the accuracy of their assertion regarding Shelly.

With pleasure I note the fact that one of your contributors has actually had the temerity to demolish Herbert Spencer's absurd principle of equal freedom. Likewise another of your co-editors lays bare the fact that "absolute liberty is only compatible with an existence lived apart from the rest of mankind."

There are principles and laws. No domain of which we have cognizance is free from definite regulation. You can put it as God-given law, natural law or split hairs and dub them facts, but law is omnipresent. We have liberty, we can seek to take the law upon ourselves, ever perceiving new applications and developments, or we can turn aside into the broader, easier path of self-gratification.

In my first article to your journal I outlined the fundamental principle of natural justice. It has not been assailed, for it is irrefutable and axiomatic. In the naturally governed electrical realm, this principle of justice will be found to ultimate in securing unto all human beings access upon a basis of equality to electricity. Carefully differentiate between equal division and access upon a basis of equality upon complying with like conditions and the solution of the vexed economic enigma is within your grasp.

The true function of human government is to secure unto all human beings access upon a basis of equality to those economic factors which mankind cannot or are not allowed to create and regulate.

There is more truth and beneficence in the foregoing discovery than in all the ponderous volumes which Herbert Spencer has inflicted upon bewildered and hypnotized humanity.

EDWARD STERN.

### VARIOUS VOICES.

Cecile Chavannes, Knoxville, Tenn.—I thank you both sincerely for your sympathy in my great sorrow and for the notice of my husband's demise. It brought me kind letters from friends to whom I had not written, and now I want to ask you to put a little advertisement in your paper saying that I will still be pleased to fill orders for books at the same rates as Mr. Chavannes did. Although I shall not go on publishing, I want to sell all the books as long as they last.

(It was an oversight in us that this was not done. We owe it to the memory of Albert Chavannes to do all we can to help his surviving companion. I have long considered "Magnetism in Its Relation to Health and Character," also "Studies in Sociology—Law of Happiness, Law of Individual Control, Law of Exchange, Law of Environment," to be among the very best books yet written on those subjects. Other interesting and valuable works by the same author will be found advertised in our book list. Write for them to Mrs. Chavannes, or to this office.—M. H.)

H. H. C., Kansas.—Sexology is one of the important studies and you are right when you say that to get better conditions we must have better born babies; while, on the other hand, better born babies will come if the pressure of the economic struggle were less. It is, however, also true that among the wealthy ignorance of the spiritual significance of sex is dense. They look upon the sex relation as something vile in itself, to be indulged in because of its pleasure, but in spite of its wickedness. This, of course, vitiates all. To show the purity, the beauty, the joy and wholesomeness of Love—between man and woman—to show that it elevates the mind, purifies the soul and strengthens the body, is one of the noble missions of Lucifer. "To the pure all things are pure" can be applied here.

A Thinker.—How very hard some of our advanced thinkers have struggled to make a good living for their children and how hard they have tried to teach them the lessons they themselves have learned by rough experiences, yet how little the young ones seem to appreciate it all. They do not take the experiences of older ones and profit by them, but go along in the same old way that others have gone for centuries. The world will ask, "Why, if the cause you are upholding is so just and makes men and women happier, don't your children live as you are trying to teach us to live? Surely if there is such great happiness in freedom the young people would seek such way to live, instead of doing as we do."

# Lucifer, the Lightbearer

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFERO—Producing Light.—Same.

LUCIFORM—Having the form of Light.—Same.  
 The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## "In This Sign Conquer."

The most noteworthy event transpiring since last week's Lucifer went to press is the passing from mortal life of an Italian named Joachim Vincent Raphael Lodovico Pecci, who for the past quarter of a century has been known as "His Holiness Pope Leo XIII."

That Joachim Pecci was no ordinary man will be readily conceded by all, even his enemies. By heredity he was fortunate. His mother was "daughter of a noble Corsican family." His father was "Count Domenico Lodovico Pecci," which means that Joachim Pecci was descended from titled robbers, feudal barons, who for ages and ages, by force and fraud, ruled and robbed the untitled peasants and artisans of Central and Southern Europe. By heredity young Pecci was a soldier, a fighter for the political supremacy of the Roman Church. "All about the youth," says one of his biographers, "were the ruins of the wars for the mastery of Italy."

With his advantages of hereditary endowment, his scholastic education and high social position, he would probably have attained eminence in the military profession, but, having been entrusted to the order of the "Society of Jesus," the Jesuits, for his education, he doubtless was influenced by them to choose the priesthood instead of the army for his work, and yet, through life he showed the qualities that give success to the military commander, and if it had been possible for any one to win back the lost States to the Church, Joachim Pecci would have succeeded in that cherished desire.

But without an army of men, with an empty treasury and with public sentiment throughout Europe drifting away from the Medieval policy of union of Church with State, Joachim Pecci was compelled to see the temporal rulership of the head of the Church become a thing of the past.

But while never yielding the claim that the Roman Pontiff was by divine right a temporal monarch as well as religious sovereign, he doubtless saw clearly enough, before the close of his long life, that release from the cares of State in the little hereditary kingdom called the States of the Church enabled him, by diplomacy and by his position as Vicar of Christ, to shape the policy of the various governments of the world—advance the interests of the Roman Catholic Church better than was ever possible to do while the Pontiff claimed to be one of the temporal monarchs of the world, open to the charge of being a political schemer for the benefit of his own kingdom.

And thus it has come to pass that concurrently with the decay of the Pope's authority and prestige as an earthly monarch there has been a tremendous increase in his influence in shaping the destinies of the nations. Especially is this fact noticeable in the case of Germany, the central and most powerful

of European monarchies, and also in the United States—by far the most important of nations on the western continent. Germany is nominally Protestant, and yet in all recent conflicts between the Vatican and the court of the Kaiser, the Vatican has won. Even the "Iron Chancellor," Bismarck, the conqueror of Napoleon the Third and of Austria, was compelled to acknowledge his defeat when pitted against Pope Leo XIII.

In the United States there has been no contest between the government and the head of the Papal hierarchy, simply a steady gain on the part of "Rome" over "Reason," over the traditional policies of the government founded by skeptics—Washington, Jefferson, Paine and Franklin—a steady drift towards ecclesiasticism, paternalism and imperialism, and away from the doctrines of the Declaration of Independence of '76, away from the theory that the people, all the people, should be self-governing, and that the government which governs least is best.

An instance of this, among many, is the paternalistic, imperialistic ruling of the Postoffice Department of our general government, discriminating against such papers as Wilshire's Magazine, Discontent (now The Demonstrator) and Foundation Principles, of Home Washington, and Freedom, Mrs. Willmans' paper, published at Sea Breeze, Florida.

The ecclesiastic nature of these postoffice rulings is shown by the fact that while Mrs. Willmans' Post's paper, devoted to Mental Healing, is denied the right to second-class postage, and while letters—containing money from her subscribers to pay expenses of publication—are not delivered to her but returned to the senders, marked "fraudulent," at the same time tons of letters, reasonably speaking, containing large sums of money, are annually delivered to priests of the Roman faith to pay for praying souls out of "purgatory."

The alleged fraud in Mrs. Post's case is the claim that she can cure disease through correspondence, that is, by "absent treatment," using "thought force" alone. Our paternal government assumes the right to say that this is impossible and necessarily fraudulent, but decides that taking money for praying souls out of purgatory is not fraudulent, thereby putting itself in the attitude of endorsing the claim that the priest can do what he claims to do. Mrs. Post can show many testimonials to prove that she really heals by absent mental treatment, but where are the testimonials to show that any soul was ever released from "purgatory" by the prayers of a priest?

There are scores, if not hundreds, of Roman Catholic papers in this country that teach the doctrine of purification of souls by the pains of purgatory, but where is the court of justice that would accept testimony of a witness who should testify to the existence and location of such a reformatory prison? These papers are never denied postal privileges on the theory of fraud or for teaching dangerous doctrines, as in the case of socialistic and anarchistic journals.

There are also many papers published in the interest of "Christian Science," which teach substantially the same doctrine as that for the promulgation of which Mrs. Post is treated as a nerver under which the wickedest of all the Roman emperors commalefactor and denied her equal right to the common mail, the vehicle supposed to be paid for by all the people. But since "Christian Science" has the brand of ecclesiasticism—a form of the Christian religion—our priest-controlled government never interferes with the postal privileges of its papers, nor does it deny to the professors of that religious cult the right to receive money from their patients through the government mails.

But, to return to the main subject of this sketch, the significance of the life and work of Joachim Pecci. The fact that the leading governments of the world have given distinguished honor to the "Vicar of Christ" within the period of the ponti-

cate of this man Pecci is proof to me of his extraordinary skill in diplomacy—in statecraft—and proof also of the fact that the trend of all national governments, including our own, is now towards centralization of power in the hands of the few, that is, towards imperialism, and also towards an alliance, for mutual defense, between political and ecclesiastical rulers.

The proof of this fact is seen in the attention paid to the lately deceased Pontiff, as a man, as a religious ruler and also as a political diplomatist—by the various sovereigns, and especially by the leading political journals of the world. As an illustration in point take the following from the editorial page of the Chicago Tribune July 21:

"Yesterday that long struggle between death and an old, feeble man, which has engrossed the attention of the world, reached the inevitable end. The unconquerable will which kept the Pope alive so long succumbed at last, and a great and good man passed quietly from earth and is at rest."

The Tribune is commonly considered the leading exponent of "Republican" politics and policies in Chicago, and perhaps in the great Middle West of the United States. This editorial, an unusually long one, from beginning to end is laudatory of the now departed and no doubt soon to be canonized representative of the most undemocratic, most theocratic and most un-American of all the great systems of human government now in existence outside the Mohammedan theocracy—which theocracy, by the way, like its elder sister Christianity, is an offshoot and heir of the still older theocracies, the Egyptian, the Babylonian and the Hindu, as outlined in the "five books of Moses" (revised by Ezra), himself the adopted son and pupil of an Egyptian dynasty of theocrats, known as the Pharaohs.

Prominent among the characteristic paragraphs of this "Republican" editorial is the following:

"Neither heresy nor organized schism vexed the heart of the late Pope, who everywhere and continually advanced the standard of education among his clergy and people, and by precept as well as by example maintained the Christian rule of morality. His sympathy for the toilers and the poor was profound. His fear lest the stings of poverty might induce those who felt them to lend a willing ear to the dangerous doctrines of socialism led him to utter words of advice and warning which must have had a salutary effect with many. It is largely due to Pope Leo's practical and sympathetic knowledge of the sciences and his constant touch with material progress that at last the vicious myth of a conflict between religion and science is vanishing. One of his orders removed from the list of condemned works the writings of Galileo."

If this editorial had been conceived and penned by a Catholic priest or loyal Catholic layman it could scarcely have been stronger as an endorsement of existing systems of morality and of imperialistic government. Christian morality, as voiced by Mr. Pecci, means of course priestly celibacy, sacramental marriage, no divorce, enslavement of mothers—"wives obey your husbands in all things," etc. It means death to heresy and to heretics—wherever and whenever the Church has power to control the civil government, as in the burning of Bruno, which burning Mr. Pecci emphatically endorsed by his conduct at the time of the unveiling of Bruno's statue, the common boast of the Catholic hierarchy being that the Church never changes; hence as a loyal churchman Pecci could not do otherwise than to denounce the action of the Italian government in honoring Bruno.

The universal adoption of the Copernican cosmogony has long since compelled scholars, both Catholic and Protestant, to remodel their teachings in regard to astronomy, so there was nothing for the Pope to do but accept the inevitable and remove the ban against Galileo. No thanks to the Jesuit diplomatist who, at this late hour in the world's progress, officially

removed that ban. The pathway of modern science is strewn with the wrecks of religious dogmas, as some one has truthfully said. The "vicious myth of a conflict between religion and science"—that is, between orthodox Christianity and modern science—is not vanishing, as this defender of orthodox "Republicanism"—orthodox Toryism—would have us believe.

Let any one read the various "encyclicals"—authoritarian utterances from "God's viceregent"—such as his "apostolic letter" condemning communism, socialism and nihilism, also the letter on "marriage as a sacrament and condemning divorce," also the later one "condemning liberalism," also that against "heresy, socialism, etc.," also on "socialism and the labor question," and several others enumerated by the Tribune in its two-page history of the late Pope and his influence on the world's politics—and the wonder will cease that for many weeks past the large dailies—the advocates of the present systems of government and of present social disorder, have been to a great extent filled with daily, if not hourly, reports of the condition of the slowly dying Roman Pontiff—the Spiritual ruler, it is claimed, of three hundred millions of idol worshipers.

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"In this sign conquer"—the sign of the cross was the bannered the more or less effete religious cults of that period, adopting many of the worst features of those cults and rejecting many of their best; and now, after a lapse of sixteen centuries or thereabouts, the successors of this old Roman, the first Christian emperor, civil and religious emperor, threaten to reconquer the world by uniting all theocratic, paternalistic and imperialistic forces again under the banner of the Roman cross.

Having taken so much space with this politico-religio-moralistic question, my promised review of the symposium upon what Free thought means is again postponed. M. HARMAN.

### Book Reviews.

"The Temperance Folly; or Who's the Worst," dedicated to the Wrecks and So-called Sinners of a False Civilization, by Lois Walsbrooker. Price 10 cents. In her preface the author of this unpopular but logically true and unanswerable view of the Drink Question says in part:

"Standing, as I do, upon the pinnacle of seventy-four years and looking back as far as memory will take me, having been at one time a temperance agitator myself, and having studied the subject till I became satisfied that all such efforts were vain, having seen that the saloon keeper was no worse than other men, having discovered that those who cry out the loudest against the traffic are ignorantly but really its greatest promoters in that they sustain the institutions which tend to produce the poverty and despondency which calls for extra stimulants, and seeing also that there is a natural desire for stimulants against which it is useless to legislate, having discovered that no well-born child—one born of a happy, satisfied, well-conditioned mother—will ever become a drunkard, I surely have a right to speak as one who knows, and I assert, without hesitation, that we might as well attempt to legislate against the frost that injures or kills a tender plant with just as much prospect of success as to legislate against the use of liquors because poor, half-made-up human plants who have been badly born or are badly situated, become injured by it, and that the efforts made by temperance agitators have only made things worse.

"Such efforts have increased the price of liquors, but have not lessened the quantity consumed. The attempts to regulate the traffic have resulted in license laws that have not deterred the dealers from meeting the demand for stimulants, but have forced them to increase the price, and because of this increased price adulteration has been practiced till the diseases produced are worse than drunkenness itself."

For sale at this office.

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"Revolutionary Essays in Socialist Faith and Fancy," by Peter E. Burrows. "God is Human; The Whole Human Race is



God. Socialism is the Way of Life." The Comrade Publishing Co., 11 Cooper Square, New York, 1903. The dedication says:

"If this book were a young life of fearless faith facing the resentments of the officially good and about to be sacrificed to them because of the sword he bears, and if this knightly life should say to me, 'Who in this, my unknown hour, dares to smile upon me?' I would answer, 'Good Sir, I know of one—George D. Herron.'"

This book seems to be an effort to awaken in the workers, the proletarians of the world, a sense of their own power, a desire for self-ownership, a determination to be no longer the slave of a master. In answer to the question, "What shall I do as a worker to be manfully immortal?" the author says in part:

"Let no man cheat your thoughts away to heaven, but keep them for your labor organizations, and you will find that in co-operation there is no space for private fear. Fear mistakes something else for death, and therefore shrinks from physical pain. Do you believe yourself to be the race? What a small thing, then, your pain is! How little a matter is the fall of one leaf! Arise. Conquer fear and you cannot die. And then who can be your master?"

"Isola, or The Disinherited," a Revolt for Woman and All the Disinherited, by Lady Florence Dixie, with remarks thereon by George Jacob Holyoke.

I have not read this book, but if it is as good as "Ijain, or the Evolution of a Mind," by the same author, a review of which was given in No. 976 and which I read through to the end, "Isola" is well worth reading and owning. It is in the form of a drama and emphasizes the revolt against conventionalism and religious bigotry that is the main feature of "Ijain." As a text, apparently for the drama, the author quotes from a previous work, "Songs of a Child," the following lines:

"Heed not the human sneer, the world lives on  
Long after those who jeer are dead and gone,  
And the ripe products of the fertile brain  
Will live and reproduce fair fruit again.  
Thus thou shalt sow, though other hands will reap,  
Perchance long after thou hast sunk to sleep,  
But fear not. Thought is Life. It cannot die,  
And men will honor what they now deny."

George Jacob Holyoke, the veteran English Freethinker and Secularist, says:

"Isola is a Lady Macbeth of a nobler kind, but has the same undaunted spirit. She is bold but tender, and only inflexible for the Right. Her conception of womanly independence is original in literature. The legal and ecclesiastical restrictions woven about her, which limit her freedom and frustrate her equality, are discerned with great acumen and described with great power."

"Isola," in size, style of binding and price, is similar to "Ijain," beautifully bound, lettered and illustrated by a leading London firm. Publisher's price, \$1.50; with Lucifer one year, \$2.00.

"Vaccination: A Blunder in Poisons," by Dr. C. F. Nichols. Second edition. This booklet of 69 pages appears to be the latest summing up of a subject that has caused and is still causing much controversy between the medical trust and its partisans on the one hand and the advocates of medical reform and champions of liberty and justice on the other. That there are honorable and truth-loving men who defend the use of what are called poisons is doubtless true, but how any one can be a libertarian and still advocate compulsory vaccination is to me quite incomprehensible. This pamphlet deserves and will doubtless meet with a wide circulation. By special arrangement with the author, who is an old friend and helper of Lucifer's work, "A Blunder in Poisons" will be sent free to new yearly subscribers and also to renewals for Lucifer.

M. H.

### An Experiment in Anarchy.

The founding of the Home Anarchist colony at Home, Wash., was in this way: O. A. Verity, L. P. Odell and George Allen and their wives were members of a Socialistic colony located at Glennis, near Tacoma. When the colony failed and broke up in the fall of 1896 these men found themselves stranded and bankrupt. Allen was a graduate of Toronto University, class of 1885, and he secured a school, and with the first month's salary, \$20, he helped his friends to move their household goods to Jones Bay, a beautiful and sheltered cove on Puget Sound, some twenty miles from Tacoma. They bought—on time, of course—some uncleared land and built a house. In the spring Mr. Allen and his family joined them, and, being a carpenter, he helped them to build Welcome Cottage. They tried to devise a plan which would avoid the errors of the Glennis project, and made up their minds that the use of land should be the only true title, and if each individual had enough land to support him, and no more, other things might be left to take care of themselves. To determine how much land each should have they took from the United States agricultural report the acres of land actually cultivated, divided it by the population, and finding that under the present wasteful methods there was needed only about an acre and three-quarters per capita, they decided to make the maximum holding in the colony two acres, since if one acre carefully managed would suffice two acres would provide an affluence.

Any person can join the colony by paying the original cost of the land and keeping up the state and county taxes. If he falls in this the land reverts to the company. Any improvements a man may make are his own, and may be sold or mortgaged. There are now 110 people in the colony and thirty houses have been built of all kinds: one of concrete, several of two stories, nicely painted and superior to the average home of the pioneer on the Sound. Mr. Allen, who started three years ago with only \$40 and his garden of less than one acre, and has never charged more than 15 cents an hour for his services as a carpenter, now has a very comfortable house. Considering the conventional idea of Anarchists, it may be worth while to mention that it contains a bathroom with hot and cold water, a piano, and a plentiful supply of books, pictures and flowers.

There is a good school, conducted, of course, without rules or the use of force, by James Morton, a Harvard man of the class of '92. He belongs to the Phi Beta Kappa, and at the alumni banquet was at the end of the procession of key holders, at the head of which was his grandfather, Rev. S. F. Smith, the author of our national hymn, "America." Mr. Morton has been about two years with the colony, and was editor of their paper, Discontent, until this publication was suspended for lack of support. One of the young men, Jack Adams, is by profession an electrical engineer.

Most of the colonists are vegetarians from the belief that it is wrong to kill for personal gratification of appetite.

Liberty Hall, which serves as schoolhouse and social rendezvous for the community, was built entirely by voluntary contributions of labor and materials. All share equally in its privileges, although they did not help equally in its erection. Each man works when and at whatever he wills, either for himself or for others. Literary and musical entertainments and dances are held frequently in Liberty Hall, and it is open to any man to teach any doctrine. The only ask that, having heard him courteously, he allows anyone courteously to reply. A Lutheran minister visits them at intervals, and apostles of Spiritualism, faith cure and even Koorshantia have been given a hearing. The father of the only Christian family in the colony is the holder of the only salaried position, clerk of the schools. They all, or nearly all, believe in non-resistance, and when after the assassination of President McKinley a patriotic league, incited by the name Anarchy, was organized in Tacoma to "Clean out the hell hole on the Sound," and they learned that three hundred men were coming to destroy the place, they resolved to meet the invading party at the landing and invite them to their homes, and then, if they wished to kill them, to submit as calmly as they could. One man, an old Confederate soldier, went up to Tacoma, secured the ear of the league, and in thirty minutes the league disbanded.

They frankly acknowledged that their theory of individual liberty, limited only by the desire not to injure one's neighbors, is not suited for general adoption until a higher development of personal morality and self-control is attained, but they hope to be able to furnish a living example of the possibility of perfect life.

erty of thought and action and the coincident existence of happiness and prosperity.

On the whole, the colony makes a very good impression on the visitor, on account of the neatness and thrift apparent in the homes, and the kindness and hospitality of its people.—Prof. E. E. Slosson, in the Independent.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 30.

CHICAGO, ILLINOIS, AUG. 6, E. M. 293. [C. E. 1903.]

WHOLE No. 981

### MAMMON.

I.  
Moloch! rise and gaze with awe;  
Though mankind thy worship spurn,  
Still to God another law  
Kindles flames where victims burn.  
Thou knewest not the magic art  
Fire to kindle in the heart.  
Ha! ha! At the modern shrine  
Millions kneel; the fires within  
Forcing, driving, swift to win  
Doom more merciless than thine!

II.  
See them coming, blooming, fresh,  
Brothers, sisters, husbands, wives;  
See them leaving, shrunk in flesh,  
Owning nothing but their lives.  
Not in forms of wickerwood  
Burn we now our children's blood.  
Ha! ha! All thy rites I scorn;  
Mine the parent, mine his years,  
Mine his toll, his sweat, his tears,  
Mine the mother's babe unborn!

III.  
Christ! Incarnate, heaven-writ law!  
Where thy priests once ruled supreme,  
Where thou stake and fagot saw,  
Other lights on mankind gleam.  
Stake and dungeon, rack and screw,  
Later force hath hid from view.  
Ha! ha! "Liberty of trade"—  
Right to jostle, right to crush,  
Right o'er fallen ones to rush—  
Hath another's temple made.

IV.  
Whether wood, or brick, or stone,  
Temples still, for they enshrine  
All men love, or hope, or own,  
All that doth the soul entwine.  
Christ, give place! thy days are o'er;  
Other gods men implore.  
Ha! ha! Idols shaped from steel,  
Deaf to all men may endeavor,  
Crying: "Ever! ever! ever!"  
Where men breathe thy name and—kneel.

V.  
Moloch! Christ! Gods of the past!  
Thou knewest man but in the germ;  
New worlds now with thine contrast,  
Where my law is progress' term.  
Soul and body, life and death  
All are hazarded for wealth;  
Ha! ha! Monarch of the globe!  
Christ's and Moloch's legates,  
Heir to their authority,  
Mine their scepter, mine their robe.

—Dyer D. Lum.

### Real Life in Fiction.

The statement was recently made in *Lucifer* that Tess and Trilby cannot fairly be used as illustrations, since they are exceptional women, and that the real average man and woman are to be found in the *Fire-side Companion* or the *Family Story Paper*.

Why, then, may I ask, do we object to the *Family Story Paper*? If it faithfully presents a phase of human life, why is it not "literature?"

Does anyone say, because it does not present high ideals? But high ideals are not the standard of novel writing. What high ideals are presented, for instance, in Balzac's "La Cousine Bette"? Yet that is literature and is called "great."

Does one say the plot is forced and events do not happen naturally? What of Shakespeare's plays—"Hamlet," "Macbeth," "A Midsummer Night's Dream"—all the long list? Yet these are great literature.

The test of realism—what is it, if not psychological truth? Events may be manipulated for effect, qualities may be somewhat exaggerated and overdrawn for emphasis or contrast, still thought and action must be true to human nature, their psychology must never be at fault.

The *Fire-side Companion*, the *Family Story Paper* and their ilk present a human nature such as never was on land or sea. They have no psychology, no cause and effect, no inner meaning. They are morbid effusions of an unhealthy imagination, a fantasy of stimulated and unnatural emotions quite out of touch with the laws of life. If they have any likeness to real human lives it is found in this: that we have become like that which we habitually contemplate, and the girls and boys whose mental and emotional diet consists of this sort of thing, whose ideals of love and life are found in this sort of "literature," unconsciously grow like the artificial creatures they read of. They also consciously try to act like the heroes and heroines whom they admire, and what little naturalness their wretched environment allows them is distorted and destroyed.

Hardy's art is the truest realism. His characters, whether they appear as types or as eccentric or unusual individuals, are psychologically true. It matters not that there never lived an actual Teresa D'Urberville who went through the experiences portrayed; there are many Teresa D'Urbervilles in case, and our Tess typifies and reveals them. In all Hardy's novels cause and effect are never out of their natural relation. So true to life are his stories fashioned that we often have to search for their meanings; that individuals will read from them different lessons; that their inner meaning does not lie on the surface; that there is more in them than, perhaps, their author knew. In this they are true portrayals of life itself.

For the study of human nature a good novel is every bit as

good as observation of real life—yes, far better, for the novelist takes you into the inner sanctuary and shows you the play of emotion, the trend of thought as you could never see them in the heart and mind of your neighbor. The novelist, if his psychology be true, is the best of teachers in the "chiefest study of mankind." And the novelist, if his vision be far-reaching enough, if his own soul has caught the gleam of Freedom beyond the mountain tops, is the greatest of all the forces to move civilization upward and onward to the ideal.

We need novelists of the New Ideal, novelists with souls above the petty morality of the day, with souls open to the breath of the free life. For the novelist and the dramatist hold in their hands, like plastic clay in the hands of the sculptor, the ideals of the young.

What are they printing upon them today? Into what shape are they fashioning them? The whole mass of poetry, fiction and drama, with a few shining and notable exceptions, rings the changes on the old morality. In religion, blind faith; in patriotism, unthinking subservience; in love, ownership and jealousy—these are the "ideals" of literature and the stage.

There are exceptions, but we want more. Who will turn young aspirations to the light? Who will inflame young souls with glimpses into those Eternal Verities to contemplate which alone is virtue?

LENA BELFORT.

#### Breeding Prize Animals.

To give R. B. Kerr a continued hearing in *Lucifer* strikes me as being a very severe test of one's advocacy of free speech. I should have to say of his article in 377, "This is the end of the limit." I consider it an insult to free women and a worse insult to free men.

Some people, however, seem to like that kind of stuff, and he certainly writes just the sort of stuff such people like. It would be too bad to deprive any one of such pleasures. But there must be some readers who do not believe that freedom and intelligence will lead women into competing with each other as breeders of prize animals. I hope Kerr will hear from them.

For many years old men-grannies have worried exceedingly about women becoming unfit for mothers through the higher education, and that freedom and intelligence might lead them to refuse to be mothers. They may be consoled, for Mr. Kerr has discovered something that is going to make women rush into competition with each other in breeding babies by the tall, handsome, muscular, generous men. Of course, the men have nothing to say. They are not free to choose the mothers of their children! Whoever heard of such a thing?

The social and sex reformers do talk and write a great variety of rot. "The freedom or right of a woman to choose the father of her child," is one of their most precious axioms, and, to my mind, one of the rottenest. Women do not make any such choice; they don't want to, however free they may be.

Women usually choose or are chosen by men as companions or lovers for their own grown-up mutual happiness. There is no reason to think free women will do differently. Children may result—more or less welcome—but instances are rare in which fathers are chosen in any other way. There may have been in the history of the social revolution a woman here and there who deliberately and intelligently decided on the baby, then considered who should be its father (with regard to fitness only—not affection), and followed stirpiculture rules the best she knew how. But ten to one she never did it a second time, and the chances are she had no more reason to be proud of the baby than if it had been born in the ordinary, unscientific way.

Mr. Kerr is very emphatic about the mental and physical qualifications for fatherhood, but says nothing about fitness for

motherhood, thereby implying that all women are fit to be parents, but only a very few men. I believe, if men and women were lined up and properly selected, as heavy rules would be found among women as men—as many women unfit to be mothers as men unfit to be fathers. But the unfit mothers may choose a fit father, and the poor man has nothing to say about it. "Thy desires shall be unto Woman and she shall rule over thee!" says the new text.

If I were a man I should resent vigorously the theory that "man is ready at all times to supply," etc. In the first place, it is not true, and it would be a disaster to both men and women if it were true. I could despise no man more thoroughly than one who would consent to father a child for no other reason than that of being solicited by a woman on account of his height or weight or good looks. Such a man might be forgiven for once on account of youth or inexperience or for a desire to experiment—if he repented sincerely and would never do it again, but a man who practices and advocates such propagation is not fit to be a father and is beneath the contempt of self-respecting people.

The idea that "every woman should try to have the best possible children," is not a new one or original with Mr. Kerr. There have always been numberless rules for the guidance of breeding women—more or less superstitious, perhaps—and followed with more or less fidelity. But, according to their knowledge and opportunity, women always have had the best children possible, and they will never do any better than that.

For my part, I don't see anything to worry about. Children are not failures by any means and never have been. And, now that so many have reached here successfully by the old route, why these doleful apprehensions for the future? Are the inferior and the unfit increasing? If so, some other cause is at the bottom of it than big families, overburdened and slave mothers, tyrannical husbands or sex slavery, for these are decreasing and changes are in the direction of conditions that stirpiculturists most desire.

In the diagnosis of every ill, bodily or social, every specialist finds his own particular ailment deeply seated and nothing else the matter. A dose of his remedy is all the patient needs.

It is surprising how many deaf people an ear doctor finds.

A worm doctor can get a tapeworm from any man, woman or child that submits to his treatment.

The Socialist doctor finds society suffering from capitalistic greed, and he's the only man who can cure the patient.

The infidel finds him rotten with religious superstition and wants to burn the bibles, churches and preachers.

The emancipation-of-woman-from-sex-slavery doctor sees in every woman a poor sex slave and in every conjugal embrace a sexual outrage. He would cure the patient immediately by abolishing marriage.

The stirpiculturist sees no babies born but the crippled, deformed, depraved and idiotic. This deplorable condition of the patient can be cured "in no time" by the choice of himself and a few other tall, handsome, superior men to do the fathering of the babies, and in no other way.

And so it goes. "If only I could apply my remedy, how quickly all would be healed."

I tried to hurry with this article, for I thought others would want to say the same things and I wanted to be first, but two *Lucifers* have come since I began it, and no one has stolen my thunder, and neither man nor woman has taken up their respective battle with Mr. Kerr.

I wonder if the twentieth century man has not sufficiently outgrown the virus of old-time chivalry to deny the charge, or does he fear by its denial the reflection on his manliness cast by commonplace mind?

LILLIE D. WHITE.

## Books Received.

"Modern Paradise," The Model Home—Solution of the Social Problem. Future Greatness of Electricity—Proposed Experiment in Social Science. An Earthly Eden and How to Attain It. A Unique Power Plant. Wonderful System of Education. Elegantly Illustrated. Professor Henry Olerich, author and publisher, Omaha, Neb.

If this latest contribution to the already voluminous literature dealing in ideals for the betterment of human life on this planet were to be judged by its thickness or the number of its pages, it would be called a dear book. But Lucifer's readers do not need to be told that value and bulk are by no means interchangeable terms. They know that many thousands of dollars are often paid for a single ideal that is afterward materialized into the form of a cottage, a mansion, a church or other public building. It is not the bulk of the scroll upon which these ideals are made visible to the eye of the architect and builder that gives value to the work of the designer. It is the design itself, upon which the designer, the thinker, has worked, perhaps for many years, that gives value to the paper upon which it is drawn.

Just so with the book called "Modern Paradise." The designs and the accompanying explanations are printed on heavy paper of very fine quality, suggesting the perfection to which the invisible ideals had been brought in the mind of the author before they were given to the eye by the draughtsman and engraver.

Of his general plan the author says:

"The illustrations are intended merely to add the reader in more easily grasping the author's general plan proposed here. As far as the writer is aware, 'Modern Paradise' is the first regularly illustrated work on social science ever published. This of itself makes this little volume a unique literary production. He feels confident that under the most efficient mode of co-operative living and working, from two to three hours of pleasant, self-employed labor a day would produce an abundance of wealth to all—perhaps more than \$10 worth a day to each associate. Extensive, equitable co-operation is the basis of the author's state of society, as suggested in 'Modern Paradise.'"

As we all know, much of the labor of the world is now co-operative, but for lack of the principle of equity in production and distribution the advantages, the rewards of co-operation mainly go to benefit the few. Mr. Olerich's plan would change all this and give to each of the co-operators his equitable share of the proceeds of labor.

How this can now be practicalized on a large scale and how the money is to be raised to give the world an object lesson in turning this planet into a real paradise, an Eden incomparably more rational and more desirable than any yet described in myth and fable—this appears to be the object of the book, "Modern Paradise."

Lucifer's office is now prepared to supply orders for this unique publication at publisher's price—50 cents, postpaid.

"Marred in the Making," by Lydia Kingsmill Commander.

"How say you by the French lord, Monsieur le Bon?" asks Nerissa in "Merchant of Venice."

"God made him, and therefore let him pass for a man," answers Portia when "slaying up" her various suitors.

This seems to be the popular idea. From childhood onward we have all been told that God presides over the making of children. Especially has it been impressed upon our minds, by parents, teachers, preachers and judges of the "law" that whatever "talents" we may possess—whatever endowments of intellect, of beauty, of symmetry or form—all these we "owe to God," and will be held responsible to him for their right use

or abuse; but that, on the other hand, if we are born with a tendency to shirk work, if we drift easily to vicious and criminal courses, why, God had nothing whatever to do with such tendencies. It is simply part of our inheritance from Father Adam and Mother Eve, encouraged and strengthened by our own willful disobedience to "law and gospel." Then if we dare to point to a lack of logical agreement in this line of reasoning; if we tell our reverend guides, our parents and teachers, that if God gave us our good traits, he gave also our bad, and that he alone should be held responsible for whatever we do or fail to do—then at once we are told how "wicked and blasphemous" it is to talk so; that such thoughts are the best evidence of our "innate depravity," and that we shall be punished forever in hell if we do not repent of our "unbelief"—our infidelity, our godlessness, our atheism.

Though Lydia Kingsmill Commander may be a devout believer in God, though she may be a pious church member, for aught that appears in her book, she evidently does not believe that God makes human beings in this day and age of the world. He may have made the original pair—as many Christians seem to think—may have made the creative mill and set it in motion, but that he does not bother himself with superintending personally the grist; that is, does not take the job of making each individualized human. Such matters of detail he leaves to chance, to human passion, to fashion or to caprice, with the result—just what we might expect—a job-lot of "misfits," of deformities (moral or physical), of inferiors, of failures, for the most part fit subjects for a ruling class, a fortunate few, to exploit, rule and plunder under the very plausible plea that the common masses cannot govern themselves and therefore need a governor.

Mrs. Commander's book is not suitable reading for the nervously inclined, especially for the last thing read before going to bed, as Jack London says of his story, "The People of the Abyss," now running in *Wiltshire's Magazine*. Her book reminds me forcibly of the "Awful Letter," published by Mrs. Wilman in *Woman's World* a dozen years ago or more and republished in *Lucifer*. The woman in that story fought against unwelcome motherhood and succeeded, again and again, at the imminent peril of her own life—much of the time roaming the woods and fields, a "mad woman." The wife described by Mrs. Commander fought against unwelcome motherhood and failed—with the sequel that her child lived to become a murderer; lived to accomplish that which she herself earnestly desired to do, but could not; lived to kill in a moment of ungovernable rage, his own father; then to become a gibbering maniac through horror and remorse on seeing the result of his own unpunished act.

If this story were an isolated one; if the incidents herein so forcibly described were of rare occurrence (except the one act of parricide), a doubt might well be entertained as to the propriety of giving such books as this the advertisement, the notoriety, of a public review. But that similar tragedies are being enacted every day of our lives, and all around us, there can be not the shadow of doubt.

What then?

Because horrors such as these have not come to our own homes, shall we play the ostrich and pretend they do not exist? Or, if we know they exist, shall we wrap our saintly robes around us and say it is "no concern of ours. Are we our brother's or our sister's keeper?"

Should we not rather ask ourselves, as did Lowell, "Is this true freedom, but to break fetters for our own dear sake?" Our readers know the rest of that unanswerable appeal.

Measured by its number of pages, "Marred in the Making" is a small book, a small-bored gun, but, measured by its worth as an eye-opener to the careless, the indifferent, the conventional moralist, it is a regular Columbiad or Gatling gun to batter down the strongholds of ignorance, superstition and prejudice in regard to the basic causes of vice, of crime, of imbecility, of poverty, of wretchedness, of death and despair.

"Marred in the Making" is printed on deckle-edged paper, with Ruskin cover in three colors. Every page is illustrated with an artistic design. Price, 25 cents; limp ramola, satin-lined, \$3. Sent post-paid from this office.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light of the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name *Lucifer* means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## What Freethought Means: A Review.

*Lucifer* is not a "continued story" paper, and yet, in a sense, it may rightly be called such. Life on earth is a continued story. Whether individual lives be continuous or not, the life of the race is continuous. It is a serial publication whose first chapters were published in prehistoric times and whose "Finis" is so far in the future that the story may rightly be called never-ending. "Men may come and men may go," but the stream of human life "goes on forever."

Like the drama of life, the live journal is really a continued story. It is, or should be, a mirror that truthfully reflects the facts of human life; its good and its bad; its successes and its failures; its progress and its retrogression.

This of journalism in general. The same can be said with emphasis of that part of journalism called the "independent press," the "reform" papers. Whatever the popular, time-serving publications may say—however they may cater to party, sect or lam; however they may prostitute their clean, white sheets for honor or pelf—the reform paper, to be worthy of the name, must tell the truth; no matter who is hurt by the holding of an unwarped mirror up to life.

That there may be other reasons why *Lucifer* is not a "popular and successful" journal is probable, but that the habit of speaking unpopular truths in a plain, straightforward way has been one of the chief causes that have prevented such success there can be no reasonable doubt.

Pursuant to this idea of what a radical journal should be, *Lucifer's* editor and some of its contributors have been trying to hold the mirror up to Freethinkers; to show what the logic of Freethought requires. Speaking for myself alone, I wish to repeat what in substance I have often said before, that my attempts at holding up the mirror have been inspired by no fault-finding spirit, no desire for distinction as a censor, and especially with no desire to set myself up as a leader or as a guide for others to follow. I have constantly spoken in the singular number, as an individual seeker after truth, not with the arrogance, the assumption, the presumption of the man who speaks in the plural, the man who uses the magisterial, the oracular, the kingly, the popish, the theocratic "we" when he means simply himself.

The personality known as Moses Harman is not *Lucifer*. As editor he does not presume to stand for nor represent the many writers who help to give value to its columns. Each speaks for him or herself alone. Hence he much prefers that each writer should sign his or her name in full or by initials. He uses the pronoun "we" only when speaking of himself and of his associates in the publishing business.

## THE INGERSOLL SYMPOSIUM.

I have more than once explained why, since February last, considerable prominence has been given in *Lucifer's* columns to a discussion of the merits and demerits of the personality known as Robert Green Ingersoll, often called—by his admirers especially—"Col." Ingersoll, because at one time he held the position of colonel in the "volunteer" army of the United States, during its very un-American attempt to coerce and subdue the rebellious proslavery states of the American Union.

Let me be misunderstood by my "patriotic" friends. I want to say that, not as a proslavery man, but as a life-long abolitionist, and as one who helped to raise a regiment to "fight for the Union," and who tried to go with that regiment in the capacity of nurse, but was turned back by the Chief of the "Sanitary Commission"—do I say this. I call the war "un-American" because I hold fast to the principles of the Declaration of Independence, which principles were practically repudiated by the leaders of the Republican party then, and are now not only practically but avowedly repudiated by many of the leaders of that party.

I object to military titles—except when really necessary, which is not often, and it is to be hoped will become less necessary as time rolls onward—on the same principle that I object to ecclesiastical titles, such as Reverend, Right Reverend, Very Reverend, Bishop, Archbishop, "His Holiness," etc. All such titles are part and parcel of the various forms of idolatry, of hero-worship and of their counterpart, the enslavement of the worshippers, the debasement, the degeneracy, the retrogression of the masses of humankind.

To my thinking, titles dishonor rather than honor the person to whom they are applied. To say the least, they are suggestive that the name and fame of the person to whom the title is given are not able to stand alone, but must have artificial supports of some kind to keep them from obscurity or oblivion. Plain "Herbert Spencer" does incomparably more honor to the man who wears that cognomen than would the affix A. M., M. D., LL. D., D. D., or a string of complimentary decorations a mile long. John Hancock, Thomas Paine, Thomas Jefferson, Martin Luther, Napoleon Bonaparte need no adventitious supports, such as "Col.," "Gen.," "Dr.," "Prof.," "Rev.," "His Holiness," "His Majesty," "His Royal Highness," etc. Hence, out of affection alone and from desire not to see his name degraded by the hummer of conventionalism and hero-worship, I object to the "Col." before the name of America's greatest wood painter and prose-poet, and one of its most famous exponents of Freethought, though not always true to its logical requirements—as I see it or them.

Prominent among those who have taken part in the Ingersoll symposium are the following:

Eugene Macdonald, editor of the *Truth Seeker*, New York, and president of the National Secular Union and Freethought Federation.

H. L. Green, editor of the *Freethought Magazine*, Chicago.

Thaddeus B. Wakenau, editor of the *Torch of Reason*, Kansas City, Mo.

Timothy P. Quinn, well known in Chicago and elsewhere as a leader and worker in labor reform.

George A. Schilling, one of the best-known and most highly esteemed of Chicago's Freethinkers; well known also as a friend and helper of the condemned Anarchists; known also as a Single Taxer and Socialist; who held an important position in the cabinet of John P. Altgeld, and who is now holding an important office in the city government of Chicago; a personal friend of R. G. Ingersoll.

Clarence S. Darrow, leading lawyer of Chicago and of Illinois; famous for his defense of the miners in the Pennsylvania coal strike of last year; who has achieved national and international reputation as a writer on social science, and who was elected to the Illinois Legislature last year as a Democrat; a Freethinker and friend of Robert Ingersoll.

A. E. Gammon, prominent as a lawyer and as a Freethinker, having held the position of president of the Chicago Secular Union for some years; a friend and admirer of Ingersoll.

Several other persons have taken part in the symposium, but I have mentioned those best known to the Freethought public. Last, but not least, is R. G. Ingersoll himself. I have printed all that has been sent to me of the published utterances of the great orator on the labor question and much that was not sent for publication, and therefore there is no need that I reiterate the statement that my chief desire throughout the discussion has been to do exact justice to both sides or all sides.

Before proceeding further with the review promised some weeks ago, I deem it both right and proper that one more contribution to the symposium be inserted in Lucifer's columns. If this were a personal controversy, wholly or in the major part, it might be ruled out of court under the "statute of limitations," but as personal controversy is not our object, Eugene Macdonald will be allowed the closing speech of what may rightly be termed "the opposition," or the negative side of the question at issue. Mr. Macdonald opened the ball, so far as controversy is a factor of the symposium, and it is no more than fair, perhaps, that he be allowed to close it for himself and for those who take a similar view. Under date of June 27 the Truth Seeker printed as editorial the following, entitled "Threshed Out":

"Mr. Moses Harman uses two and a half pages of Lucifer to reply to our assertion of disbelief that Colonel Ingersoll called the workmen of the country unprintable things, and threatens to continue the subject in his next. Mr. Harman is unnecessarily exercised as to the matter, so far as we are now concerned. We have given our reasons for thinking him in error, and have no more to add. Even his insinuation that we have resorted to equivocation, misrepresentation and downright falsehood does not move us. The substance of our criticism of him was that we did not believe Mr. Quinn, whom he quoted. That is all. We are still an unbeliever in that regard. Mr. Harman's own authorities have shown that Mr. Ingersoll was in sympathy with the workers unjustly punished for the Haymarket tragedy, and that ought to settle the matter. We are not inclined to thresh over again the obscenity question Lucifer raises. The trouble with our Satanic friend is that he does not stick to the point, but is going all around Robin Hood's barn, evidently with the intention of luring us against a pile of filth. But it won't do. Having to keep an eye on the clergy who go astray, so as to point out how Christianity makes for morality, we are up against all the unavailability we can stand. But it does seem queer to read Mr. Harman's assertion that the Truth Seeker is not as radical as it was once, and to get letters from others asserting that it is more radical. It all depends, we fancy, upon the point of view. The change is not in the Truth Seeker, but in the retrogression or "growth" of our critics. When we fail to defend the oppressed Mr. Harman's criticism will be in order; and when we defend something which in itself is wrong the rebukes of the others will be just."

Since it will be quite impossible to sum up the evidence on both sides, or rather all sides, in one issue in the space allotted to the symposium, I will again ask Lucifer's readers to hold this paper till next week, so as to be able to read the review, the summary of the arguments, as one continuous article. In the small remaining space, I can crowd only a few thoughts pertaining to said review.

My first remark on the above clipping is that I feel sure Lucifer's readers will join me in congratulating Editor Macdon-

ald on the very decided improvement in his style, as compared with that of a former editorial, which starts out with these words:

"We hope we may be excused for believing that Mr. Quinn is a liar."

It is a question whether this very gratifying improvement be owing to the "coaching" he received from Lucifer's writers and readers, or from his own constituency, many of whom, without reasonable doubt, suggested to their editor that such language is quite unparliamentary, entirely too Tiltmanesque and too "Sam Jonesy" to become the editorial tripod of the "leading Freethought paper of the world," not to mention what is due to the exalted and very honorable position of president of the American Secular Union and Freethought Federation.

The French have a proverb something like this: Noblesse oblige, which, freely translated, means "Rank imposes obligation," the obvious obligation being always to behave as becomes a gentleman—in the true, the etymologic and not the conventional meaning of that word. By common consent the term liar is ruled out from the list of epithets admissible in parliamentary proceedings and in discussions upon Freethought platforms, whether the speakers use tongue or pen.

Second. As to the "two and a half pages" used by me in replying to the two-thirds column article of Macdonald (Lucifer's measure), it strikes me that he should consider himself honored that so much space was required to reply to the facts and arguments presented by himself.

But is it true that I so honored him?

I am often accused of taking things "too seriously." For once I am sorely tempted to be just a wee bit facetious and will say in answer:

"Why, my dear boy" (I am old enough in years to be the father of 'Gene' Macdonald, as he is familiarly called), "why, bless your dear little soul, my boy" (but, hold! I forgot that the editor of the Truth Seeker is a materialist and therefore does not have a soul, whether little or big, as annex to his "house of clay")—taking a fresh start, I say, "my dear boy, your own egotistic personality subtends so large an angle on your intellectual horizon that you cannot see anything else or anybody else in their proper relation to yourself and to each other. If you would look again at these two pages of comment you will see that the subject thereof, as stated in the prelude, was: What Freethought Means," and that after quoting a number of authors—Emerson, Burns, Lowell, Alderson and some others—to show what Freethought means, I quoted you as a terrible example to illustrate what Freethought does not mean. I also quoted a letter from George A. Schilling to show that you were "talking through your hat," to use a little excusable slang. I briefly recounted the history of the Truth Seeker, speaking at some length upon what I conceived to be a fatal mistake in good old D. M. Bennett, and in so doing lightened the censure that would otherwise attach to the management of his successor in the editorial chair, also the censure that should follow the betrayal, as I saw it, of the cause of Freethought in the conduct of the successor of Eliza Wright, Courtland Palmer and others who had conferred honor and dignity upon the office of president of the National Liberal League, now the National Secular Union. . . .

"Time's up," shouts the foreman. More anon.

M. HARMAN.

SUBSCRIBERS receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

## Which Is Vulgar?

My little boy is four and a half years old, and I have had him photographed in several nude poses, exercising with dumb bells, catching rings, etc. I sent a set of these photographs to a good friend, and this is her reply:

"I have no use for the pictures, as I do not intend to open an art museum and perhaps I am not sufficiently intellectual to appreciate 'high art.' The pictures are on my husband's desk, and there they will remain till you call for them. Do you consider that a lesson in purity and modesty for a boy as large as Kenneth? What do you expect him to be when he grows up if you encourage such vulgarity in him now? He is not a baby boy."

My reply—but what is the use of any reply? What can be said to a woman who sees vulgarity in a photograph of a beautiful child? He is a beautiful child, and as he is a picture of his father, not of me, I can say so without vanity.

Of course I replied. I told her she was the first person to fault my child by calling his little body vulgar. I told her—in answer to her question of what he would be when he grows up—that I expect him to be a man and not a hypocrite, and that I sincerely hope he will be too pure in heart and in mind to see vulgarity in any natural development or any normal function.

But what good does it do to reply? What hope is there for those who are incultured with prudery? What wonder when children are trained in hypocritical shame that nastiness and filth runs rampant in their minds? Could anyone lay a better foundation for vulgarity than by inculcating shame at natural functions and normal bodies? ADELINE CHAMPNEY

## VARIOUS VOICES.

J. P. P., Va.—For the enclosed six cents please send three copies of *Lucifer*, July 16, containing the article, "Shall We Laugh or Cry?" I desire to mail them to three jolly church members of my acquaintance.

Herman Mendelson, New York.—I have not received Nos. 976 and 977 of *Lucifer*. Please send the two copies at once, as I do not like to miss the articles of which Mr. Peabody writes. Your valuable paper is eagerly read and distributed to friends and acquaintances.

John F. Paulsen, Chicago.—I make haste to forward \$1 on my subscription, hoping it will be in time to keep me in good standing with *Lucifer*. May the good work go on and nature permit you for a long time to come to prosecute the noble work so courageously begun.

J. B. W., New Orleans, La.—I do thank you so much for continuing *Lucifer* so long when I was in arrears. I have, at the call for a little holiday, so much needed by you, responded from the depths of my heart, and hope that you will enjoy a very restful and beneficial vacation.

A. B. Clarkson, Canada.—I am still hopelessly in debt and find it impossible to help in your work in the way I should like to do. At the same time I am so isolated here in the matter of liberal and progressive thought that I cannot afford to be without your weekly messenger, so enclose \$1.50 on subscription.

M. Beckwith, Garrison, N. Y.—I send you a check for \$2.25 for "The Wholesome Woman," and hope that will be satisfactory. I am going to sail for Europe Aug. 25, and hope I can have *Lucifer* sent to me while there. I am in sympathy with all your ideas on the subject of reform. It will all come, and you will help to bring it about. It is slow work, but it pays through the consciousness of well-doing. It is hard to be patient and be obliged to wait, but it is a case of must, so we might as well relax in the thought of present accomplishment. But, of course, this need not diminish effort, for each earnest attempt tells.

G. B. Heitt, Exter, N. H.—I have for a year been the recipient of an occasional number of your journal, but my wages are small and I have so many uses for money that I have felt unable to

subscribe. The sentiment of your paper in regard to marriage and the prodigal daughter meets my views. If two people make a hasty marriage and err in judgment in regard to each other's temperament, there is no reason why they should be compelled to make their two lives unhappy all their days. I believe the greatest help toward right marriage will be the making of women economically independent, so she will not be forced to marry for shelter and clothes and board. Socialists will do it. I enclose you 25 cents in stamps for a three months' subscription.

W. J. K., Indian Ter.—Has J.—gone daft on Induction? Induction is all right, but because one tries to reason inductively is no reason he should think himself infallible. What is the matter with S.—? He thinks Ingersoll was a great and good man, even if he did say what you said he did. That's just what you say, too. What's he getting off his horse about? James F. Morton, I think, is about the clearest of all the writers for *Lucifer*. Enclosed find one dollar to keep *Lucifer* coming and ten cents to send a few copies to Mrs. W.— of Platte City, Mo.

J. H. Elliott, Philadelphia.—"The Pope is really dead." He was a multi-millionaire, leaving an estate of \$17,000,000. Thomas Paine is also dead, but his name and works have lived a century. His estate was left to care for the widow and orphans of his dead friend. He had neither rubies nor diamonds. His funeral was attended by those who had been his friends while living. Thomas Paine left no office with rich emoluments to be filled. The keys of heaven were not handed to him. To do good was the only religion that he preached and practiced, and he never took one penny for preaching the gospel of humanity. I have ten portraits of Paine and Mary Wollstonecraft left. They sell for 20 cents each. I will donate them to the vacation fund of Brother Harman. Send the money to *Lucifer*. The portrait of Paine is a rare one by Laurent Dubon, taken while he was a member of the National Assembly, 1792. This is my way of showing my appreciation of *Lucifer's* work in defense of Thomas Paine and Mary Wollstonecraft.

Truth Seeker Office, Bradford, Yorkshire, England.—We are simply dying to see *Lucifer*. We have not had an exchange copy for months. There is no paper we miss more than your little gem.

I am quite at a loss to account for *Lucifer's* failure to materialize regularly in the office of our brave and ably-edited contemporary, whose monthly visits are always welcome, both because of intrinsic merits and because of a grateful recollection of what its editor, J. W. Gott, did when *Lucifer's* editor was "cribbed, caged and confined" in the Federal prison at Fort Leavenworth, Kan. I very distinctly remember showing to one of my guards—an Englishman from Bradford—a "counterfeit presentment" of myself and a long article protesting against my imprisonment, in the pages of Brother Gott's paper. Whether this kindness was ever duly acknowledged I do not know. Hereafter I must see to it that the name of the Truth Seeker is properly kept on our list of foreign exchanges.—M. H.

L. B., Mass.—As I read your editorial referring to Tucker's words about the "fat contributor," I felt that Tucker was malady in the right, that it is not sane and wholesome to be too serious, that one must have a good robust sense of humor to keep one's health and do one's best work. I suppose I still think so, and I suppose I shall regain my saving sense of humor, but at this moment I have just been reading Jack London's "People of the Abyss," running in *Wiltshire's Magazine*. The July number contains his account of "The Carter and the Carpenter" and "The Spike." He says: "Please don't remember it as you go to bed, if you are as soft as you ought to be you may not rest as well as usual." I do not know whether I am as "soft as I ought to be," but I am trembling from head to foot and it does no good to tell myself I am a fool and that it can do no good to the "People of the Abyss" for me to quiver over their fate. I wish all the "dear soft people, full of meat and blood," could read these articles. Won't you mention them in *Lucifer*? And also the recent improvement in *Wiltshire's Magazine*? It is becoming a valuable contribution to the forward movement and is growing





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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII, No. 31.

CHICAGO, ILLINOIS, AUG. 13, E. M. 293 [C. E. 1903.]

WHOLE No 982.

### LET REASON PREVAIL.

To whom shall I resign my right to think and act?

Who can by compromise or right annul the fact

That I am master of this will of mine?

Shall any man or clique or mob dare to control

The reason's power, the right to choose, the human soul—

The very attribute of the divine?

If the use of sinew or of mind I choose to let,

Who by right can say me nay, or who shall set

A price upon my service or my zeal?

Whether given for weighty price or meagre pelf

Matters not to any soul except myself,

And him alone with whom I choose to deal.

The man who to the rabble bows, a willing slave,

While his loved ones go unfed is fool or knave,

And little wonder that his prayer should fail.

Let reason each demand control and conscience rest;

Let passion never possess the soul; then what is best

For all will doubtless in the end prevail.

—Pedro, in Fiber and Fabric.

### "The Chaste Woman."

"A little patient thought will remedy the error"—so says George Brown in *Lucifer*, 979—and I recommend to him a goodly dose of the remedy. At the same time let me most heartily endorse his sentiment that "A free woman is under no obligation to be a varietist nor to do any of the things proper to the scarlet lady." Certainly not. A free woman may be a virgin, she may be a monogamist, she may be a bigamist, a polygamist, a polyandrist, a varietist—she may be, she must be, whatever her own nature demands and her own mind approves.

He "objects to the assertion that a woman cannot be at the same time free and chaste." So do I. I also object to the assertion that a woman cannot be at the same time pure and a varietist.

"Liberty does not spell obscenity." No, indeed, nor does variety spell obscenity. I do not know exactly what "obscenity" is. It seems to be anything sexual of which any given writer does not approve. Surely such a definition may be logically deduced from *Lucifer's* columns. Following that definition I will say that the only thing that "spells" obscenity is perversion. I object to the inference that variety is perversion. I object to the statement that variety is impure.

Again—"The object of marriage is to produce the chaste woman." Assuming that marriage has produced the "chaste woman," has it done anything worth while? Is the production of the "chaste woman" a proper vindication of the sex-slavery of the race? George Brown believes the "chaste woman" to be an eminently desirable production. Will he kindly explain the advantage to society of the "chaste woman"?

"Within this protected circle many, many thousands of

women have lived serene and happy lives as mothers and as wives and have been loved and honored by husband and children. We all know some of these and are happy in the knowledge, for they are the promise of the future."

Allow me to slightly amend the above: Within the circle of varietian women are living serene and happy lives as mothers and as lovers and they are loved and honored by lovers and children. A few of us know some of these and are happy in the knowledge, for they are the promise of the future.

Surely the serenity and the happiness, the love and honor of men and children are not exclusively owned by the "chaste woman." There are many thousands of "chaste women" who are not serene and happy and are not loved and honored by husbands and children. Clearly there must be in the mind of George Brown some other advantage. Is it to be found in the supposed protection afforded by marriage? It must be a great thing to be assured against being outraged by more than one man! The fact that many a woman to be "chaste" must give up the desired embrace of a man she loves and submit to be outraged by a man she despises—of course this is a small thing. She should be serene and happy in the confidence that no other man can outrage her!

But another word about this "protection." Are men such brutes that we must be protected from their lust? George Brown says so, and he is a man and ought to know. Probably I do not know men. I am a free lover, an avowed varietist, theoretically and practically. I thought I had some knowledge of men. An avowed free woman sees men as they really are. With her they throw off disguise and hypocrisy. I have been often amused to see how quickly the veil is dropped as soon as I have shown myself unconventional. How swiftly respect gives place to boldness, courtesy to audacity, consideration to effrontery, in men of a certain class. And yet I have always been able to "protect" myself. My own understanding of myself and of men, my own self-poise and dignity have been sufficient to protect me even with men who, to use their own phrase, "are used to fighting for what they want." And the only men who ever gave me a moment's fear, the only men I have met who would take an unfair advantage, are those who about the loudest in praise of the "chaste woman," are those who are the strongest in favor of "protection" for women.

I have known men varietists, lovers and friends of varietist women, who have refused intimacy when requested by women who they felt might afterwards have regrets. Manliness should be all the "protection" womanliness requires. Why isn't it? Apply a "little patient thought" to that. Because of ignorance, because of superstition, because of this "protective" institution, because of your double standard. How can there be "chaste" women without "chaste" men? What is to produce the "chaste" men?





I could not sleep. I had planned to stay two weeks, but broke away at the end of the fifth day. And here is another peculiar thing: While walking along the highway at night there came over me a feeling of fear. Think of it! I became afraid. Afraid of what? I did not know. But I know now. You see it was in an old-line settlement, where people have been afraid of the Devil so long that the whole atmosphere is filled with fear germs—i. e., fearful vibrations.

My next experience was last summer at the colony near Independence, Minn. Mrs. Rowell became so lonesome and ill at ease that she nearly became insane, and was compelled to go back to Chicago. This is remarkable when she was perfectly willing and anxious to stay.

My next experience was last summer, when I was over at Harmony Home, Michigan. Why, the difference in environment, speaking from a psychic standpoint, was so great that it seemed to me as if I was in a new world, that I had landed on another planet. When I returned from there and as soon as I landed at Chicago I immediately recognized the old familiar environment and again noticed the great difference between here and Michigan.

Supposing, my friends, you try the ten-acre lot—forty acres would be better—and if you succeed as well as the folks at Home, Wash., do, what then? I can show you fourteen thousand Catholic settlements which are doing as well, and many of them better, than a mere settlement of small farmers does not solve the economic problem; it certainly does not eliminate the seven parasites (see my "Pure Economy" at the libraries). Of course if you do not care how much profit the parasites make from your labor, if you are willing to pay the tariff—then sail in, my brother, and plow, plant, eat and pull your crops. I hope you will get good results.

If co-operation is intended with a view to producing all your stuff, a la my village system, or that of Professor Oberlin—which, by the way, is nothing new; my forefathers lived according to such a system for a thousand years over in Europe—if you intend to co-operate in any way, then by all means organize thoroughly right on the spot where you are, before traveling anywhere, unless you join a colony which is already established. To organize you want to start a class to develop harmony. Your first foundation principle should be Tolerance, big T. As soon as you feel a strong mental unity among yourselves, that infusing of the spirit of fellowship so strong that you can hear the rushing of the angels' wings, and the spirit flows right down into your purse and makes you feel like scattering your money around the camp as if it were dry leaves, then you are ripe for co-operation; and if you do not get that feeling, or a similar one, then your path is away from co-operation, away from socialism, away from communism, that is to say, away from the path of peace—and you must take the other road, which has a fork, though. One branch leads to isolation; away from the society of others; the other branch is the path of war. The strenuous life is not always on the battlefield under the banner of blood, but in wars of words, or on the human race track—i. e., Chicago or any other large city. Go your own way, my strenuous brethren and sisters. Shake—we can only teach you how to do it. How to live a quiet peaceable life, if that is what you want, but of course we cannot make you smoke the pipe of peace unless you want to. J. HERBERT ROWELL.

#### Eliza Boardman Burnz.

There was born on October 31 (Halloween), 1823, to John Boardman and his estimable wife at Rayne, County of Essex, England, Eliza—their first child. This child was delicate, and at thirteen years of age sailed for America by physician's advice and in hope that she might live. She went to kin-folk in Tennessee, where she soon became a country school teacher, and through her long life, with all its work for the public good, she earned her living by hard work and saved enough to be comfortable at the end and pay funeral expenses.

While teaching country school in 1845 she read of the newly invented phonography by Isaac Pitman, the whole plan of which, in its wonderful simplicity and beauty, unfolded before her mind, and she saw, as by a lightning flash, the marvelous results to follow such a presentation of thought and perceived the still greater blessing to future generations when the truth as it is in phonetic science should be made the basis of language teaching.

From 1845 to 1850 in Ohio she engaged in the attempt at phonotypic reform, whose lights hoped to change our spelling by

showing the country its folly in that respect and a way to right it. Not disheartened by the failure to change our mode of spelling, she continued phonetic work wherever opportunity occurred—notably by several years of negro teaching at Flak School, in Nashville, in 1877-8, where by use of the old Longley phonetic books she made them readers in less than half the usual time.

Mrs. Burnz taught phonography actively in Cincinnati for several years and then came to New York and opened her school there. Peter Cooper granted to her—against the advice of his trustees—a room in the Institute, rent free, in which to teach free classes of women there the newly published system of phonetic shorthand. For about seventeen years these classes were continued, she thus and in many other ways opening this new field to women and earning the proud title, "Mother of the Young Woman Shorthand." When she began to teach in New York the woman stenographers could have been counted on the fingers of one hand; now they are many hundreds, may be thousands. Mrs. Burnz was also in 1879 the first teacher of those now well-known and much sought-after classes in phonetic shorthand at the Young Women's Christian Association.

Although she was an active spelling-reformer since 1846, she was for many years of later life convinced that there is a primary need to be filled before it shall be practicable with the people or seem so to the literati and teachers at large—viz., that language, or speaking, be brought to a condition of common science; and while evolving this theory she presented the Anglo-American alphabet and primer in 1876-7, in which there were no new letters—the various sounds being represented by common letters and digraphs. Then in 1894-5 she perfected and published her further compromise with the "powers that be" (hoping that a dawn of truth might help the people) her "Pronouncing Print," in which the five vowels, a, e, i, o, u, each stand for their usually short sounds unless shown by Websterian diacritical marks to vary, in which silent letters are in hair-line type and a letter standing improperly for a sound has a very small letter beneath it to show the sound meant. After "Pronouncing Print" had been published in a primer and the Sermon on the Mount, her earnest vitality was inspired to show to teachers of kindergartens that our little tots should be taught to speak correctly by having a knowledge of the phonetic elements of language given them in games and thus to talk with scientific accuracy. Mrs. Burnz was engaged in writing to educational publications on this subject and in teaching teachers the value to our growing children of instruction in pure phonics (before they know aught of letters at all) and in arranging such plays and games, with sounds as objects, when in the spring of 1896 she was taken ill at an educational meeting and sent home in Mr. Seth Low's carriage with his physician. She lay ill for many days, when, arising to cross her room for something, in the absence of her nurse, she fell to the floor and fractured her hip. After lying for several months at the New York Infirmary for Women and Children on Livingston place, and then at home awhile, she was taken to the sanitarium at Walter's Park, Pa., where, on Friday evening, June 19, at 8 o'clock, she died.

Mrs. Burnz had been since about 1865 an ardent advocate of woman's suffrage and was an editor in 1867-8 of the Woman's Advocate. She was a member of the Society of Ethical Culture. She was one of the founders of the New York Cremation Society, a stockholder in the United States Cremation Company, and her body was cremated at Fresh Pond on June 23 at 1 p. m.

Mrs. Burnz was by nature skeptical and conscientiously sought answers to all questions in her mind; as to things theological, however, and also as to the eternity of the soul, she owned herself agnostic. C. H.

Mrs. Burnz had been for many years a warm friend and supporter of Lucifer and its work, and we have many letters of warm appreciation from her.

She was the publisher of "Diana," a work written by a man well known in the scientific world. Mrs. Burnz published it, not for profit, but because she believed it of great value to humanity. In the death of this earnest, great-hearted woman the world loses much. L. H.

The progress from an absolute to a limited monarchy, from a limited monarchy to a democracy, is a progress toward a true respect for the individual.—Thoreau.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affecting light or the means of discovery.—Same.

LUCIFERO—Producing Light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringer or Light-Bearer, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Holding the Mirror Up to Freethinkers.

O wad some power the gifle gie us  
 To see ourselves as ithers see us!  
 It wad frae mony a blunder free us  
 And foolish notion. —Robert Burns.

God forbid that you should not be allowed to comment upon the conduct of all mankind, provided you do it justly and honorably.—Baron Alderson.

In last week's *Lucifer* the ground was taken that the reform journal is a mirror, and that it should be turned upon Freethinkers as well as upon all others. In accord with this idea I caused *Lucifer* to reflect an article written by Eugene Macdonald, editor of the *Truth Seeker*, New York, and president of the National Secular Union and Freethought Federation, and was trying to make some Light-Bringer remarks upon this picture, when time was called and I was compelled to defer my remarks to a future issue. I then requested our readers to hold their papers, so that the connection might not be lost.

And this request is now renewed, not only for this week's issue, but for all the issues of *Lucifer*. Each issue is intended to be a truthful, unwarped mirror of men, of women and of events; all of which mirrors are so closely connected that they may rightly be said to constitute a continuous story—a story whose different chapters need to be frequently compared with each other, and therefore should be preserved in book form. Many of our readers are now doing this. The form of the paper was reduced from the folio to the quarto for convenience in binding. If numbers are lost or given away we are glad to supply the missing ones, without cost to the subscriber.

• • •

Thaddeus B. Wakeman, editor of the *Torch of Reason* and president of the Liberal University, Kansas City, Mo., deprecates discussion of differences between Freethinkers, saying, "Let us train our guns on the enemy instead of each other."

Answering for myself alone, I distinctly refuse to consider any man or any journal my enemy.

Why should I so consider?

To regard a man my enemy would mean that I either fear or hate him. Fear and hate are both unknown to Freethought philosophy, as I understand that term. Thus:

Reasoning from analogy—induction—from the known to the unknown, I begin with myself, because consciously I know more of myself than of anyone else, and find that, in every act or word, I do that which at the time seems right, proper or best to do or say, no matter how soon I may change my opinion of that act or word. That is to say, I did or said that which my heredity and environment compelled me to do or say, and having acted under compulsion it seems irrational, unphilosophical to

punish or hate myself for that which, under the circumstances, I could not help doing. If satisfied that a mistake was made the rational thing to do is, not to flagellate myself, not to hate myself, but simply avoid committing the same mistake again; and if I have injured others by my blunder, then make such acknowledgment, such reparation as may be in my power.

Reasoning by induction—from the known to the unknown—I conclude that every other human being is like myself in no regard. Every one does what he, at the time, believes right or best to be done. If I cannot hate myself for what is past neither can I hate another for doing or saying what he did or said.

Where, then, is the inductive ground, the rational ground, the Freethought basis, for enmity or hate?

I see none, and therefore refuse to consider any man or woman my enemy; and when I turn the mirror, the searchlight, upon a man I do it as a friend, not an enemy. I do as I would thank him to do under like circumstances, remembering that my best friends are those who tell us of our faults, our shortcomings. "Faithful are the wounds of a friend," saith the proverb.

After this lengthened, though apparently necessary, prelude I proceed with the searchlight examination of the picture reproduced from the pages of the *Truth Seeker* of June 27. The reader will please turn to page 217, last week's *Light Bearer*, and read and consider, without fear or favor, the utterance of Eugene Macdonald, also the comments and those that herewith follow.

As will be seen I was stopped in the middle of a colloquial address to the author of the picture undergoing examination, in which I spoke as a father to a son—the disparity in our respective ages justifying, as I thought and think, this form of address. Having seen probably twice his number of years of adult life, and having adopted Freethought principles more than half a century ago, I am but treating Eugene Macdonald as I would like to be treated under similar and yet reverse conditions. Age does not always bring an access of wisdom, yet it certainly should do so, else longevity would, under usual conditions, scarce be a boon to be coveted.

Continuing, for the present, the colloquial style, I would say:

"My dear Eugene, I much regret—if it be not unphilosophical to regret anything—I regret that you should have so far forgotten yourself; so far forgotten what is due to the position you hold as responsible if not de facto editor of the *Truth Seeker* and head of a national Freethought organization; so far forgot the logic of Freethought, the traditions, the basic principles of Freethought, as to be capable of fathering the several editorials that have appeared in the *Truth Seeker* assent the Ingersoll symposium in *Lucifer*—leaving out of the question the courtesy, the fairness, the fraternal good offices that should characterize those working for a common end, the betterment, the progress of the race to which we all belong.

"Without going back to the previous pen-pictures of your self—we all write ourselves up whenever we attempt to write up any one else—let you and me study this last picture a little in detail.

"First, however, in a general way, don't you think, my dear boy, now that you take a near and careful look at your handwriting, don't you think there is just a little suggestion, a mild flavor, to say the least, of the 'Sir Oracle' in this utterance of yours, as well as in your former deliverances on the same subject? The fact that you do not quote me at all, not even a single line of the two and a half pages you say I wrote in answer to your former article, is not such treatment of me equivalent to saying:

"We are the editor of the *Truth Seeker* and president of the National Secular Union, etc., etc., and because of our lofty



position we are absolved from observance of such little customary courtesies as quoting a common man's exact words when replying to him. Harman doesn't know what he is talking about; we do; we know it all—every side of every question: so what is the use of lumbering the pages of the grand old Truth Seeker with what Harman says in his own behalf? There is but one side to these questions and that is our side. Very few of the Truth Seeker readers will ever see Harman's little two-penny paper. They know that what we say about him and his fad is the exact, the unalloyed truth. We have had enough of this thing; so let the subject drop, and lest our readers find out that it has not dropped we adhere to our usual policy of not telling where Lucifer is published. Advertising a man and paper we do not approve is no part of the Truth Seeker's business.

"These are not your words, Eugene, but do not your words and your omissions fully justify such inferences? I have never impugned your motives, and do not impugn them now, though you very often impute unworthy motives to me. I have charged you with many misstatements of fact and now repeat the charge, but not every false statement is a lie. I charged and still charge that your statements, almost without exception, are untrue, false to fact or inference, or to both, and mentioned a few of the instances in which you enacted the lawyer whose case is so desperate that he dares not tell the truth about it, and who will not allow the evidence of the other side to go to the jury—if he can possibly prevent it.

"It is not pleasant to say these things, Eugene, but I would dishonor the mirror if I should say less. 'Nothing extenuate and naught set down in malice,' is a most excellent Freethought motto.

"So much for the general impression made by close inspection of the picture. Now for a few of the more prominent of the details. You say:

"Mr. Harman's own authorities have shown that Mr. Ingersoll was in sympathy with the workers unjustly punished for the Haymarket tragedy, and that ought to settle the matter."

"This is, as you must certainly know, a very one-sided and untruthful statement of the matter at issue. If you had been fair enough to publish what my authorities said, your readers would have seen that these authorities substantially confirmed Mr. Quinn's statement of his interview with Ingersoll. If you had printed my statement of the points at issue your readers could have seen that there was no contention, no difference, over the question as to whether Ingersoll tried to save the condemned Anarchists. He tried to save them because he thought they had not had 'a fair trial,' not because he was in sympathy with their views on government and economics. It was the proletarian workers that Ingersoll declared not worth saving, not the defenders of these submerged classes. It was the public lecturers and writers—Parsons, Spies, Fielden and the rest of the condemned eight, together with Quinn, Schilling and others—that Ingersoll showed sympathy with, in what he did and said in those perilous times, not the voiceless multitudes for whose benefit these leaders risked liberty and life.

"All this was fully brought out in the Ingersoll symposium, no part of which was published by you, though frequently challenged to do so. Why you denied to them and me the justice, the fairness of such publication you yourself best know.

"Again you say, 'The trouble with our Satanic friend is that he does not stick to the point,' etc.

"Some men, it is said, would rather be accused of wilful falsehood than of ignorance. Which is it in your case, Eugene? If you will read up a little on the word Lucifer—which name evidently you confound with Satan, you will find that Webster's own authorities condemn such use of Lucifer, as for instance, quoting Yonge on page 1621, edition of 1856, the Unabridged

says: 'Lucifer is in fact no profane or Satanic title,' and on page 792 of the same edition, when speaking of the word Lucifer, Henderson says:

"The application of this passage (in Isaiah, the only place the word is used in the book called the Bible) to Satan and the fall of the apostate angels is one of those gross perversions of sacred writ, which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains—a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretations."

Is the Freethought editor of the Truth Seeker one of those who are "influenced by sound rather than sense," and has he "implicit faith in received interpretations"?

Or, does he really know better, but in order to make a point against me—with his readers who are never to see this reply—is he willing to pervert the truth and join forces with the clergy in representing me as in league with His Satanic Majesty?

"All round Robin Hood's barn, evidently with the intention to lure us up against a pile of filth."

It is difficult to designate this charge of "obscenity" in terms that will do it justice. So I shall not try, but simply ask Lucifer's readers to tell where the substantial difference comes in between Editor Macdonald and the obscenity hunters of the Comstock school. It is true that Son Eugene does not advocate putting me in prison as the Comstockians did, but in one respect at least he is not as fair as they were. My Kansas prosecutors allowed me to be heard in my own behalf, and Judge Foster gave me permission to give my reasons why sentence should not be passed upon me, but Macdonald wants his jury to hear only one side. In fact, he evidently wants to be attorney, judge and jury all in one.

Once more I reiterate that the logic of Freethought recognizes no such thing as obscenity; just as it rules out blasphemy, or sin against God, from its vocabulary. There is no act and no word that "is in itself wrong," as Macdonald would have us believe.

All depends on the "point of view." All depends on the relations, the circumstances under which an act is done or a word spoken.

Good and bad, right and wrong are relative, not fixed or positive, if I know what the philosophy of Freethought teaches.

The subject grows upon me. A right understanding of what Freethought means is one of the most important of all lines of investigation for truth-seekers and light-bearers.

Closing as I began, I repeat that I cherish no feeling of ill-will toward the editor of the Truth Seeker. Had I been subjected to the temptations that have assailed him, I, too, may have been on the Tory side of the fence, as I think him now to be. He has followed the line of least resistance. So have I; so have we all. As to who is doing most good and least harm I for one do not pretend to say.

M. HARMAN.

Between masters and workmen there is a state of permanent war, with its skirmishes, its victories, and its defeats, a civil war, intense and bitter, where he triumphs who can longest subside without doing anything;—a struggle much more cruel and more poignant than any decided at the barricades by musketry.—Emile de Laveleye.

NAMES FOR SAMPLES.—Will our readers everywhere kindly remember to send names of their friends who might be interested in Lucifer's work if they could see a sample copy?

SUBSCRIBERS receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

## Byron and Sex Love.

Not because I consider their objections trivial or unimportant do I reply so rarely to allusions to myself, in the criticisms sent by subscribers and others for publication in *Lucifer*. It is simply because of lack of time and space; also because of mental repulsion towards everything that looks like personal contention or "family broils."

But lest any reader should infer that my silence means acquiescence in the demolition of what my critics regard as my errors, I think it best, sometimes, to accept the challenge and venture a reply, avoiding as much as possible the appearance of personal antagonism.

In *Lucifer* No. 979 Dora Forster—a real person, not a pen name—has a column article headed "Byron or Harman?" Her central thought is couched in these words:

"Moses Harman pronounces the love of men senseless and changeable as compared with that of women. I deny that it is more senseless or changeable than that of women where both sexes are free." She quotes Byron as saying, in "Don Juan:"

"In her first passion woman loves her lover;  
In all the others all she loves is love:  
She then prefers him (man) in the plural number.  
Not finding that the additions much encumber."

Then Dora quotes me as saying: "Woman's love is centripetal, spiritual, enduring; whereas man's love is centrifugal, sensuous, ephemeral." Her closing paragraph is in these words:

"I believe Byron more right than Moses Harman. But Byron was far from seeing the possibilities of the love-relation, both social and individual, as inaugurated by the great western democratic nation yet to be."

When deciding upon the merits of any opinion or judgment, it is well to put oneself in the place of the author of that opinion. Byron was under thirty years of age when he wrote "Don Juan," if I mistake not. He was born in an atmosphere of artificiality, of abnormality, of veneer, of falseness, and during the whole of his brief existence he never once got out of that atmosphere, unless for the few months or years spent in Greece, and this was long after "Don Juan" was written.

As I see it, Byron's intellect never reached maturity—death (of the body) supervening at the immature age of thirty-seven years. A mind fearfully unbalanced—great genius always indicating lack of mental balance, lack of symmetrical endowment or development, lack of healthy equipoise. A powerful yet deformed mind, in a weak and deformed body. A combination of resplendent intellectual gifts, of broadly human sympathies, of noble aspirations liberty-ward, and yet a self-consuming pessimist, a miserable misanthrope. A mind panting and struggling for freedom on all lines, yet never able to break the shackles of conventionalism, of Toryism, of theologic creed, with which he was loaded at birth, and before birth, as well as in his early training.

Some great poets are also great as philosophers and logicians, but, as I read him, Byron was not one of these. His strong points were creative fancy, intuition, emotion, and these do not fit one for passing unbiased judgment upon any subject; least of all, perhaps, do they fit one for forming correct opinions upon the question of questions, the problem of problems—that of the true or normal nature of sex-love, the passionate attraction that draws women and men together when entering upon, or preparing to enter upon, the most responsible and fateful work of which human beings are capable, that of reproducing themselves.

That Dora Forster substantially agrees with me in this view of Byron's fitness to judge of what will be true and normal in sex matters when the incubus of conventional morality—sex

superstition—is removed, I have only to refer to her closing lines just quoted.

This is all I care to say to Sister Dora, at present, in answer to her article, "Byron or Harman?"—perhaps I should say Daughter Dora, instead of "Sister," since I know her to be young enough in years to be my daughter, "according to the flesh"—and will only add a word of commendation of her evident desire to be courteous, fair and just. She appears to have cultivated the broad-minded, the philosophic, the judicial spirit, or habit, in her sociologic studies. Perhaps I should say, also, that because I assert my belief that woman is more spiritual, more constant, more select or exclusive in her sex nature than is man, it should by no means be inferred that I think all, or even many women, would, under freedom, be monogamists. Very few, I think, would be strictly monogamic for the period of a long life were the fetters of religious superstition, of "law," of conventionalism, removed.

M. HARMAN.

## Advantages of Settlement in Indian Territory.

Antlers, L. T., July 27.

I wonder if any of *Lucifer's* readers would be interested in a proposition to locate in the Indian Territory. Perhaps a few of those who now live in colder and more densely populated districts would be pleased to remove to a newer country and to a milder climate.

To my thinking, this is a very desirable locality in which to form a settlement or colony of Freethinkers of the *Lucifer* "type." Especially should I think it desirable to those who are pleased with nature's primitive surroundings, such as beautiful mountain scenery, clear, sparkling streams, fish, deer and wild turkey in abundance and a practically unlimited stock range as far as the requirements of a small settlement are concerned. The mountains and valleys are literally covered with a coating of native grass, wild berries, grapes, etc., and there are little improvements except here and there a cabin, the primitive shade of an aboriginal American.

Of course, conditions will not remain thus for all time, as the natives are now "allotted"—that is, taking their lands in severalty, the same having been held in common heretofore. Leases or "contracts" for a term of years are being obtained on those allotments, and there is little reason why the industrious and frugal may not make enough off this land during the term of their lease to purchase a portion of it at the expiration of that time. Unless matters change up materially this will be done.

To either agriculturist or stock raiser on a small scale the advantages of the country are excellent, and as it is a mountainous region, where a large portion of the land is absolutely unutilized, it is only reasonable to presume that it will remain a comparatively open country for a few years yet. The water is good and all manner of fruit and vegetables may be grown here that are grown in northern and western Arkansas. And, as it is well known, few localities excel northwestern Arkansas in the production of fruit and vegetables.

The part I allude to is in a beautiful mountain region, the valleys being very fertile, and will ere long be settled by white people, a few of whom are already taking advantage of the opportunities afforded by the late allotment of the Indian lands, which means the practical opening of the country to white settlement. Therefore, if any of our liberal friends are interested and wish further information regarding the country, I will gladly give it as far as possible to all who write me, enclosing stamp. And finally, if they conclude to locate here and arrange to eventually purchase land or to lease only, I will assist them in any fair way practicable to secure locations.

DAVID McKINNEY.

## VARIOUS VOICES.

R. L. H., Cincinnati, O.—Dear Old *Lucifer* is the best paper on earth and in my judgment the most liberal paper published. Enclosed find \$2.25 on subscription.

R. D., Postville, Iowa.—Please send me three copies of this week's *Lucifer*. After reading my copy yesterday I gave it to a friend and hope to be able to send in his subscription. I enjoyed

the editorial on the Pope. I enclose \$1 on subscription. Ever since my subscription expired I have expected to be in Chicago in a few days, and so delayed sending the money, as I would rather pay it in person.

H. H. Cady, Nelson, N. Y.—I have tried to get some new subscribers to Lucifer and Physical Culture, two publications that ought to come to every home, but the people here seem to take little interest in the questions which they discuss. I enclose \$2.25 on subscription.

W. Broadbent, Philadelphia, Pa.—I have read with interest some sample copies of Lucifer and admire the courage of your paper in defending Thomas Paine and Mary Wollstonecraft from the many false charges against their works and personal character. I enclose 50 cents for six months' subscription.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 32.

CHICAGO, ILLINOIS, AUG. 20, E. M. 293. [C. E. 1903.]

WHOLE No 983

### WHAT MATTERS THE PICTURE?

What matters the picture men paint of you  
What if your rectitude must bear a stamp of infamy?  
What if your more than rectitude becomes your utter condemna-  
tion?

What if the sun of good-will rises over you no more?  
What if the evil clouds clear not away from your name?  
What if you remain among the forgotten troubles of the night—  
Even after the comrade day for which you labor shall appear?  
Even so, what matters the picture men paint of you?  
What has repute to do with life?

You have lost nothing—  
Nothing but what any hands could snatch from you at any  
moment.

Though helplessly and with dumb wonder you watched what  
you thought to be the structure of your life go down—  
the structure built through years of toil and pain, by the  
long discipline of will and the utmost output of love;

Though you stood shelterless in the storm that beat upon the  
ruin of your name and labor;

Though you saw your destroyers turn your costliest sacrifices  
into weapons wherewith to slay you;

Though you found your uttermost right made a thing of shame  
by the world for which you had died many times—

Still you have lost nothing.  
It is only your name that is gone—not your life.

Your life—that which you are—remains, and no man taketh it  
from you.

Yes, life is at hand for the first time—  
Life resolved into its primal integrity;  
Life thrown back upon its elemental forces;  
Life driven to drink at its fountains;  
Life, and freedom to live it reverently at last.

—George D. Heyron in Conservator.

### The Soulful Woman and Stirpiculture.

I am a little shy about asking for space in *Lucifer* so soon again, though I have been tempted to do so since reading Lillie D. White's latest article in No. 981, entitled "Breeding Prize Animals." Amen and amen, say I to every word of Mrs. White's splendid defense of woman against the cold and heartless philosophy promulgated by Mr. R. B. Kerr. And don't let Mrs. White imagine that because no one gave evidence through the columns of *Lucifer* of having stolen her thunder (as she puts it) that every normal woman, at least, hadn't the same thunder locked securely in her own breast. One can only now and then give public utterance to the thoughts that fill one's mind, and the fact that Mr. Kerr's articles went unchallenged is no evidence that they were generally accepted. We women become used to reading any old stuff on the sex question, and instead of crying out in horror very often we simply indulge a horror thrill, step over the little mud puddles and pass on. I venture to say that among all the women readers of *Lucifer's* columns, not more than two or three, or a half-dozen at most, will be found har-

monizing with Mr. Kerr; and it isn't because women are fools either, but because they are creatures of soul perception and not easily deceived by the most elaborate philosophy, especially when that philosophy touches on matters that involve the ethical side of life. Where she is deceived in such a case it is because man's assumed wisdom makes her afraid to trust her own conclusions (which, I imagine, isn't often the case with *Lucifer* women), or, on the other hand, where through too much philosophizing and contemplating of so-called hard "facts," she has destroyed or blurred her native genius. This latter doesn't often happen in the case of women, and because it doesn't often happen I am perfectly safe in saying that the women adherents of Mr. Kerr's philosophy will be few and far between.

Mr. Kerr's conclusions are a perfect demonstration as to where the reasoning faculty, unaided or unenlightened by the illuminating power of the higher faculties, is capable of leading a man. It is a poor guide; indeed, lower reason can only touch the outer edge of matters at best. This is not simply the conclusion of a woman, but the verdict of physical scientists themselves. We can't touch the soul of things, they tell us; physical science has its limits. This is confession enough; it points unmistakably to a soul sense in man which is capable of leading him into this inner court, whence the physical senses cannot penetrate, since it isn't possible that man is left in outer darkness. This soul sense seems native to woman, or in her case seems quite well matured, while in man it is usually (not always) the faintest little spark, and needs to be developed. Realizing man's usual lack in this direction, it always seems useless to a woman to antagonize his statements; he isn't easily convinced, and so, as I have intimated, a woman usually listens to his wisdom, smiles to herself and keeps silent. But while silence is called golden, it isn't always so, and I am glad, glad indeed that Mrs. White has broken the present calm and voiced not only my own sentiments, but the sentiments of women in general. There are times in the discussion of these subjects when the soulful woman should speak her mind to the full. Her words are needed. To be sure, she is apt to be met with that old-time thrust which informs her that theology has so warped her judgment that she doesn't know truth when her brother deigns to uncover it for her. But she doesn't care for that. She knows she is just as susceptible to truth as another and she will occasionally speak her truth, knowing that her truth will be felt no matter how many charges are recorded against her.

I must not close without referring to Mr. Harman's editorial, printed some weeks ago, in which he claims the old idea of a double standard is necessary in regulating the sex lives of men and women. It seems too bad, but some woman ought to have called him down, since she knows he is all wrong and that his conclusions will never stand the test of time—nor the test of the present, for that matter.

CARRIE AUSTIN.

## Love Is Not Enough.

Men have told us in varied bursts of rapturous confidence that Love is enough. Happy lovers, submerged for the time being in this dominant emotion, each fondly assure the other that he or she is "all the world" to her or him. As a figure of speech, aptly describing the depth of a feeling, it is true enough. As a continuing condition it is in his case not true, fortunately; and, in her case, true, most unfortunately. . . .

And why unfortunately?

Because one man—were he Adonis, Apollo, or Prince Perilino himself—is not the world; and it strains him to be used as such. . . .

Here is Mrs. Perilino, perfectly happy with her husband; loving him, admiring him, finding no fault with him as a husband; but when a husband is expected also to be a world he is open to criticism.

There are, of course, her children, perfectly satisfactory as children, but also subject to his unreasonable demand that they be the world to her.

There is the house, a good house, an extensive house, but only a crippled mouse or an unenterprising wood-tick could make a world of it. Yet husband, house, and children taken together, the husband bearing the brunt of it, are expected to meet this extortionate requisition to be "the world" to her.

She must satisfy through them every want of a highly developed human being, a social being; and she diligently tries to do it.

The house she rapidly and continually traverses, filling and overfilling it with all manner of things; arranging and rearranging them with tireless enthusiasm; soiling them and cleaning them in endless alternation—the systole and diastole of the domestic heart.

To the children she devotes herself with passion, a sleepless vigilance, an unrelaxing care. Well she knows that her status as a mother is measured by the intensity and continuity of her devotion—not at all by its results.

And the husband—the well-loved husband—if any want remains unsatisfied after the service of the house and the society of the children, he must fill it.

Every uneasy longing, every unsatisfied ambition, every craving for companionship, he must satisfy.

She, in spite of a full day of work and care, in spite of being tired, is not content.

Her occupations, her interests, her responsibilities, are deep, but not wide.

They are the first, the closest in life; but life has many more. The woman is satisfied with her husband as the man is satisfied with his wife. The mother is satisfied with her children as the father is satisfied with his. They both love and enjoy their home.

But just as the man, however well pleased with his family and home, needs something more, so does the woman, equally well pleased, also need something more. Both are citizens of the world as well as members of the family, both need the larger general relations of life as well as the smaller personal ones. . . .

It is not true that Love "is of man's life a thing apart—'tis woman's whole existence." It is nobody's whole existence. It is a vital part of everybody's existence, beautiful, natural, sweet, indispensable—but not all. Here we have a large common ground of explanation for much of the unhappiness in marriage so general in our life to-day; under which women suffer most, and for which men are most blamed. The woman suffers most in an unhappy marriage because she has no other life from which to draw strength and practical consolation. She may try to drown her trouble in religion—and religious monomania among home-bound women is painfully common—or she may seek consolation in "society," in excitement, and amusement.

But a man has his work to take pleasure in, to take pride in, to gratify ambition, to obtain profit, to fill out the varied wants and impulses of his nature. He has the world as well as the woman, and with them both gets on more comfortably. She has only the man. He is the world to her—or she thinks he is; and she makes him miserable as well as herself in trying to drag out of one never so worthy man the satisfaction which a human creature can only find in full human life. We shall have far happier marriages, happier homes, happier women, and happier men when both sexes realize that they are human, and that hu-

manity has far wider duties and desires than those of the domestic relations.

A wise fulfillment of these broader social relations will make a far more healthy and reasonable woman, and a healthy, reasonable woman will not expect of any man alive that he be in her lover, husband, friend, and world.—Mrs. Charlotte Perkins Gilman, in the Independent.

## An Object Lesson in Paternalism.

Editor of Lucifer: The following letter which has been sent to President Roosevelt explains itself:

"To Theodore Roosevelt, President of the United States of America, Washington, D. C.—Dear Sir: On July 28 I mailed a personal letter to Mrs. Helen Wilmans Post, editor of *Freedom*, Seabreeze, Florida. To-day, August 2, that letter is returned to me, unopened, with the word 'Fraudulent' written in red ink across the face of it, and further stamped with the order 'Return to writer,' which the postmaster at Seabreeze could easily do, as my name and address were plainly written upon the envelope.

"As the head of the administration I appeal to you, to ask by what right the postal authorities at Washington presume to order the postmaster at Seabreeze or any other place to refuse to deliver letters which in themselves are not fraudulent nor do not otherwise conflict with postal regulations, and upon which full postage has been prepaid, to the parties to whom they are addressed?

"If Mrs. Helen Wilmans Post has violated postal regulations by using the mails for fraudulent purposes, why does not the department proceed against her in the usual manner, and arrest her, bring her to trial, and see that the usual penalty for such violation is administered, instead of taking such an unwarranted and unprecedented action as ordering the postmaster at Seabreeze not to deliver her mail to her?

"This latter action of Mr. Madden, or whoever is responsible for it, is a high-handed outrage and an infringement upon the personal rights, not only of Mrs. Post, but of every person in the United States who may have occasion to use the mails, which they should not submit to, and it is time the people of the country learned whether they have any rights which Washington officials are bound to respect.

"To this end, I address this letter to you, as it is within your jurisdiction to see that this malicious ruling of the Post-office Department at Washington is changed, or the one responsible for it is removed from office. By such an action upon your part the people will know that you do not personally endorse what has every appearance of a game of 'hold up' to compel the people to patronize private express companies at the expense of the government's postal system.

"It ill becomes the Postoffice Department at Washington to cry 'stop, thief!' at Mrs. Helen Wilmans Post, or any other individual, when so many men connected with that department have been shown to be so unquestionably corrupt as to make the whole administration a stench in the nostrils of every decent man and woman in the country and a reproach among the nations of the earth.

"I have sent my letter to Mrs. Post to the postmaster at Seabreeze, Florida, in its original wrapper, with the demand that it be delivered to Mrs. Post, as my letter is not fraudulent, and I have complied in every respect with the usual postal regulations, and do not recognize any right of authority upon the part of postoffice officials to refuse to deliver it.

"Trusting that this matter will receive your earliest personal attention, I am most respectfully yours,

"Chicago, Ill."

"HULDA L. POTTER Loomis.

There are but two families in the world, as my grandmother used to say: the Haves and the Havenots, and she always stuck to the former.—Don Quixote.

Wanted—Addressees of thirty people who would appreciate a free trial subscription to Lucifer. An Eastern friend sends us \$3 to pay for trial subscriptions, and asks our friends to send us the names, as he is unable to do so. We hope to receive the addresses from readers of Lucifer, and in this way extend Lucifer's circulation.



### "Doesn't Wish a Discussion."

To the Editor of Lucifer: In your issue of July 23 is a letter from an individual (crouching behind the nom de plume of "Tak Kak") who does "not wish to get into a discussion about vivisection and vaccination." He, however, does wish to have a number of crude statements pass with your readers for reasoned truth. I think I can draw a fairly accurate mental picture of this Solon, to whom protests against cruelty to animals suggest "moralistic gnashing of teeth"; and I fear it would not be complimentary, for his lack of ability to form a broad moral conception is equaled only by his lack of knowledge of his subject.

To cite, against the argument of one who opposes an abuse from the moral standpoint, the fact that he opposes it from the practical standpoint as well, is, I believe, a new method in logic. It is on a par, however, with the statement that the question of vaccination does "not enter" into that of vivisection. Any one who knows the tortures that calves experience in the vaccine establishments will understand the absurdity of that statement. Possibly "Tak Kak" has already experienced the pain of a vaccine sore; how would he enjoy the presence of 150 at the same time on his cuticle, which, after reaching a fine condition of sensitiveness, are "clamped, squeezed and scraped" (to use the technical expression) for an hour or so? I think he would then be willing to call the process "vivisection." Compulsory vaccination is, of course, human vivisection in one of its worse forms.

In answer to the query, "On what grounds do they deny to animals the justice they ask for themselves?" "Tak Kak" would magnanimously ask nothing more "difficult or provoking" than "How about the butcher shops?" etc. But let it not be supposed for a moment that "Tak Kak" would refrain from asking something more "difficult" if he could; the truth is that query of his is the limit of the argument of himself and his class on this question. I confess that the longer I live the more pity as well as contempt I feel for the mental make-up of those defenders of animal torture who holdy enter the disputative arena, and when they get there can only say, "You're another!"

Suppose the "moralistic man" is not "another." Suppose that it cannot be charged against him that he devours the bodies of his sentient fellow creatures, when the bloodless fruits of the earth will afford far better sustenance? Suppose his intentional violence is limited to self-defense (which surely is the right of all). What then? What would be the next "provoking" question? Some of the brightest minds of those who defend the "cruel science" have long and vainly been hunting for that question; therefore it would be unreasonable to expect that it would be discovered by a mentality unable to comprehend the pertinence of discussing at the same time both the "moral" and the "scientific" phases of a question. Such discussion is, it seems to me, of the highest value, as tending to elucidate the great truth of the unity of all natural law—that morals are only a branch of "science," and that, as a consequence, morality can have no quarrel with any but a make-believe science.

"Tak Kak" wishes to separate entirely the question of the injustice done to the "skinned" frog from the surgical question. So did Dr. Doyen, as he inoculated his women patients with cancer; so did Drs. Menge and Schimmelbusch as they implanted filthy diseases in the hospital poor; so did Schreiber, Wentworth and Stickler, as they experimented with infant life; so did Berkeley, as he poisoned the insane to see what would happen; so did Sanarelli on the island of Flores, as with his yellow-fever poison he brought his pauper victims to the door of death; so have all the vivisectionists who have graduated from the preparatory animal school to the advanced school of human vivisection—they have all declared that the moral question was "totally extraneous to the surgical" one, which latter they have, with "Tak Kak," strenuously insisted should be the "original question." "Tak Kak" is to be congratulated on his company, among whom may be mentioned the famous Prof. E. E. Stimson, of the University of Wyoming, who told us in the New York Independent of Dec. 12, 1896, that "the aim of science is the advancement of human knowledge at any sacrifice of human life."

J. M. GREENE.

Corresponding Secretary Northeastern Anti-Vivisection Society, 1 Beacon St., Boston, Mass.

With the arguments of Brother Greene I wish to have nothing to do or say, just now, but as to his language I wish to enter a mild but firm protest. As I see it, his argument is not strengthened but weakened, by the contemptuous manner in which he

treats the man who writes over the nom de plume of "Tak Kak." I do not say that "Tak Kak's" methods of putting his arguments, or the arguments themselves, were above criticism. What I do say is that, with the very best of feeling towards both writers, I must beg to be excused from publishing, unexpurgated, articles that deal so much in offensive personalities as the foregoing.

M. HARMAN.

### The Problem of Future Generations.

To my mind Lillie D. White struck the nail on the head in "Breeding Prize Animals," in Lucifer, No. 981. It is a fact that the union of men and women is based upon the immediate gratification of sexual desire. In olden times, when it took an army of men and women to produce the necessities of life, because they had no other means but their hands, production of children was essential; but to-day, with the development of machinery, when the labor markets are overcrowded with the unemployed, production of children is not a profitable business. It is only in rare cases that children are desired.

To have children is painful, dangerous, expensive and troublesome to all concerned; almost illogical when we realize that only four out of ten children reach the age of six years. Why Nature seems to enjoy slaughtering more than half and torturing the surviving minority we do not comprehend, and therefore I do not wonder that we try to defeat cunning Nature, which spreads sugar on the bitter pill in connecting the highest pleasure with the crude act of sexual union. We enjoy the sugar, but try to escape the pill. Take away the pleasure from the act and no one would perform it as a duty. Therefore the Bible promises heavenly reward for multiplication, and France offers rewards to mothers of many children. It is reasonable for a religious man to follow blindly the command of God to multiply, though it appears to be against his earthly interest, or for the foolish patriot to produce material for the military market; but for a man who is neither blindly religious nor foolishly patriotic, breeding children, good or bad, healthy or crippled, has no sense or logic, and choosing fathers or mothers for the future child is simply a phrase of hypocrisy and absurdity.

Leo Tolstoy, speaking of Grant Allen's "The Woman Who Did," remarked that if the author wished to show us how his theory would work out in real life, he should not have killed off the hero so soon. Trouble arises when, of two people, one wishes to be unfaithful while the other is faithful, but if you kill off one of the two you have evaded the problem.

As to the theory that a woman should be free to choose the father of her next child, so as to produce the "best" child she can, Tolstoy said: "If you are talking about breeding horses, well and good. Then we can form a definite idea of what sort of horse we want—clean-cut hoofs, thin legs, wide chest, etc.—but about a child you can have no such definite idea of what you want to produce. Is it to be a Shakespeare, a Pascal, a Plato, or a martyr?"

R. GOODHEART.

To the wearer of blue glasses the entire world is blue; but should he therefore say that his friend's assertion that there are many different colors is "simply a phrase of hypocrisy and absurdity?" The creative instinct is strong in some natures, weak in others. Some little girls and little boys find their greatest happiness in making and dressing dolls; others would think such occupation stupid and uninteresting. To create a beautiful figure where before was a block of marble, even at the cost of months or years of labor, is the highest ideal of happiness of a few. Others find happiness in creating pictures. Sometimes this creative energy is used to gain money; but with the true artist the monetary gain is of slight moment in comparison with the rapture of attaining his ideal—or of striving to attain it. And there are women, I know, and men, too, I believe, who find great happiness in creating a living, breathing statue—a child.

L. H.

Subscribers receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.  
 LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.  
 LUCIFIC—Producing Light.—Same.  
 LUCIFORM—Having the form of Light.—Same.  
 The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Ideals, Old and New.

"The ascent of life is the ascent of ideals," says a noted writer. The truth of this saying is shown by Darwin in his "Origin of Species" and other works. The order of nature seems to be something like this:

First, discontent with the present, the actual, the factual.  
 Second, desire for change; out of which desire grows the idea, the ideal, of what that change should bring.  
 Third, struggle for, effort or labor for, the realization, the practicalization, of that idea, that ideal.

To arouse in the contented mind a feeling of discontent, of dissatisfaction, of disgust with and for the present, and to offer new ideas, better, higher, nobler, truer ideals, is eminently the work of the poet, the novelist, the dreamer of dreams.

Every material advance from the old, the crude, the false, to the newer, the truer, the higher, the better, has been made by taking the dreams of the dreamer, the idealist, and putting them into outward form and shape.

Thus the poet, the novelist, the idealist, the dreamer, becomes the prophet, the pathfinder, the pioneer, the reformer, the evolutionist, the revolutionist—in human society.

Conspicuous among the idealists of the past, the dreamers of the past, are Plato, Rousseau and Sir Thomas More. The word Utopia—meaning "not a place," or Nowhere—was invented by Sir Thomas to represent an ideal state of human society—an island supposed to have been discovered by a companion of Amerigo Vespucci, the inhabitants of which "enjoyed the utmost perfection in laws, politics, etc., in contradistinction to the defects of those which existed elsewhere."

Ever since the time of Sir Thomas More the words Utopia and Utopian have been applied to the ideal of those who sought to make radical changes in existing institutions—governmental, economic, industrial or moral.

Prominent among modern dreamers whose ideals have been called Utopian is George D. Herron, commonly known as Professor Herron, because he once held a "professorship" in an Iowa college. Professor Herron has achieved national and international fame as a writer and lecturer on "Socialism," upon which term, cult or creed he has ideas that may be called revolutionary, including a demand for radical change in the politico-religio-economic institution called marriage.

The most notable episode in the life of this Utopian dreamer is his separation from the wife of his youth and his marriage with Miss Rand, a woman who had been his constant and efficient helper in reform work, and whose mother had supplied the money to endow a professorship of "Applied Christianity"

in an Iowa college on condition that Herron be elected to the office, or "chair."

Of all the public lecturers on Socialism in the United States Doctor Herron (as he is also called) was probably the most eminent and popular until the facts concerning his divorce and remarriage became public property, when a storm of censure, of detraction and abuse was let loose upon him and upon his application of Socialistic ideas, very similar to that of which Charles S. Farnell, the Irish leader, was subjected when the facts of his private life became known to the general public.

Of all the heresies charged against Herron—his "apostasy" from the "religion of his fathers," his renunciation of the popular political creeds, his espousal of revolutionary doctrine in economics and industrialism, his change of views and their practical adoption in regard to the fundamental institution upon which modern society is built—the family—was considered incomparably the most important, most dangerous, most damnable, and hence it is not strange that many of his supporters became lukewarm, became silent or apologetic, if they did not openly censure their once admired and beloved leader.

## "THE ONE WOMAN."

Since his remarriage—if it be right to call his co-partnership, his comradeship, with Miss Rand by that name—Professor Herron has spent most of the time in Italy, and the papers and clergy have moderated somewhat the virulence of their attacks upon him; but now a new form of assault seems to have been adopted, that of the novel. A story has been written by Thomas Dixon, Jr., entitled "The One Woman," and published by Doubleday, Page & Co., that will, without reasonable doubt, be more effective against Herronism with the priest-led multitude—the great masses of people who read and hear only one side—than all the sermons from Catholic and Protestant pulpits, than all the elaborated editorials and essays of the popular press, the anti-Socialistic, the capitalistic press.

The story, the parable, the realistic life-picture, draws largely from the fancy of the writer or speaker, has ever been the most effective method of propagandism, whether for or against any idea or ideal. Socrates, Jesus, Cervantes, Harriet Beecher Stowe, Tolstol, and many others might be cited as instances of the power of the parable, the fictitious yet realistic story.

The use of the cartoon, the picture drawn from life and yet made more effective than life by the cartoonist's art, is another illustration of the same principle. The unlettered rustic, as well as the simple-minded denizen of the great city, can read and understand the cartoon though utterly incapable of reading and understanding a logical argument in ordinary print.

"But who is Thomas Dixon, Jr.?" it will doubtless be asked.

The following, taken from an extended review of his last book in the Chicago Inter-Ocean, will give the readers of Lucifer some idea of the author of this latest criticism upon Socialism as voiced by Professor Herron:

"Thomas Dixon, Jr., has written another novel, 'The One Woman.' Many readers will remember Mr. Dixon as the author of 'The Leopard's Spots,' a recent novel based upon the negro question. It made something of a stir, especially among the critics. A writer in a Southern paper pronounced it 'the only offset to Uncle Tom's Cabin ever written,' while a Chicago critic said: 'It is a splendid human document. The picture stands out like a tracing of fire in a dark night.' At any rate, the author intended to present the Southern view of the negro question, and he unquestionably pleased his Southern readers. Some in the North must also have liked it, for the sales were very large, and still continue.

"In this new story Mr. Dixon—one believes he is a minister

of the gospel—again preaches a sermon: This time his text is Socialism. The publisher's announcement thus sets forth the purpose and scope of the book:

"This new story appeals to a wider audience on the great-est of all subjects for a novel, the power of Love as affected by the movement toward Socialism which marks the new century. . . . In swift, unified, and dramatic action we see Socialism a deadly force, in the hour of the eclipse of Faith destroying the home life and weakening the fibre of Anglo-Saxon man-hood. This dream of 'fellowship and solidarity' is shown to be a lapse to the hero, out of which, under Love, the sacredness of marriage was evolved as the basis of civilization."

Quite unexpectedly to myself a few weeks ago I was the recipient of an "autograph" copy of the book "The One Woman," accompanied by a letter which reads thus:

"Elmington Manor, Dixondale, Va., July 23, 1903.

"My Dear Mr. Harman: Knowing your desire to oppose Socialism I mail you to-day an author's copy of my forthcoming novel, 'The One Woman.' I hope that you will like it and assist in its success. Sincerely,

"THOMAS DIXON, JR."

Not finding his name on any of Lucifer's lists, I conclude that Mr. Dixon is a member of the American Press Writers' Association, and that this fact accounts for the interest evidently taken by him in Lucifer and its work.

Since our limited space will not permit extended reviews of all or many of the new books received from authors and publishers, the next best thing probably is to make a few of these books serve as texts for short sermons; that is, for object lessons to be thrown upon the panorama of life by our Light-bringing mirror Lucifer, carrying out the idea elaborated in recent issues.

In accord with this plan I begin by thanking Mr. Dixon for the book and letter and proceed to reply by saying that he is by no means the only reader of Lucifer who mistakes my attitude toward Socialism. I have often said, and wish it distinctly understood always, that I am a Socialist myself—was born such, educated to be such, and expect to remain a Socialist while life lasts. But while this is true I respectfully decline to be labeled or tagged as a Socialist, for the simple reason that this word does not represent the same idea to any two persons. The same objection holds to the terms Anarchist, Spiritualist, Infidel, Atheist, and a dozen other names that from time to time have been applied to me. While I endorse much that is taught by the people calling themselves by these names I find it impossible to accept any of the creeds or doctrines so labeled without explanations and definitions that cannot be made every time such names are applied to me.

As a case in point, I have heard Professor Herron lecture many times and have read his writings sufficiently to feel sure that his basic principles and ultimate objects are very similar to my own; therefore I regret seeing him and his doctrines misrepresented to the extent that Mr. Thomas Dixon, Jr., very evidently has done—unintentionally, I hope—in his book, "The One Woman."

But the book is not wholly a misrepresentation of the issues between the old and the new ideals. Treating Brother Dixon as I would wish to be treated I proceed to quote his exact words—that is, the words he puts into the mouths of his leading characters, which characters, we naturally infer, represent his own views, else the views that he thinks are held by those whose doctrines he has written a book to oppose and to destroy.

The leading characters of the story are:

First, Frank Gordon, the Socialist leader, a preacher.

Second, Ruth, "The One Woman," first wife of Frank Gordon.

Third, Mark Overman, banker, friend and college chum of Frank Gordon.

Fourth, Kate Ransom, second wife of Frank Gordon.

Fifth, William Gordon, college professor, orthodox clergyman, father of Frank.

Believing Lucifer's readers to be familiar with the leading facts in the history of Professor Herron, and agreeing with the reviewer in the Chicago Inter-Ocean, that up to the time of Gordon's marriage with Kate Ransom the story is "practically that of Professor Herron," or at least intended to be such, I proceed to introduce one of the chief actors in the drama, Mark Overman, who thus gives law and gospel to his old friend and chum, Frank Gordon:

"This maggot of socialism in your brain is the trouble. It is the mark of mental and moral break-down, the fleeing from self-reliance, individual life to the herd for help. You call it 'brotherhood,' the 'solidarity' of the race. Sentimental mush. It's a stampede back to the animal herd out of which a powerful manhood has been evolved. This idea is destroying your will, your brain, your religion, and will finally sap the moral fiber of your character. It is the greatest delusion that ever bewildered the mind of poet or sentimentalist. You want to put on the brakes. You've struck the down grade. Socialism takes the temper out of the steel fiber of character. It makes a man flabby. It is the earmark of racial degeneracy. The man of letters who is poisoned by it never writes another line worth reading; the preacher who tampers with it ends a materialist or an atheist; the philanthropist bitten by it, from just a plain fool, develops a madness, while the home-builder turns free-lover and rake under its teachings."

Overman quotes a number of Socialist writers to prove that their cult would destroy the home-life, the family as we now have it. Among others, this from Grant Allen:

"No man indeed is truly civilized till he can say in all sincerity to every woman of all the women he loves, to every woman of all the women who love him: 'Give me what you can of your love and yourself; but never strive for my sake to deny any love, to strangle any impulse that pants for breath within you. Give me what you can while you can, without grudging, but the moment you feel you love me no more, don't do injustice to your own prospective children by giving them a father whom you no longer respect, or admire, or yearn for.' When men and women can both alike say this the world will be civilized. Until they can say it truly, the world will be as now, a jarring battle-field of monopolist instincts."

My plan at the outset was to withhold my comments until I had fairly presented the views of the author of "The One Woman," but seeing that it will be impossible to do him justice within the space allowed in one issue, I would just say here that to my limited comprehension Grant Allen's view is the only rational ground to take in this vastly important matter. To compel an unwilling partner of the nuptial contract to continue this relation and bring children into the world against the protest of one of the parents seems to me nothing less than a crime against nature, a crime against the child and against the best interests of the human race as a whole.

Then Overman quotes this from "Irony-headed Karl Pearson":

"In a Socialist form of government the sex relation would vary according to the feelings and wants of individuals."

I would like to ask Brother Dixon what he sees in this very mild utterance that could cause his hair to bleach with horror!

Commenting on these and other Socialist writers, Overman says to Gordon:

"Observe in all these long-haired philosophers how closely the idea of private property is linked with the family. That is why the moment you attack private property in your pulpit your wife knows instinctively that you are attacking the basis of her



life and home. Private property had its origin in the family. The family is the source of all monopolistic instincts and your reign of moonshine brotherhood can never be brought to pass until you destroy monogamic marriage."

Certainly the author of "The One Woman" is to be congratulated for his courage. Not many defenders of law-enforced monogamy—as the only basis of the family, as well as the only standard of sex morality, sex purity or chastity—would admit, I opine, that "the family is the source of all monopolistic instincts;" and yet all close observers will agree with him in this opinion, if I mistake not.

Again I ask the forbearance of our readers. The subject of correct ideals is one of such far-reaching importance that it is simply impossible to do it justice in one issue of Lucifer, even though the paper should contain nothing else, and therefore I ask that this week's issue be preserved so that what I wish to say on this text may be read in connection with what has already been said.

M. HARMAN.

### Another Press Writer Heard From.

"Lucifer, the Lightbearer," is the somewhat unusual title of a little magazine published every week at 500 Fulton street, Chicago, by M. Harman, sample copies of which have occasionally found their way to our desk, presumably by virtue of our connection with the American Press Writers' Association, an organization made of writers from all over America who are searching for Truth in various directions, and who dare to disclose the facts as they find them. "The name, Lucifer, means light-bringing or light-bearing, and the paper that has adopted this name stands for Light against darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege," and we wish everybody interested in so noble a stand would send for a sample copy, at least. We believe Lucifer is on the right track.—DeSoto (Wis.) Argus.

Thanking Brother Hyron Copper for his fraternal notice of Lucifer, I wish to call attention to the work now being done by the American Press Writers' Association, and would recommend every reader of Lucifer to write to A. C. Armstrong, 17 LeRoy street, Dorchester, Mass., manager of this association, and get documents showing the objects and methods thereof, and if possible send 25 cents for a yearly subscription to the Boston Press Writer, the organ of the association, published at the same address. I know of no organization or association of reform workers now in existence that is doing so much for freedom of speech and of press, and for human advancement generally, as is now being done by the American Press Writers' Association.

M. H.

### Dragged Down by Maternity.

"Because she had children so fast."

Such is the plain, unvarnished declaration of her neighbors when asked why Mrs. Ollie Stockard killed herself. Married at 17, she was the mother of six children at 28. There was nothing in sight for her except further accumulation of suffering and drudgery, and, weakened mentally and physically by the drain on her vitality, her mind gave way and she fired a bullet into her brain.

Six little children are left motherless, in the care of a penniless father, by this tragedy. The youngest is a baby only six weeks old, and the oldest is a girl of 9. The others range between these ages with intervals of little more than a year.

Ever since the birth of the last child Mrs. Stockard had been subject to illusions. She became deeply religious, and at times was hysterical. One of her fancies was that something terrible would happen if her husband went down town to work and left her at home. She continually begged him to remain with her, and until the day of the tragedy he had never gone away. But he must work. His large family had kept him very poor, and six weeks of illness had made it necessary for him to return to his work as expressman.—Denver Post.

Mrs. J. E. R. New Orleans, La.: "The Wholesome Woman" is received. I wish every woman had a copy and would heed it as it merits. It is entertaining as well as instructive. Mr. R. says he enjoys your editorials more than any other that he reads, so please continue to send the paper.

C. J. Zeitinger, Zeitonia, Mo.: For the benefit of all Lucifer friends whom I had the pleasure of meeting and all others who are interested in and may have heard of this central location for a modern settlement of the highest type, I want to say to you I am preparing a write-up or confidential prospectus which will convey an accurate description of conditions and my plan of procedure. Having promised different ones something along this line, I write this to explain away the long silence, since my return from Chicago, as I cannot write each one.

Alma L. Washburn, San Diego, Cal.: Herewith find copies of my little paper, Co-operative Exchange. This is the first time I have materialized in this form, though for seventeen years I have been preaching co-operative exchange in parlors, kitchens, halls, shoe shops, carpenter shops and offices as well as on street corners, always privately and conversationally. As hope springs eternal in the human breast, I am still at it, with undaunted faith that finally people will begin to do as they profess to believe is the best way to do. It is simply the bread and butter question for each other after righteousness (rightness), which we must first seek.

### The Carlyle Revelations.

In the recent revelations made concerning the Carlyle family much dirty linen has been publicly washed, not without protest on the part of the Puritan press. The idea that the world should imagine for one moment that Thomas Carlyle's shirt went to wash once a week or oftener is repellent to our Grab street scribes, who fancy that Ramezes II lived, moved and had his physical being wrapped in the hundred yards of cotton sheeting which now encircle his mummified remains.

The greater part of the Carlyle revelations are tediously and pitifully unnecessary. Let us know the facts certainly, and if Janet Carlyle wrote diaries for publication and Thomas Carlyle desired, as I believe he desired, his portrait to appear, "warts and all," nothing but wholesome knowledge can result from sane people calmly considering the facts and scientifically classifying them. Only by a large accumulation of experiences can we rear a well-built theory, capable of standing against logical attack and argumentative storm. But the Carlyle facts have been well known ever since Froude gave his four volumes of candid biography to the world. His veracity has never been seriously undermined in regard to the matter at issue, and his literary enemies have been silenced for many years. Carlyle's niece and a well-known English physician have recently reopened the subject; they have been joined by a virulent Catholic essayist of unscrupulous habits; they have perpetrated the meanest outrages on the memory of a man who wrote on a delicate subject, well knowing he could gain nothing and lose much by his devotion to truth; and Froude's voice is silent in the grave.

The Froude family, it is true, has retaliated by printing a manuscript Froude had left, apparently only for publication in case his executors thought necessary in the interest of truth. The new Froude volume contains also a long letter from Froude's co-trustees, Sir James Stephen, showing that Carlyle's memoirs were undoubtedly left in Froude's hands and that their publication was undoubtedly left to Froude's discretion. But beyond this nothing new is proved, and the public must decide for itself whether Froude was justified in the use he made of the discretion he possessed. Froude was, in my opinion, a brave pioneer to publish the facts as he did, and nothing seems clearer from the evidence than that his motive was as disinterested, sincere and well conceived as it was audacious and defiant of the storm he knew he was inviting.

GEORGE B. HENNING.

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CHICAGO, ILLINOIS, AUG. 27, E. M. 293 [C. E. 1903.]

WHOLE No 984

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One day through the primeval wood  
A calf walked home, as good calves should,  
But made a trail all bent askew,  
A crooked trail, as all calves do.  
Since then two hundred years have fled,  
And, I infer, the calf is dead.  
But still he left behind his trail  
And thereby hangs my moral tale.  
The trail was taken up next day  
By a lone dog that passed that way;  
And then a wise bellwether sheep  
Pursued the trail o'er vale and steep.  
And drew the flock behind him, too,  
As good bellwethers always do.  
And from that day, o'er hill and glade,  
Through those old woods a path was made.  
And many men wound in and out,  
And dodged and turned and bent about.  
And uttered words of righteous wrath  
Because 'twas such a crooked path;  
But they followed—do not laugh!—  
The first migrations of that calf:  
And through this winding woodway stalked  
Because he wobbled when he walked.  
The forest path became a lane  
That lent and turned and turned again.  
This crooked lane became a road  
Where many a poor horse with his load  
Toiled on beneath the burning sun,  
And traveled some three miles in one.  
And thus a century and a half  
They trod the footsteps of that calf.  
The years passed on in swift feet—  
That road became a village street,  
And this, before men were aware,  
A city's crowded thoroughfare.  
And soon the central street was this  
Of a renowned metropolis.  
And men two centuries and a half  
Trod in the footsteps of that calf.  
Each day a hundred thousand routs  
Followed the zigzag calf about,  
And o'er this crooked journey went  
The traffic of a continent.  
A hundred thousand men were led  
By one calf, near three centuries dead.  
They followed still his crooked way  
And lost one hundred years a day.

For this such reverence is lent  
To well-established precedent.

A moral lesson this might teach,  
Were I ordained and called to preach;

For men are prone to go it blind  
Along the calf-paths of the mind.

And work from sun to sun  
To do what other men have done.

They follow in the beaten track,  
And out and in and forth and back.

And still their devious course pursue  
To keep the path that others do.

—Sam W. Foss, in Our Nation's Crisis.

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On reading *Lucifer*, No. 283, I exclaimed: "Lillie D. White must be answered, and I hope some woman will do it. It is a pity to see men and women pitted against each other."

Let no one imagine I come forward to defend R. B. Kerr; he is abundantly able to defend himself, and furthermore I am not in agreement with him on many points; but I do wish to say most emphatically that I never saw any insult to man, woman or child in any of Comrade Kerr's writings.

It seems needless to suggest that "free speech" is free, and that limitation is restriction, and no more to be tolerated at the hands of a Lillie D. White than at those of a Comstock. Doubtless there will be others to take up this point.

If Comrade Kerr said that men are to have no choice whatever in the matter of propagation, he may answer for it. I do not believe he ever said, implied, or thought anything of the kind, for Comrade Kerr's strong point is reason. It is because of this that he has been attacked by Lillie D. White, and a few weeks ago by Lizzie M. Holmes. It would seem that both these women wish to see women's instincts, caprices and whims allowed full sway in the realm of reproduction. They resent the idea that the free woman will use her intelligence in directing her creative work toward true race progress. Here is my text:

"The social and sex reformers do talk and write a great variety of rot. 'The freedom or right of a woman to choose the father of her child' is one of their most precious maxims, and, to my mind, one of the rottenest. Women do not make any such choice; they don't want to, however free they may be. Women usually choose or are chosen by men as companions or lovers for their own grown-up mutual happiness. . . . Children may result—more or less welcome, but instances are rare in which fathers are chosen in any other way."

That is true, such instances are rare—instances in which the happiness of the child and the good of the race are considered by couples about to beget offspring. That is why *Lucifer* exists; that is why "ignorance, poverty and crime" are populating the

world; that is the "bed-rock" reason for the "Abyss" in all our great cities, the bottomless pit in our civilization; that is why the Brotherhood of Man is no more than a hope, and the Joy of Living is less than a dream! Because selfish, unreasoning caprice, not intelligent social consciousness, is begetting and gestating the seed of the race.

"There is no reason to think free women will do differently," says Little D. White. "If I believed that I should be tempted to cry, 'To hell with the free woman, then! What is she good for?' If the freedom of women means nothing to the race, is it worth the pain of the travail through which it is being born into the world?"

No, no! There is every reason to think free women will do differently. In spite of the fact that many women who call themselves "free" have escaped nothing but the legal compulsion or the ecclesiastical sacrament; in spite of the fact that many such women are living in the subservient, unthinking, haphazard way of their conservative sisters; in spite of the fact that many "free" children are mere accidents; in spite of the fact that even "free" women ruin their health and pervert their emotional natures by abortions—in spite of all this, motherhood is awakening to a consciousness of its supreme place in race-progress, and the glory of its possibilities in race-service.

In spite of us, without our understanding or consent, we are drafted into the service of evolution. Every blushing girl whose red lips quiver with yearning for her lover's kiss is being led by her own heart-throbs to the service of that society which produced her. Every amorous youth whose passion pushes him to the overcoming of obstacles, the winning of fortune, the scorning of pride and precedent, the risk of life itself, so he but win to closest union the object of his love, is being driven by the intensest forces of his being to race-service, to projecting himself, as it were, into another generation and adding his share to society—that society of which he thinks himself utterly apart.

This is the law of life that the intensest desires of the individual link him to the race, and it goes on in spite of us, as it has gone on since ever creature moved upon this planet. And here, as in every human activity, man's intelligence enables him to modify conditions, to pervert his instincts, to retard progress; or to understand his place in society and to greatly accelerate progress. Man has been experimenting with himself. He has turned his faculties loose and has run riot in this, that and the other direction, but all this time he has been learning to know himself and his relation to the world. Just so surely as evolution proceeds in its orderly course from change to change, just so surely is man learning to consciously ally himself with progress; just so surely will the mothers of the race use their creative powers for social service, for the conscious bearing and rearing of superior children.

There are women to-day, free and unfree, who see in their sexual organisms something more than a means of obtaining and giving the delights of love. There are women to-day, unfree as well as free, who would scorn to conceive a child in a haphazard, unpremeditated way. There are women to-day who know that love alone will not insure superior children. There are women to-day who are denying the yearning of their mother-souls because they feel themselves unfit to bear strong, vigorous offspring, or because the men they love are not fitted to be fathers of children who will help to push on the progress of society. Women are beginning to waken to the responsibilities of their sex. And it is not instinct which is doing this, but reason. It is ever intellect which points the way; it is ever intellect which draughts the plans; it is ever intellect which directs advancement, but intellect can do no more than direct. No great reform has ever been brought about by intellect alone.

Intellect cannot build, cannot create, without feeling. The intelligent woman, if her affection is centered on herself or on her lover, on any little personal end or aim, will do no great service to mankind; but the intelligent woman whose soul has awakened to social consciousness, to a realization of her place in society, and to the love of progress—to such a woman the ideal becomes real, and such women will mother a race of men well worth while.

Yes, free women will choose fathers for their children. Free women and free men will choose their friends, their lovers, their companions, for love and mutual happiness, but children will not be considered a matter-of-course. Children will not be "more or less welcome," to come or not, as the result of careless indulgences. Children will come because desired, and planned for with regard to their own chances of happiness and usefulness.

Free men and free women will regard their reproductive powers as sacred to the race, and they will seek by their fatherhood and their motherhood to produce superior children, to raise the standard of humanity, to build a race of free, self-poised, race-conscious human souls who shall create conditions wherein the Joy of Living shall be the breath of every day experience.

Free women will do this because freedom will give opportunity and opportunity will bring development and development will awaken the dormant social consciousness. This awakening of women is well worth all it has cost, and all it will yet cost, in pain, suffering, ostracism, disgrace, poverty, infamy.

Blessed is the woman against whom is pointed the finger of scorn for freedom's sake, for she shall be the herald of glad tidings, and from her martyrdom shall arise a new race of mothers whose motherhood is consecrated to progress.

ADRIANE CHAMPNEY.

### Mr. Stern's Social and Economic Views.

In No. 990 of Lucifer, Edward Stern asks: "Have the varietist unions ever contributed aught of good, true things to humanity?" It is my privilege to see several times a week one of the sweetest, prettiest and most lovable baby boys that ever entered this world through the portals of love—and his parents are varietists.

Shelley and Byron were both varietists, and their verses bear the stamp of imperishable genius—truth and reason garlanded with flowers.

Art, music, philosophy and literature owe some of their richest gems to the genius of men and women who secretly or openly released themselves from the chains of sexual superstition.

That good has also come from monogamic unions, I do not deny. These things also have come from monogamic unions: The slavery of woman to man; legalized and life-long rape; the exchange of woman for stock, bonds and titles; the perpetuation of disease; insanity, suicide and murder; finally, a necessary safety-valve in an army of prostitutes so large that all the churches in Christendom could not hold them. These things are the price of monogamy.

Says Edward Stern: "Judging from the reports of confessed varietists from whom I have secured considerable information, I can say that varietists are practically invariably on the lookout for new game. I am referring to male varietists, for I have never catechised the female variety."

In none of the authorities at my command do I find women defined as "game," and I therefore conclude that this new synonym for the sex is but another manifestation of the conventional attitude of man toward woman. Professional monogamy seems invariably to include the alleged inferiority of woman as a factor. I do not know why monogamic men, deriving their

impressions from monogamic women, should invariably arrive at this conclusion. As a remedy I suggest to Edward Stern that he temporarily discontinue his life-long habit, and catechise "the female variety." I really do not see why he should not converse with a varietist woman—there are some in Philadelphia. I can assure him—unless, perchance, there is somewhere a Monogamic Woman, brandishing a long and sharp stick, who makes it her business to see that conversation with the female variety is perpetually eliminated from Edward Stern's sphere of action. In the event of this hypothesis being correct, I can only extend condolences.

To be precise, I have thus far known of only two persons who could strictly be called monogamists, even theoretical monogamists. One is William Platt of England; the other was Jesus Christ of Jerusalem.

William Platt, if I am not mistaken, goes so far as to maintain that if a man and a woman have kissed each other once, they are forever bound to one another, and should one die within the hour, it is the manifest duty of the other to live content and alone till death.

Jesus was even more far-reaching in his philosophy, and announced that he disapproved even of sexual thoughts concerning a woman with whom there was no marriage bond—at least, such is the inference that may reasonably be drawn from one of his reported sayings.

These two men certainly approached the highest altitudes of monogamic virtue. Compared with them, Edward Stern, for example, is a most uncommodious varietist (theoretically, my dear sir! theoretically), for he describes Shelley as a monogamist, knowing that he loved at least two women, one after the other, and loved the second before the death of the first.

Of course we understand that when a partner dies, the monogamist is absolved from his contract. Death is the only instrument of purification that renders a second, third, fourth, fifth or sixth partner permissible to a noble and self-sacrificing monogamist of high ideals. The man who married ten wives in about as many years, losing each in turn by death, was a monogamist in good and regular standing, no matter what reports may have been circulated to the contrary. "Yea," remarked the gentleman in question, "I am a monogamist; in fact, I have been a monogamist more times than any man of my acquaintance!" Measured by the same standard, some of our professional monogamists have been very, very monogamic—almost inconceivably so, in fact. This sort of "monogamy" should properly be classified as tandem variety, in contradistinction to sociable or contemporaneous variety.

With regret I admit that I did not preserve the copy of Lucifer containing Mr. Stern's great discovery in economics. From a brief paragraph in the article of his now under consideration, I infer that it is substantially the doctrine of equality of opportunity enunciated, among others, by the Anarchist Communists.

Some years ago this idea seemed to me a very plausible solution of the economic difficulty, but one day I read a little parable printed by some Socialist publication, and received a new light. I cannot repeat the parable exactly, but it may have been something like this:

"Half a mile down the road was placed a pile of five boxes, each box containing the economic life of one man for a year. At the starting point were five men in readiness for the race. The first was mentally and physically excellent; the second was perfect physically, but deficient mentally; the third was intellectually brilliant, but weak in body; the fourth was below par in both mind and body; the fifth had a good mind and body, but was intensely sympathetic.

"All started at the same place and time; all had the same distance to go; all were to use the same track, reach the same

goal, and receive the same reward—food, clothing and shelter for a year. What greater equality of opportunity could be conceived of?"

"The race occurred; the third and fourth lagged behind; the fifth staid back to help them along; the second ran on all fours because he thought he could go faster that way; the first reached the goal ahead of the rest, took all the boxes, and possessed himself of the economic lives of the others.

"When the four suggested that it would have been more in accordance with justice to have a handicap race, the first replied: 'The trouble with you is that you have failed to carefully differentiate between equal division and access upon a basis of equality upon complying with like conditions.' Then the four cursed Edward Stern for his great discovery."

A. E. W.

[A. E. W. errs in imputing to Communists the doctrine of equality of opportunities. Their celebrated formula, "From each according to his deeds, to each according to his needs," by abolishing private property, removes the necessity of individual opportunity to acquire wealth.—H. R.]

### Shelley's Theory of Love.

In No. 380 Edward Stern says:

"Is it not just possible that our varietist friends are in the habit of spinning virtuous fables? If they are as sound in all their assertions as they are in claiming the poet Shelley as a varietist in the sexual relation I am afraid that their gentle innuendoes are simply an aggravated case of what would popularly be termed 'hot air.' It will be in order for them to demonstrate the accuracy of their assertion regarding Shelley."

As I am the only writer in Lucifer that has recently referred to Shelley as a varietist, I suppose it is my business to answer Mr. Stern. Let me say, then, at once that my classification of Shelley as one who believed in the doctrine of variety is mainly founded on the following passages, all of which are taken from "Epeisychidion":

"I never was attached to that great sect,  
Whose doctrine is, that each one should select  
Out of the crowd a mistress or a friend,  
And all the rest, though fair and wise, commend  
To cold oblivion, though it is in the code  
Of modern morals, and the beaten road  
Which those poor slaves with weary footsteps tread,  
Who travel to their home among the dead  
By the broad highway of the world, and so,  
With one chained friend, perhaps a jealous foe,  
The dreariest and the longest journey go."

"True love in this differs from gold and clay,  
That to divide is not to take away."

"Narrow

The heart that loves, the brain that contemplates,  
The life that wears, the spirit that creates  
One object, and one form, and builds thereby  
A sepulchre for its eternity."

"If you divide suffering and dross, you may  
Diminish till it is consumed away;  
If you divide pleasure and love and thought,  
Each part exceeds the whole; and we know not  
How much, while any yet remains unshared.  
Of pleasure may be gained, of sorrow spared;  
This truth is that deep well whence sages draw  
The unenvied light of hope; the eternal law  
By which those live to whom this world of life  
Is as a garden ravaged, and whose strife  
Tills for the promise of a later birth  
The wilderness of this Elysian earth."

Probably Shelley never used the words, "I am a varietist." I do not think the term was then invented. But without using these very words I cannot imagine in what language he could have expressed the fact more clearly than he has done in the passages I have quoted.

R. B. KRAZ.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing Light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Ideals—Ascending and Descending.

In this week's talk upon Ideals, instead of giving first place to a brother Virginian, as I did last week, I purpose to begin with my old-time friend and helper, Lillie D. White, who, as some of our readers doubtless remember, held the helm of Lucifer, held it firmly, held it well, for several months during an enforced vacation of its editor, that is to say, while I was away serving "God and the State" in one of Uncle Sam's hostilities.

Custom says that editorial comments should appear in the same issue that prints the article commented upon. While this plan has its advantages, there are objections worth considering. Editorial comments, in the same issue, discourage others who might wish to have something to say in reply to a given article. I did not read Mrs. White's article, "Breeding Prize Animals," till in print, and if I had done so, would probably have preferred to wait till Mr. R. B. Kerr could be heard from, or till some one of the many who I felt sure could present the other side of the shield should have her or his say.

Again, although it may have something of an egoistic flavor, I felt so sure the positions assailed were impregnable, so sure they were so deeply and safely founded in nature and reason that any and all assaults upon them would only have the effect of calling attention to their stability, their impregnability, that I preferred to use the space of Lucifer, for the time, for other purposes.

By his silence Brother Kerr seems to endorse this view. On the other hand, Adeline Champney thinks "Lillie D. White should be answered, and by a woman." See her article in this issue entitled "A Free Woman's Choice." And now that "Breeding Prize Animals"—Lucifer, No. 351—has called out an answer so admirable, so conclusive, as I think, perhaps it would be as well to let the matter rest for the present. As an object lesson, however, as one of the pictures that Lucifer is throwing upon the moving panorama of life, I think a few passing comments by myself may not be amiss.

Not as an oracle, however; not as "we the editor," but simply as one of Lucifer's writers do I venture to offer a word of dissent to or from the oracular, the self-sufficient, not to say the magisterial, the arrogant, the bigoted, the intolerant utterances of the article under consideration.

Is this language too strong? Please read the entire article, "Breeding Prize Animals," then judge.

When the thought of man or woman is characterized as "stuffy," as "rot," "rottenest," and like epithets, is there no arrogance, no intolerance, no bigotry in this?

First, then, as in my late reply to Son Macdonald, editor of the Truth Seeker, I wish to say that if it be not unphilosophical to regret anything, I feel disposed to regret that one who has done so much good work in the cause of human progress as has Lillie D. White should now be found throwing her influence on the side of reaction, of conservatism, of Toryism.

For those of our readers who do not have the issue of August 6 at hand I will quote the opening lines of the article to be commented upon.

"To give R. B. Kerr a continued hearing in Lucifer strikes me as being a severe test of one's advocacy of free speech. I should have to say of his article in 377, 'This is the end of the limit.'"

I do not need to remind Daughter Lillie White—though the mother of grown-up children, she is still young enough to be my daughter, according to natural generation—I do not need to remind my former brave and faithful lieutenant in the long-drawn battle for freedom of speech and of press, that Anthony Comstock, R. M. McAfee, Prosecutor Ady, Judge Foster and the jury that found me "guilty"—that all these believed there is an "end to the limit of free speech," and because they thought I had reached and passed that limit they shut me up in prison.

As Paul said to the Colossians—I think it was, "You did run well; who hath hindered you?" Has your late residence in the South land, near the ancient capital of pro-slavery conservatism, New Orleans, made a conservative, a reactionist, a Tory of you? Can any one deny freedom of speech; can anyone set limits to freedom of speech, and still be a logical Freethinker?

Some one has said—was it John Milton?—"Save good faith there can be no limit to freedom of speech." Another, an English judge, said, "God forbid you should not be allowed to comment on the conduct of all mankind, provided you do so justly and honorably."

No one has shown that R. B. Kerr has violated these axiomatic definitions of what Free thought implies. Few writers for Lucifer have been less guilty of using offensive epithets, or of imputing dishonorable motives, when replying to his critics, than has R. B. Kerr. He is a man of decided convictions as to what the logic of Free thought involves or includes—on the sex question as upon all other social problems—and he expresses his views in strong, clear, courteous language. Of all Lucifer's contributors there is none whose manuscript copy is more welcome than his. He proves his faith by his works in contributing generously to help meet the inevitable expenses of publication. Let no one infer from this that the financial aid received from our British Columbian contributor is a prime factor in securing prompt insertion of his articles. I mention this fact incidentally to show that Free thought with him is not simply a beautiful ideal of the indefinite future, to be talked about and dreamed about, but a present reality to be practicalized, lived, worked for and sacrificed for.

It will be quite impossible to notice all the points raised by Daughter Lillie White, but will say that I accept all the challenges contained in her strongly worded article, whether aimed at R. B. Kerr or myself, and will now proceed to consider, very briefly, a few of these challenges.

First, as to "prize animals." Yes, I wish to put myself on record here and now, if I have never done so before, as an advocate of breeding prize animals. I want to see the best possible results of breeding animals, whether quadrupeds or bipeds. Human animals, as we all know, are simply quadrupeds erected on their hind legs. I believe in breeding human beings so nearly perfect in mind and body that all will be winners of prizes—prizes in literature, in art, in science, in oratory, in economics, in all that makes life worth living. It is because so few are bred well enough to compete for and win these prizes that the world is so full of poverty, so full of sorrow and misery as it is.

to-day. Someone has said, "The best product of any land is its men"—its women and men. To secure first-class prizes of any sort, or in any field, we must first have prize women and men to compete for the other and lesser prizes.

In breeding prize animals for profit—for beef, for milk, for wool, for speed or strength—but one leading point is considered, but in breeding human beings many points must be attended to, as Brother Kerr has well shown, but because many points are to be considered, must we deny the value of reason, of observation, of induction, and let chance, ignorance and indirection take the place of knowledge, of intelligent direction?

NOTHING TO WORRY ABOUT.

Again our critic says:

"For my part I don't see anything to worry about. Children are not failures by any means, and never have been. And now that so many have reached here successfully by the old route, why these doleful apprehensions for the future?"

Daughter Lillie's ideals as to what constitutes success in the reproduction of human beings seem easily satisfied. Let me ask her, or any of Lucifer's readers, How many men, women and children out of each hundred met on the streets of Chicago, or any other city, can be said to have reached the plane of mortal life successfully?

If the mere fact of arrival here; if the mere fact of being born alive, and with vitality enough to continue to live for a few years on the mortal plane, be counted success, then there are, perhaps, more successes than failures. But is this ideal of what constitutes success a high ideal? Should we as Free-thinkers be satisfied with it?

That such a standard of success should be satisfactory to Roman Catholics or to Calvinists, would not be strange, since they all believe in the old route, the old way of being born; that is, they all think that canon law marriage, priest-made marriage, is the true and right way in which children can reach the mortal plane. But have Free-thinkers no higher ideals than these in regard to the way to secure success and to avoid failure in the matter of human reproduction?

There are many other points in this article, "Breeding Prize Animals," I should like to talk about, but again both space and time fail.

M. HARMAN.

### Rest, Change, Vacation.

"Rest is not quitting the busy career;  
Rest is the fitting of soul to its sphere."

—Goethe.

A good friend in Ohio writes:

"I hope you may be able to take a vacation—a real one, I mean; not simply a chance to work real hard at something else. It pays sometimes to feel, 'It is enough for me not to be doing, but to be.' I, with all your friends, would like to see you take a complete rest. If you never do anything more you have accomplished more than most persons, and the influence of your conscientious, earnest, busy life will live long after you."

Sincerely thanking the writer of these lines, I would say:

Absolute rest is undesirable, if not impossible. There is really no rest in nature. All is change, motion, action. Even in deepest sleep the heart, lungs, liver, kidneys, arteries, veins, capillaries, alimentary canal—all continue their usual work.

Even in "death" there is really no rest. As soon as the "vital functions" cease to function the work of disintegration begins, and though it may take years of time, even centuries, to complete the reduction of the now visible body to its elementary ashes and gases, the time comes when all that once composed our mortal form will have entered into other organisms.

Since, therefore, change, motion, action, is the rule of nature, the order of nature, the "law of nature"—to use a common

though incorrect phrase—the question to decide is, what kind of change of motion, of action, is best for each of us. While a certain degree of concentration of effort, of continuity of action, cerebral or muscular, seems necessary in any line of human endeavor, this same concentration, this perpetual repetition of the same or similar acts, becomes in time deadly from its monotony, its sameness, destructive to sanity, which we understand to mean health of body or of mind.

The truth of this proposition—namely, that change of some sort is necessary to health and longevity—needs no elaborated argument. The experience of mankind in all the past confirms the statement. Especially is it conceded that those whose occupations draw heavily upon the mental, the nervous system, rather than upon the muscular, must take vacations or periods of relaxation, of change; and while it is not impossible to get such relaxation within the home, or near one's place of business, it is the testimony of time and experience that change of place, change of scenery, of air, of daily associations, and particularly change from the crowded city to wooded hills and mountains, supply the conditions most effective in restoring or renewing mental and physical elasticity, health and vigor.

Our friends may remember that I had planned a summer vacation to begin about July 15. Conditions in office, including a three weeks' absence of my daughter, Lillian Harman, prevented the carrying out of that plan. Now a new date has been set for a trip to Kansas, partly for health but mainly to collect materials and put them in shape for finishing the promised history of Lucifer's ten years' fight with the suppressors of speech and of press in that state—two of which years were spent by its editor behind prison bars and bolts, wearing the livery of a "convict." This date is September 1.

To all who have helped me to put things in shape to take this vacation I wish herewith to return sincerest thanks. Much of the office work for some weeks past has been sending statements of account to subscribers in arrears. Many of these have responded, and many more, it is hoped, will do so soon; those who have not received statements are kindly requested to examine the tag on the wrapper of their paper and see whether their subscription has fallen behind, and if so, to send, if possible, something to help meet current expenses during my absence.

Another thing I must not forget, and that is to thank those who, while renewing for Lucifer, have thoughtfully sent—without solicitation from me—something to help defray the expenses of my proposed outing. These expenses need not be very large—having secured low rates over the Santa Fe Railroad. As to how far the trip is to be extended, the limit is not yet definitely fixed. A son of the mountains myself, I have long desired to see and climb the mountain ranges of New Mexico, especially those near Las Vegas, at which place I have relatives and sympathetic friends. Whether this wish can be gratified is yet an unsolved problem.

In this connection I will only add that, to my thinking, autumn is the real vacation season—the time of all times to lay in a stock of health and energy, mental and physical. To all who can possibly get away from humdrum toil to the woods and hills for a part at least of the glorious September and October days, this great privilege certainly should not be neglected.

M. HARMAN.

Wanted—Addresses of thirty people who would appreciate a free trial subscription to Lucifer. An Eastern friend sends us \$3 to pay for trial subscriptions, and asks our friends to send us the names, as he is unable to do so. We hope to receive the addresses from readers of Lucifer, and in this way extend Lucifer's circulation.

## Co-operative Settlement.

Calle de San Francisco, 71, Monterey, Mexico.

I move that Lucifer invite David McKinney of Antlers, I. T., to occupy a column in answering for general information the most practical of the inquiries he may receive, called out by his letter in No. 982 on the prospects and conditions for settlement in that vicinity. Mr. McKinney's letter bears the stamp of clear judgment. As style tells the man, it tells that he is a good observer and safe informant.

If a number would locate in one place, they could buy a tract of land, to be divided at cost. This would be a great saving in the price and would avoid another difficulty, namely, that the individual wanting a very small tract perhaps cannot now buy it at all. There is no need for the land to be divided into equal quantities. Let the price be so much per acre, plus the expense of survey and deed to each lot, large or small. If the price suits I know of one or two who will help to buy a tract on condition that it is to be all paid for at the start; no debt or lien.

Are the Choctaws to have all the land or only a part of it? Are they allowed to sell their land after they get the allotment? What conditions and restrictions are placed on them as to selling? About what will be the price for watered agricultural land and what for grazing land? What sort and quantity of timber is there? What taxes? Others will ask about leases.

Nearly every proposition to form a settlement elicits the information that there are only half a dozen persons prepared to co-operate at once. It seems, therefore, that the best possible thing now is for the few to begin such vicinity-co-operation, not going a needless distance, as such small beginnings can be made in many different places. Economic success presupposes some experience in the industry to be followed or capital to sink in acquiring the knowledge. But this latter loss may be small when newcomers are brought in touch with good neighbors, whose example is a guide in novel pursuits and conditions.

The one acting as secretary or organizer—in this case Mr. McKinney—should be told what each inquirer knows of farming, stock raising and any other occupation, and each had better say how much cash he or she can and will put into the purchase of land, if prices and conditions of the country suit.

Let us form centers of industry and refugees for the oppressed. Let us do this in many places and quietly.

ROBERT MOOREHEAD.

## Evils of Child Labor.

The strongest argument against the employment of children under 16 years of age in factories is plainly the physical argument. No child compelled to labor many hours a day in a monotonous routine of toil can escape the consequences, and these are, in the majority of cases, such as tend to the stunting and weakening of the race. Such children may not die; they may live to become fathers and mothers, but they will be physically, mentally and, in consequence, morally weak and liable to disease. In short, a race of imperfect men and women will be the result of these unnatural conditions.—Exchange.

The most agonizing fear of a true lover is that his lady shall think him a weakling.—On Satan's Mount.

Let us, then, be what we are, and speak what we think, and in all things keep ourselves loyal to truth, and the sacred profession of friendship.—Longfellow.

Prejudices are to be destroyed, not tolerated.—Winwood Reade.

Subscribers receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

## VARIOUS VOICES.

C. B. New York: Your father asked me what I thought of "Marred in the Making." It is fierce. I wish that those who need such literature could read and profit by it. This prenatal influence is to a great extent beyond my comprehension. I have seen so many contradictory results of prenatal influences that I give it up. Of course we want welcome children—not so others. The women of to-day have these matters pretty much in their own hands if they so desire, but in many cases they wish to run in other directions—dress, luxuries, "good times," etc. I like Lucifer and am very glad your father and you have been able to keep it going. It certainly is doing good work, although to a great extent this work is poorly appreciated; but, after all, what good work is appreciated at the time it is being done? "The Chaste Woman"—I did not enjoy Lena Helfort in this article. I thought there were a number of good points in George Brown's article in 979. There it is, you see; one enjoys one article and another enjoys another article.

[The above is taken from a personal letter written by one of the most intellectual of Lucifer's readers; a woman who has done a great deal of efficient work in promulgating radical ideas in the last twenty or more years. It is true that but little is known about prenatal influence. But that fact should not deter us from endeavoring to discover more about it. The fact that we know but little about prenatal influence does not prove that it does not exist, any more than the fact that until recently we were unable to get electricity to use prevented people receiving electrical shocks. If we are able to learn as much regarding prenatal culture in the next hundred years as we have learned of the uses of electricity in the past hundred years we will be very fortunate indeed. Some of Lucifer's readers have expressed indignation against George Brown for his recent communications in Lucifer. I presume Mr. Brown wishes his writings to be taken seriously—but not too seriously. In Philadelphia, where Mr. Brown is "at home," he has the reputation of being something of a wag, and one who likes to "stir up the animals" in the discussions in the meetings.—L. H.]

Walter Breen, Omaha, Neb.: Am glad to hear that you contemplate calling your projected autobiography "The Inquisition in the Twentieth Century," or similar title, and enlarging the scope. Someone should write this up, if for no other purpose than to furnish data for the historian of later centuries, and as you have been through the fire and can speak of some of the social ostracism and unpleasantness attending reform I believe you are as well, if not better, equipped to paint the proper historic picture than any one that I know. I for one will be only too glad to wait five or twice five years for your book, believing that the best productions—the most finished and complete productions of the literary art—are not made to order, as it were, but are evolved gradually from time to time as occasions offers an opportunity to the writer to think and spread on paper his best ideas.

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THIRD SERIES, VOL. VII., No. 34.

CHICAGO, ILLINOIS, SEPT. 3, E. M. 293. [C. E. 1903.]

WHOLE No 985

### The Orthodox Standard of Sex Morality.

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Two weeks ago I took that book for my text, but did not finish what I wanted to say. Now I ask our readers to turn to Lucifer of Aug. 29, read what I said in the article, "Ideals, Old and New," then, as a finishing up of that chapter on Ideals, please read this picture drawn from life by a master hand, showing the actual status of sex-morality as voiced by church-state officials—not often in such plain words, but as lived and countenanced by the leaders and makers of public opinion.

Mark Overman, bachelor, collegian and banker, very evidently voices what the author, Mr. Dixon—himself a clergyman, as I am told—believes to be the true and only gospel of sexual purity, including what is permissible under the monogamic marriage code to those who cannot live it.

Frank Gordon, the Socialist preacher, has separated from his wife and her two children, and is about to marry Miss Ransom, who has given a million dollars to build a Socialist temple in the heart of New York for Frank Gordon's use. Stirred by newspaper reports the banker sends for the preacher, and after hearing his statement of the facts, Overman says to his old friend and classmate:

"Frank, you're joking. You don't mean to tell me that your Socialist poppy plant has borne its opium fruit so soon? That you are going to desert that charming little woman, shy, timid and tremulous, with her great soulful eyes, the bride of your youth, the mother of your babes, and take up with another woman, just as any ordinary cur has done now and then for the past four thousand years?"

Gordon winced. "No. I am going to form a union with this beautiful woman which shall be a prophecy and a propaganda of the freedom of the race, when comrade life shall forget its ancient fears, each shall be free to find and love his own, love to be joined from tragedy, doubt or moan, each life to be its own, original and masterful, each man a god arrayed and beautiful!"

Overman laughed softly. "So fine as that? You're great on frills. You have dressed it up nicely. But when two of your man-gods, arrayed and beautiful, get their eyes set on the same woman-god, still more beautiful, arrayed or unarrayed, you'll hear the rattle of the police wagon in the streets of heaven, with the ambulance close behind."

The banker grinned and fixed his eye on his friend with a quizzical look.

"Don't be a monkey," Gordon scowled.

"Why not? You propose to go back to forest life."

"I propose to make human society a vast brotherhood," the preacher cried, with a wave of his arm.

"Well, don't forget that Cain killed his brother Abel for less than a woman's smile."

"Society is lost unless some great upheaval shall clear the rubbish and we build new foundations on truth, fellowship and freedom," said Gordon.

Overman put his hand on Gordon's knee. "Frank, I'm a godless, crusty bachelor, but I read history. Destroy the integrity of the family and the salt of the earth is lost. The whole thing will rot."

"But I propose to purify and glorify the home and its life by building it on love."

"Your dream is a fake, and its world peopled with fools."

"Love must conquer all," the dreamer insisted.

"And to do it, Frank, love must begin at home. You are blinded by a woman's beauty."

"No; I love her with the one master passion of manhood. Such love is the highest expression of life."

"Confound you," snapped Overman, "love as many women as you please, but don't desert your wife and children. It's too vulgar. I'm ashamed of you."

"I will not live a lie," Gordon said, with emphasis.

"Strange madness. I urge you to tell a tiny little polite lie and save your wife and children. You're too good to lie, so you kill your wife, proclaim an insane crusade of lust, and call it a religion!"

"We can't control the beat of our hearts," was the dreamy reply.

"No, you can't; but you can control the stroke of your big blue-veined fist. You have struck the mother of your children with your brutal claws. It's a mean, low thing to do, call it by as many high-sounding names as you please. Love as many women as you like, but for decency's sake, can't you honor your wife with a polite lie?"

"It's not in me to lie, or to love but one woman."

The banker's massive shoulders went up and his bushy brows lifted. "You'll end with a dozen. And it's such a stupid old story. You think the performance an original drama in which you are playing a star role. It's as old as the brute beneath the skin of your big, hairy hand. Alexander could conquer the world, but he died in drunken revelry with a worthless woman. Caesar and Mark Anthony forgot the Roman empire for the smile of Cleopatra. Frederick the Great became a puppet in the hands of a ballet dancer. She spoke and he obeyed. Conde, in the meridian of his splendid manhood, the pride and glory of France, sacrificed his family, his fortune and his friends for an adventuress, who murdered him. Charles Stewart Parnell, the uncrowned King of Ireland, forgot his people and stumbled into death and oblivion over the form of a woman. The hills and valleys of the centuries are white with the bones of these fools."

"There never was a case just like mine."

"So every fool thought."

"But you have not seen this woman. You do not know her," Gordon protested hotly.

"No; and I don't want to know her. 'Goest thou to see a woman? Take thy whip!' Women, savages and children are



inferior and immature forms of evolution. But they are going to prove more than a match for you, my boy."

I had intended to make some comments upon this realistic picture of what orthodox morality requires and permits in the sex life of women and men, but now think it just as well to leave it with Lucifer's readers to think over and to make their own comments upon. To-day, Aug. 20, I am in receipt of a letter from the author of the book, "The One Woman," in which he says:

"Elmington Manor, Dixendale, Va.

"Thanks for your letter and review. I am not a dogmatist. I am seeking for the truth. 'The One Woman' is my deepest personal conviction of the underlying nature and basis of monogamic society. I will send you a copy of my [book] 'Leopard's Spots.' Sincerely,  
THOMAS DIXON, JR."

Just how far the words put into the mouth of Gordon in the above dialogue represent the ideals taught by Professor Herron I do not pretend to say, but the reader who knows anything of the real man himself must see that the character Frank Gordon is, in many important particulars, the exact opposite of George D. Herron. Gordon is unphilosophic, passionate, revengeful, unforgiving, as seen in his attitude toward Deacon Van Meter, and finally towards his old friend Overman, with whom he fights a duel to the death for the possession of Kate Ransom. Just before fighting this duel Gordon is made to say to his rival and now mortal enemy:

"Very well, we are face to face without disguise, beast to beast. You haven't the muscle to take her. She is mine. I gave her her deathless love of a wife, two beautiful children, a name, a career, a character, and the life of the man who gave me being, who died of a broken heart. For her I turned my back on the poor who looked to me for help; forgot the great city I loved; overturned God's altars; scorned heaven and dared the terrors of hell. Do you think that I will give her up? I own her, body and soul. I've paid the price."

All this is a caricature so outrageously at variance with the real character and philosophy of George D. Herron that it is difficult to believe that a rational author could be capable of imagining such an ending to the public career of the man whom many readers will regard as the exemplar of the leading character in the story, "The One Woman."

That this book will be useful in setting people to inquire what it is that philosophic Socialists, such as George D. Herron, really teach in regard to the family relation, I think quite probable. The price of "The One Woman" is \$1.50. Doubleday, Page & Co., New York, publishers. M. HARMAN.

### "Breeding Prize Animals."

It is only when I heartily disagree with opinions expressed in Lucifer that I am tempted to write. So, as I agree to a large extent with R. B. Kerr, I did not think it necessary to write in confirmation of his theories. Now that he has been attacked I, as a woman, want to help him out—not that he needs it, but to show that some women at least support him. This makes it plain that, to quote Carrie Austin, "through too much philosophizing and contemplating of 'so-called' hard facts," I have "destroyed or blurred my native genius" (in the matter of soul perception). Also that I must be an abnormal woman and also soulless (still according to Sister Austin). Her article contains no argument, so I will go back to Little D. White.

First, then, let us recognize that, even to keep up the present population, it is necessary that almost every woman shall be a mother. Allowing for a considerably smaller infantile death-rate than the present, and for perhaps fewer cases of sterility (now frequently simply mismanagement), we must have at least an average of three births per woman. Grant Allen, I believe, argued that four were necessary. It is evident that it is impossible therefore to be especially choice in the case of motherhood, where it would be perfectly possible, if it were proven desirable,

that we could breed from 10 per cent, or even less, of possible fathers. Can it be doubted that if these 10 per cent were the best men, a great improvement would speedily be manifest?

Sister White seems to think it is only the tall, handsome, muscular, generous men who would be selected. I have not found women so blind to superior mental qualities, and since it is always a question of balance, it is possible that the less good-looking men who were more considerate in their ways with women than handsome men are apt to be would stand at least an equal chance of selection. But let us remember the proverb, "Mens sana in corpore sano." We know little enough of heredity, but we can at least try to give a good physique to our children, and environments will do a great deal for their mentality.

Surely Sister White knows several women who have "deliberately and intelligently decided on the baby, then considered who should be its father," though why she should exclude possible affection I don't know. The man toward whom a woman is drawn as a possible father or from whom she may expect good children we may safely predict will prove a good physical mate and must be somewhat adapted in temperament. There is the basis for affection, and if he is considerate to her and becomes attached to the child a life-long attachment is more than likely, though I would not expect it to be of necessity an exclusive one. Sister White will take "ten to one" that the woman would never do it a second time, but I can assure her that I know personally at least two cases, and the children would stand comparison with the average and win out on points.

Another word, and this in reference to R. Goodheart in No. 983. He (I am sure it must be he) says, "To have children is painful, dangerous, expensive and troublesome to all concerned; almost illogical when we realize that only four out of ten children reach the age of 6 years." Now I deny that it is painful or dangerous, even to the woman, where proper care is taken, and I don't see how it can be so to any one else. It is expensive and involves some trouble to go to the theater, but if we desire to see a play or an actor in whom we are interested we do not mind that. So as to children. They are a trouble and expense, I grant; but who that loves them would not sacrifice a good deal for them, and think time and money spent gained an ample recompense when baby arms were flung round one's neck and baby lips said, "I love you"?

As to the death rate, of which R. Goodheart speaks, much can and will be done to reduce that. The birth rate is steadily decreasing in every civilized country at present, and the death rate has shown an equal or even greater decrease, so that the net increase is frequently greater than with higher birth rates. The increased intelligence in mothers can and will greatly lessen the death rate. I have had special opportunities the past summer of observing what I should call the ill-treatment of small children by their too loving parents. Bottles hardly ever out of the babies' mouths, and cake and candy given between meals, are the cause of a great deal of summer complaint, and this, which is a most prolific cause of death, has been unusually prevalent here with children of about 2 years. Superstition prevents the free use of water and causes the closing of windows at night, where a kerosene lamp may be burning all night.

I don't even agree with R. Goodheart that if you could take away the pleasure no one would sex. I know at least one case where the woman desired a child and merely submitted to the man to get her desire. It is certain nothing else would have made her do it, but she has her desire. It is on record in medical works that artificial impregnation has been successful in cases where there would have been no children otherwise. Where does the pleasure come in there? Does R. Goodheart think maternal instinct a delusion?

Lillian has said enough to show her general agreement with Brother Kerr and myself, though I could have wished her to write more fully. We who are the mothers of desired children are surely qualified to speak on this subject.

AMY LENNIX.

Any fool can govern with bayonets.—Herbert Spencer.

### AT LAST I HAVE THEM!

Cabinet photographs of Ella C. Craddock, victim of the Postal Inquisition. We can not sell her books, but you may have her picture and judge for yourself why she incurred the censure of the Census. Two styles, 25 cents each, two for 50 cents. Address Edwin C. Walker, 24 West 14th street, New York, N. Y.

## Science in Breeding.

In *Lucifer*, No. 983, appears an article signed by R. Goodheart, which is chiefly valuable for its suggestions. The article is answered by Lillian Harman in a few terse sentences which effectually dispose of the arguments advanced by Goodheart, from the general point of view. But there are questions suggested by the article which have set me to thinking that most writers on the sex question practically ignore the most important advances that have been made in sexology during the last fifty years. The suggestions made by this writer are not merely the cries of a pessimist looking through "blue glasses." His position is logical for anyone looking at the sex problem from the ordinary viewpoint, without the knowledge that has been shed upon the science by phrenology. He says that "to have children is painful, dangerous, expensive and troublesome to all concerned; almost illogical when we realize that only four out of ten children reach the age of 10 years. Why nature seems to enjoy slaughtering more than half and torturing the surviving minority we do not comprehend." And again, "For a man who is neither blindly religious nor foolishly patriotic, breeding children, good or bad, healthy or crippled, has no sense nor logic, and choosing fathers or mothers for the future child is simply a phrase of hypocrisy and absurdity."

This writer also quotes Tolstoy as saying, "If you are talking about breeding horses, well and good. Then we can form a definite idea of what sort of horse we want—clean-cut hoofs, thin legs, wide chest, etc.—but about a child you can have no such definite idea of what you want to produce." I had supposed that Tolstoy was better informed. But there is no question that the sentiment here expressed in the current one even among a great many of the best writers and thinkers on sex questions.

The fact that there is a definite science of human development, not merely mental but physical, which classifies men and women precisely as plants and animals are classified, and which gives the same basis of comparison and employment, observation of effects and consequent results, is the one great factor ignored by nearly all persons who have written upon the subject of heredity, parentage and race improvement since my observation began.

A half century or more ago William Byrd Powell, a phrenologist of ability, described temperaments that would be fruitful and those that would be barren in sexual unions. His work was of priceless value, but as far as I have observed it has been generally ignored. Tolstoy as well as Goodheart probably knows that hybrids are not good breeders, but what attention has either of them given to the ability to recognize the hybrids of humanity?

To have children is not "painful, dangerous or troublesome" to the man or woman who knows how, who is fitted for the occupation of parentage and who goes into it for the love of it. It may be and is properly expensive, but that is not an objection. We earn money to spend it and everyone should spend it according to his capacity to earn it and enjoy it. It cost me about \$3,000 to produce my last baby according to phrenological methods. This estimate includes the preparation of the parents, the deflection of energy from ordinary channels, the providing of the residence of the mother during the period of gestation, the arrangement of conditions necessary for the determination in advance of the sex and temperament desired, the special education of the embryo in utero, the adornment of the mother's apartments for special aesthetic culture, and the time devoted to her entertainment and special protection.

I am quite certain that I comprehend why Nature enjoys slaughtering one-half of the children born into the world. Nature is a shrewd workman and destroys defective products. Only the fittest are allowed to survive, and phrenology proves that those children which are the result of love unions—i. e., unions of persons having compatible temperaments and favorable conditions—have the best developed brains.

While examining a young man recently I found a defective head and remarked, "Your parents did not love each other when you were conceived," to which he replied, "I can't say as to that; I was too young at the time to remember, but they were divorced the year after I was born!"

Tolstoy, Goodheart and a lot of other writers on the sex question need to be instructed. They are about fifty years behind phrenology on every important fact. It is time they dis-

covered that humanity is subject to the same analysis as plants and animals; that a well-informed scientist can easily foresee about what can be expected from the sexual union of any given man and woman; that by well-defined rules certain men are recognized as better fathers for girls than boys, and vice versa; that the same rule reversed applies to women; that the sex of offspring is now determined in advance of conception and was for many years before Schenck made his fiasco; that it is perfectly easy to form a definite idea of what kind of a child we want, as well as what kind of a horse, and to produce it.

To those unfamiliar with the tremendous advances made by phrenology during the last ten years these statements may appear incredible. But this is because the literature of phrenology is not voluminous and its circulation is confined to those interested in the science. Moreover, many of the phrenological publications do not deal with sexology extensively, and only a few professional phrenologists are aware of the development of the extraordinary discoveries of Samuel T. Fowler (a half-brother of O. R. Fowler), comparatively unknown to fame, whose researches made most of these discoveries possible. These advances have been made possible by the fact that phrenology furnishes a definite standard of measurement of the individual, enabling the practiced examiner to detect excellencies and defects and to trace them to their proper sources in heredity.

Vitosophy, the new science of character which has been built upon phrenology as its corner stone, combining with it the genetic philosophy taught by Samuel T. Fowler and a system of ethics deduced from the laws of nature as disclosed by these sciences, inculcates, as its name etymologically indicates, a wise way of living. It also inculcates a wise way of breeding, in which the product will not be such as Nature will delight to either destroy or torture.

It has always been a curious thing to me that men will generally spend more money and energy upon animals than upon themselves; that they will lavish expenditures upon funerals and regard a birth as an inconvenient expense; that they can form an ideal of a horse and not of a child; that the best of everything is poured into the coffers of the church and state and the worst of everything poured into the conditions of the home. Vitosophy teaches us to reverse these propositions and shows how to do it.

WILLIAM WINDESS.

## Dives and Lazarus.

The other day we read the following report of a case which was heard before Sir Marcus Samuel, Bart., Lord Mayor of the city of London:

"John Peterson, a poorly clad man, was charged before the Lord Mayor with having stolen some bread and pieces of fat, value 2d., belonging to the city corporation. William Wright, foreman of the street cleaning committee, stated that on Saturday morning he saw the prisoner in Lodgate hill raking over a dustbin. He saw him take from the receptacle some bread and pieces of fat. Having cautioned him before, he gave him into custody. The bread and pieces of fat were the property of the corporation. Peterson said he was hungry, and took the fat and bread to eat. The bread was clean (sic). The Lord Mayor said this sort of thing must be stopped in the city. It was not the value of the stuff taken, but the mischief which was caused by the disturbance of the dust receptacle in the city. He fined the prisoner 1s. or one day's imprisonment."

Now, the corporation of the one square mile—known as the "city"—out of the 400 square miles which constitute the metropolis—is notorious for its vast expenditure of public money upon feasting rich persons. The Lord Mayor himself receives an annual salary out of public funds of £10,000 a year, with, perhaps, another couple of thousand for various expenses. All the civic corporations in the kingdom put together do not equal the expenditure of the city corporation upon eating and drinking at the public expense. Yet it is the head of this body who delivered this lecture to the starveling who was raking a bit of offal out of the dust-bin—Reynold's Newspaper (London).

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and rewarded with riches—why should different treatment be accorded to the sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

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# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFERO—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

As previously announced in these columns the editor of Lucifer will start on a westward trip over the Santa Fe Railway Tuesday, September 1. Subscribers living on the line of that railway in Kansas will please communicate with him through this office.

## Mirrors—Old and New, False and True.

Under date of Aug. 22, 1903, the Truth Seeker, New York, contains the following:

"Mr. Moses Harman is using the editorial columns of Lucifer as rods to castigate the editor of the Truth Seeker. We thank him for the reproof and correction, and assure him of our esteem, even though we cannot always accord him the distinguished consideration he craves. We admit that he is old enough to be our father—'according to the flesh,' as he says—and we have great respect for gray hairs. Our offense consists in not believing the statement of Mr. Quinn, whoever he is, that Colonel Ingersoll said the workmen were unprintable things and not worth saving. Incidentally we seem to have hit Mr. Harman's bump of egotism pretty hard, and that is what that kind of a man will never forgive. But our esteemed contemporary is a sterling advocate of liberty, though often straying into strange paths, and there are too many of the other sort alive for us to spend time throwing bricks at him. It was only because he did not understand Colonel Ingersoll and so misrepresented him that we criticized him at all."

Scientific investigation has demonstrated that the world is full of mirrors; that the material universe is itself one vast, magnificent mirror. Instances of this are seen in the lake, the river, the ocean. Looking into these we see our own forms; we see the sky, the trees, the hills on the shore, and if the waters be clear and the day calm, we see also what the mirror contains within its own depths. We see the funny tribes, beautiful in color and motion. We see the seashells, perhaps, and wonder who or what it is that paints them so exquisitely beautiful. Perhaps also there may be seen slimy and frightful monsters in this mirror of the deep—reptiles, saurians, lying in wait to seize and devour the unsuspecting and defenceless swimmers in this nether empyrean.

If our visual powers were sufficiently developed we could doubtless see that the ocean of atmospheric air surrounding the earth reflects the watery ocean and the land and what they contain, quite as faithfully as the water reflects the sky and what it holds. The phenomenon called "mirage" is proof of this. Under specially favorable conditions the human eye is enabled to see some of the pictures of earth, of cities, of rivers, lakes and oceans, that are constantly painted on the sky by nature's wonderful photography.

In recent issues of Lucifer I have compared the newspaper, daily, weekly or monthly, to a mirror, a looking-glass, in which

can be seen, first, the character of its editor and publisher; second, the character of its various contributors. I have stated many times that my ambition is to make of Lucifer a true mirror of life—a mirror unwarped, unruined, by the passions and prejudices of its conductor or of its leading contributors.

Carrying out this ideal of what every journal should be, all sides are given a hearing, not in the words of the editor, but in the words of him or her who is given a hearing. In accord with this plan I have placed at the head of this article another utterance of Eugene Macdonald, editor of the Truth Seeker and president of the National Secular Union and Free Thought Federation. The official positions held by Mr. Macdonald are again mentioned to show that it is not a private individual to whom I am giving so much of Lucifer's limited space, but the editor of what is claimed to be the leading Free Thought paper in the world, and the head of a national organization presided over in the past by such men as Ellsbur Wright, Courtland Palmer, Robert G. Ingersoll, and others of national fame as leaders of advanced thought.

The Truth Seeker was founded in 1873, thirty years ago, by D. M. Bennett, in the provincial town of Paris, Ill. Mr. Bennett was not a journalist, not a literary man, previous to that time, and there is no reason to suppose that he would have embarked in the publishing business at all if the local papers of his town had been true mirrors of current thought. Being denied the privilege of replying through these journals to a clergyman who was allowed to misrepresent him through their columns, Mr. Bennett decided to start a paper of his own, a mirror that would truthfully reflect not only his own ideas but the thoughts of those who differed from him. He did not claim to be the possessor of all truth, but only a truth seeker; hence the name given to his paper. In accord with this ideal of what a public journal, a truth-seeking journal, should be, Mr. Bennett allowed several clergymen to be heard in his paper, holding long discussions with them, giving them equal space, if I mistake not, with his own replies.

That D. M. Bennett made mistakes is admitted by his friends and admirers, but that he set a noble example as founder and editor of a Free Thought journal needs no further demonstration than the statement of these facts. But while journals may live on indefinitely, their editors are mortal. Nine years after its birth the founder and first editor of the Truth Seeker died, leaving his beloved child, the child of his mature age, in the hands of its present editor, Eugene M. Macdonald, then about 27 years of age. Whether the mantle of its founder fell upon worthy shoulders is a question for the supporters of the Truth Seeker to decide.

That the mirror idea, the right or privilege of all to be heard in their own language, has not been followed by Bennett's successor is sufficiently apparent to all who have cared to read the discussion in regard to Robert G. Ingersoll's attitude towards workmen, and his worthiness to be held up as the ideal of what a Free Thought leader should be.

That the Truth Seeker, as represented by its editor, was not an unwarped mirror when the first reply to T. P. Quinn was printed is here again referred to in illustration of the subject of this article. The mind of a man in a passion of anger is like the sea shaken by the wind; consequently its reflections of objects are anything but true pictures. The only true picture it gives is that of the mirror itself—the mind itself that gives forth the reflections. For the benefit of those who have not seen the previous numbers of Lucifer containing this comparison of ideals, I quote once more the exact words of the Truth Seeker of May 4, 1903:



"We hope we may be excused for believing Mr. Quinn is a liar."

That this is not the language commonly used by calmly dispassionate seekers after truth—truth for truth's sake—will, as I think, be admitted by all.

"Anger is a short madness"—insanity—saith the proverb. To answer a madman is usually a waste of time and labor. Mr. Quinn, after giving a general statement of the circumstances under which the conversation between Robert Ingersoll and himself occurred, declined to notice his ungentlemanly assailant any further. Others then came forward to defend Mr. Quinn, corroborating substantially all that he had said except one phrase which they had not heard. That phrase, designated by Macdonald as "unprintable," did not change in the least the nature of Mr. Quinn's allegations in regard to the attitude of Robert G. Ingersoll towards the workmen—not the champion defenders of those workmen, as so often stated by Macdonald.

This statement of the real nature of the points at issue is due to Mr. Quinn and to his defenders, George A. Schilling, Clarence Darrow and a few others. As to Macdonald's oft-repeated charges against myself, I am quite willing to let them go for what they are worth. I have given him the benefit of Lucifer's columns, and have used his utterances as object lessons to show, not simply what Eugene Macdonald is, but what the paper founded and honored by D. M. Bennett has become as a Free Thought mirror under the management of his successor. This in the interest of truth, of fairness and of the logic of Free Thought, to advance which principles the Truth Seeker and the National Secular Union were founded.

Incidentally I have vindicated Lucifer's claim to be a truthful and unwarped mirror of current events, in which all Free-thinkers are supposed to be interested. I have printed everything that Macdonald has said about the Ingersoll controversy, except, perhaps, his explanation of the manner in which his name had disappeared for a time as editor of the Truth Seeker, which explanation I did not consider important to the discussion. In exchange for this fraternal courtesy the editor of the Truth Seeker has simply followed the example of the capitalistic and religious press. He has either refused absolutely to print what Mr. Quinn and his defenders have said, and what I have said, else he has printed a few lines only—in the beginning of the controversy—and then so distorted their meaning, so misrepresented the object of the writers, that the Truth Seeker has been in this regard a warped, a crooked, an absolutely false mirror.

Not wishing to take up the space of Lucifer by repeating the proofs of these statements, I close by briefly noticing one or two of the comparatively new charges made in the text at the head of this article.

First, as to my "bump of egotism." I plead guilty to having such a bump, but will ask Lucifer's readers, and those of the Truth Seeker, whether the habit of using the pronoun "I" pretty often, and the further habit of signing my name to my articles is evidence of greater egotism than Macdonald's habit of using the pronoun "we" when he means himself alone? Also his habit of saying the "Truth Seeker," when he means himself alone? I regard the use of the singular pronoun as far less open to the charge of arrogant egotism, kingly, popish, magisterial egotism than is the use of the plural pronoun of the first person. Again, I sign my name or initials to what I write, because I want no one but myself to be held responsible for what I say.

Second, "And that is what that kind of man never will forgive." Here once more the axiomatic sayings are verified: "As a man thinketh so is he." "If you want to know what a man really is, just get him to talking about others."

As said before, every journal is a mirror, showing first of all the character of the man who edits it. Once more I appeal to the readers of both papers—so far as both have been allowed to see the discussion—whether the editor of the Truth Seeker or myself has shown most of the unforgiving spirit. As frequently said before, this discussion was not begun nor carried on, so far as Lucifer is concerned, as a personal controversy, but as an impersonal investigation, a truth-seeking investigation into the basic principles of Free Thought—to ascertain where the logic of Free Thought would lead us, and whether we have had such ideals incarnated in human form.

For myself I can say the discussion has been both interesting and helpful, and instead of feeling sore, angry and revengeful towards anyone I have none but kindly and fraternal sentiments towards all who have taken part in the Ingersoll symposium. Instead of calling anyone a "liar" because of palpable misrepresentation I simply put myself in his place, and looking back far enough I see adequate and compelling causes for those misrepresentations. How, then, is it possible that I can feel revengeful or hateful towards one who, from a philosophical standpoint, is a victim of heredity and environment, and, in the last analysis of actions, did and said that which he could not help doing and saying?

Optimist as I am by nature, I am glad the mirrors have been getting in their work, and from the numerous letters that have reached this office in regard thereto am sure that many others take the same view as to the usefulness of this work, and if the editor of the Truth Seeker were to speak his mind freely and candidly I believe he would say the same. In fact, he says as much in the text herein quoted, when he says, "We thank him for the reproof and correction," etc., and certainly the change for the better in tone and manner of his last utterances, as compared to his first, is evidence that he has profited by the discussion.

M. HARMAN.

#### A "Mild Protest"

To the Editor of Lucifer: With reference to your "mild protest" in Lucifer of Aug. 20 against my "personalities" in reply to "Tak Kak," will you kindly allow a short statement?

First, I do not believe in fighting except in self-defense, or in defense of a principle; but when in, I believe in standing up and giving and taking hard knocks without complaint.

Second, I believe "personalities" are justifiable when within the bound of decency, and bearing directly on the subject at issue; for instance, if it be necessary to exhibit the shallowness or disingenuousness of a writer in order to offset the effect of his sophistry on the mind of the reader. And especially is there no ground for complaint when the victim has himself set the example.

Third, I believe in the practice of saying what you mean and applying it to whom or what you mean—not by circumlocution or insinuation; as an example, I should consider it a far more offensive "personality" to call all opponents of vivisection "dangerous and insane animals" than to apply that epithet to one person only. In argument, it seems to me we need less etiquette and more honesty.

Fourth, You will pardon me if I say that I do not consider it the height of editorial fairness to discriminate between writers—criticizing one for what is unnoticed in another, and for what in either case could have been editorially refused or might have been modified by the writer.

J. M. GREEN,

Cor. Sec. N. E. Anti-Vivisection Soc., Boston.

Replying to the above I will ask all readers of Lucifer to turn to page 222 of this current volume—July 23—read the article, "Anti-Vivisection No Test;" then on page 251—Aug. 20—read the article, "Doesn't Wish a Discussion;" then decide whether I have been guilty of unfair discrimination between Brothers Greene and Tak Kak.

My objection to the article, "Doesn't Wish a Discussion," was its contemptuous treatment of the opinions of others. In

## VARIOUS VOICES.

last week's *Lucifer* I objected to the words, "stuffed," "rot," "rottenest," when used in answer to my own expressed thought and the thought of others holding similar views. In a recent discussion when the words of Ingersoll, "I hold in utter contempt the opinions of men and women who denounce the institution of marriage," were quoted against me, I protested that such language is not in accord with Rationalist philosophy. To hold in contempt the thought of man or woman is to hold in contempt the thinkers of that thought; since thought is the man, thought is the woman. To hold any human being in contempt is irrational, unphilosophical, worthy only of the bigoted sectarian, the self-righteous pharisee, the orthodox religionist.

As I read his article Tak Kak did not express contempt for anti-vivisectionists, or their opinions. So far as I can see he may be an anti-vivisectionist himself. When he said, "Convinced that the most dangerous animal on earth is that insane animal, a moralistic man," he stated what he doubtless believes to be a true generalization, but he made no personal assault on vivisectionists as such. In the same way he might have said, "The most dangerous animal on earth is that insane animal, a religious man," and yet most people would admit that there is great truth in this generalization. All history shows that "nothing ever hated like religion," hence the unspeakably atrocious crimes committed by religionists in the name of God. The crimes committed by moralists in the name of humanity are scarcely less atrocious; in fact, the two are so closely linked together that there is no separating them. Religion and morality are treated as one and the same by the men who assume the right to govern their fellow men.

That his thought could have been conveyed in language that would have been less objectionable I readily admit, but that Brother "Tak Kak" meant to call anti-vivisectionists "dangerously insane animals," I certainly do not believe. If I had so understood his meaning I should have sent the article back to him for reconstruction, else would have put in a protest similar to that appended to Brother Greene's rejoinder.

I will say in this connection that my custom is to do very little expurgation, or changing of the language of articles sent for publication. If I had been careful to expurgate objectionable words, or modes of expression, I might have saved myself and friends much pain and loss of time and money, in attending courts and in service behind prison walls.

The writers whose articles are now under consideration are men of mature age and of ripe experience in journalism; hence it is presumed they know what is due to each other as gentlemen and as workers in a common cause, that of human emancipation from ignorance and error.

To close for this time, I think our readers do not need to be told where I stand on the question of compulsory vaccination, and what my opinion is in regard to the general character, utility and tendency of vivisection. While freely admitting that vivisection is not without its value, I maintain that the manner in which it is usually conducted and its effect upon the character of the men who practice it under pretext of "enlarging the boundaries of science," are bad, are demoralizing, are brutalizing and dehumanizing to the last degree. I think Ingersoll was right when he said, "Vivisection is the hell of science." If this be true, is there not danger that it will make devils of the scientists, just as the hell of war makes devils of the soldiers?

M. HARMAN.

Subscribers receiving more than one copy of *Lucifer* will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

E. Dodd, Nebraska: Several years ago a poem was printed in *Lucifer*, called "The Three Saints" (don't remember the author). By some means I've lost it—presume it's keeping "Lost" somewhere. Am very sorry to lose it; wish it could be reprinted, either in *Lucifer* or in leaflet form. If in the latter I would take a goodly number, and presume others would do likewise.

[Having forgotten the poem, would be glad to hear from any one who knows when it was published.—M. H.]

H. Armitage, Fairbank, Ark.: I am more pleased with *Lucifer* as time goes on. It seems such number gets better. I always read every word except the advertising. Wish you could come and stay with me for a month or two. This is a grand climate. We can live almost entirely in the open air winter and summer. I don't think anything beats fresh air for building up the system. Enclosed find \$2 for renewal of *Lucifer* and also for the books, "Doll's House" and "Ghosts."

[Sincerely thanking Brother Armitage for co-operative aid and for his kind invitation to visit Arizona, I would say that nothing would please me better did circumstances, mainly of a financial nature, permit. I, too, feel sure that living in the open air is one of the best means of building up depleted energies, and during my outing—which is to begin Sept. 1—I hope to spend much of the time, day and night, in the sunlight and under the starry canopy.—M. H.]

T. E. Taber, Thayer, Mo.: I wish I could tell you how I stand—how divided between kicks and commendations. Having been engineer on the underground railroad more than half a century ago, and still trying to free slaves, I would like to do what I can to help along your cause—our cause. At best, it is but little that each can do.

[Having been for many years a resident of Southern Missouri myself, I know what an independent thinker and liberty-lover must there encounter if he dares to speak and live his convictions. And yet there is doubtless progress even in the southern rim of the Ozarks. Brother Zeitinger of Zeitonia, Mo., whose letter we published two weeks ago, lives in the same region, has lived there many years, and is now preparing a concise statement of the advantages of the southern slope of the Ozarks for settlement by those who want homes in a mild climate and where fruits in vast variety grow in greatest perfection, besides vegetables, grains and grasses. Brother Taber is mayor of his town and is doubtless well prepared to impart any information desired by those who may be looking for cheap and good lands for making comfortable and independent homes.—M. H.]

Charles B. Cooper, 87 Fifth Avenue, New York: C. L. James is the best writer we have in many directions; he has no more faults than the rest of us, but he does more for the propagandists than most of us. Put that in your pipe, etc.

[Not being a smoker I have no pipe, but perhaps by pipe is meant *Lucifer*. If so I freely comply and thank Brother Cooper for his word in behalf of a man whose writings seem not to be appreciated by the consensus of our readers and writers. Fair play is one of the choicest jewels in *Lucifer's* diadem, hence believing that the author of "The French Revolution," "Vindication of Anarchism," etc., is not without friends and admirers, I am glad to hear from one of these admirers. I have often said much the same in reference to the man who signs himself C. L. James, of Eau Claire, Wis. If, however, Charles B. Cooper were chairman of an Anarchist meeting when a chorus of protests should come from every part of the hall, saying that the speaker who held the floor was getting more than his equitable share of time, that his language was discourteous, abusive, unparliamentary and that he should be required to conform to rules commonly observed by gentlemen in their treatment of others, I think Brother Cooper would pay some attention to these requests and protests. The facts are simply these: First, the columns of *Lucifer* have always been open to C. L. James when asking for no more than a fair share of space, notwithstanding what I considered the unfair, the uncourteous, not to say the untruthful, nature of many of the articles sent by him for publication. Second, the last article sent by him was returned, not because of

objectionable features, but because I preferred that he wait till a few protests, then on file, should be printed; then, as I suggested, it would be better for him to answer these protests all together, rather than to answer them separately, since many of them were on the same or similar lines. Hence if Lucifer's columns seem closed to the sage of Ken Clarke it is not the editor's fault. Taken all together, no writer for these columns has received more hospitable treatment than has C. L. James, as I feel sure any one will admit who knows the facts of the case. M. HARMAN.]

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII, No. 25

CHICAGO, ILL., SEPT. 10, E. M. 292. [C. E., 1903.]

WHOLE NO. 986.

### A Message from Helen Wilmans.

This is the title of a booklet just received, giving a history of the prosecutions directed against Mrs. Wilmans. The following paragraphs are selected from it. The matter is of sufficient importance to justify its complete reproduction, but our limited space renders this impracticable. Many people believe that Helen Wilmans can do all she claims to be able to do; others are sure she cannot. But the question as to the validity of her claims sinks into insignificance in comparison with the vital question of the right of the individual to communicate with Helen Wilmans or with anyone else he may choose. If the men in the Postoffice Department at Washington are to decide whether we get our money's worth from a mental healer, why should the same power not decide whether any other physician gives us proper value; and if in the realm of medicine, why not so in the matter of instruction, or of any business? If the department had to pass on the merits of every piano, toothbrush, typewriter and thrashing-machine that is advertised, it might have a good deal of business on its hands; but then more "jobs" would be in the gift of the reigning administration, and our Socialist friends could with further pride point to our postal system as an illustration of the possibilities of Socialism.

For further particulars regarding Mrs. Wilmans' case, circulars of her books, etc., address Ada W. Powers, Seabrook, Fla. I. H.

Mrs. Post was known to the public as a magazine writer before her marriage, under her maiden name of Helen Wilmans, and has since retained it as her nom de plume, and has written numerous books and has edited and published several journals under this, her maiden name. For sixteen years she has taught and practiced mental therapeutics—the healing of disease by mental process and without the use of drugs—being universally recognized as the founder of the school of mental science. About two years ago the Postmaster General suddenly, and without notice to her, issued an order that all letters addressed to Helen Wilmans should be marked fraudulent upon the envelope at the delivery office and returned to their respective writers. Upon her remonstrance she was granted a hearing before the department over which Mr. Tyner presided. (Since then he has been convicted before the public of being a partner in the ring of bootleggers, and compelled to resign his office, after which he induced his wife to steal the papers supposedly incriminating himself and others.) Mr. Tyner appointed Mr. Christianity (also since forced to resign because of irregularities in office) to hear the pleadings. On Mrs. Wilmans' (Mrs. Post's) behalf, besides her husband, Mr. C. C. Post, and their attorney, there appeared in her defense two physicians in regular standing and practice, who voluntarily testified to her integrity of character and the scientific principle upon which her practice is based. Some half-dozen people of both sexes and of high standing in society and the business world also testified similarly, and in addition to these personal witnesses there were presented 200 sworn testimonials from people she had cured of various ailments, and some

500 letters from patients testifying to the benefits they had received or were receiving from her treatments. None of these documents were even examined by Mr. Christianity or by Mr. Tyner or by any other of the postoffice officials. No witnesses were examined for the government except Mr. Fred Peer, the inspector charged with the management of the case by the government; yet the department refused to remove the order returning her letters marked fraudulent, but said she could get letters addressed to her under her married name. This amounted to a conviction and a fine pretty nearly equal to her income from her business, and that, too, without a hearing in any court recognized by the constitution, without judge or jury, except that of an appointee in the Postoffice Department. Helen Wilmans was thus branded a fraud before the public, and her business, both as a healer of diseases and as a publisher both of books and of a weekly journal of over 10,000 circulation, virtually destroyed; yet as Mrs. Helen Wilmans-Post she was held innocent.

A few weeks later Mrs. Wilmans-Post, her husband, Mr. C. C. Post, and her son-in-law, C. F. Burgman, were indicted on sixteen counts—that is, in the name of sixteen people whom she had treated, only one of whom knew of the use of his name in the getting of indictments, and that one a stool pigeon of the department. Of the sixteen, twelve immediately wrote offering to give evidence in the defense of the prisoners, who had meantime been released on bonds of \$5,000 each. These indictments were secured by frightening one of Mrs. Wilmans-Post's clerks under threats, into surrendering the books containing the names of her patients. The prosecuting attorney took these books before the grand jury, told them mental healing was a fraud, and simply read the names of her patients off the books, saying these were some of those defrauded. Before the court had taken action on these indictments, Mr. Peer, still representing the Postoffice Department, went to Macon, Ga., and secured other indictments in the same way and asked to have the indicted parties sent to Georgia for trial. Judge Locke, of the Federal Court, declared all these indictments bad, but others were again secured by the use of the books and the evidence of several discharged employees of Mrs. Wilmans-Post and one or two personal enemies of Mr. Post. Meantime the Supreme Court of the United States in the Weltmer case ruled that mental therapeutics, or healing by mental processes, is a legitimate business; whereupon the department officials refused to try the accused upon the indictments still standing against them, and went to Tampa, Fla., obtained a grand jury drawn from a small portion of the district, and not in conformity with the order of the court, in which they charge in essence that Mrs. Wilmans-Post could heal by mental process, but never made any effort to heal those who paid her to do so. Later a special grand jury was called at Jacksonville and still other indictments brought, and on these both parties agreed to go to trial, the Judge setting the date of trial for December, the accused again giving bond for their appearance.

Thus two whole years have been covered, during which, in addition to the persecution of the postoffice officials (a half-dozen or more of whom have been convicted of receiving bribes either for robbing the government on contracts or of collecting blood money of persons engaged in both legitimate and fraudulent enterprises) there have been efforts in two state legislatures, backed by the medical association of the state, to secure the

passage of state laws to make the practice of mental therapeutics a crime, both of which ignominiously failed.

One would naturally think this enough; but not so. Another fraud order has been issued covering the married name of Mrs. Wilman, Mrs. C. C. Post, also all letters addressed to her paper under its title, also the names of Mr. C. C. Post and of C. F. Burgman.

Now think a moment; none of these parties have ever been declared guilty of any offense against the law. Mr. Post, neither Mr. Burgman ever had any pecuniary interest in Mrs. Wilman-Post's business. Yet they are refused the use of the mails. They are under indictment and the day is set for trial; yet they cannot get a letter from any one who would appear in their defense, nor from their attorneys, nor from any one anywhere. Mr. Burgman is in Philadelphia, where he went to start a commission business. Mr. Post is in Essex, N. C., the president and general manager of a mining property in which over 500 people have invested money purely on their confidence in his integrity and business ability. If this order is enforced Mr. Post cannot get a letter from the stockholders or from his board of directors or from his wife; and if either he or she were dying neither could communicate with the other by letter except through some third person. And what the department officials had done to these people they claim the authority to do to any citizen of the United States or to any citizen or resident of a foreign country, in so far as any business they may wish to transact with citizens or residents of this country is concerned.

Think a little further. It is not Mr. and Mrs. Post alone that judgment is being passed on by these officials. They are assuming the authority and claiming to possess the wisdom to entitle them to judge of all persons who use the mails, without regard to age or sex, as to their ability to judge for themselves whether they are getting what they want, and what they paid for, or not, and of forbidding them to buy or sell through the use of the mails, without possibility of recourse. They can and have protected concerns known publicly to be devised for the purpose of swindling, and have divided the profits; on the other hand they have destroyed the business and injured the reputation of honorable citizens who refused to pay blood money; and no man or woman knows what will follow in the years to come if this overriding of the rights and liberties of the people be not put a stop to now. If there has been an enactment by Congress which gives these officials a shadow of a claim to the possession of authority to condemn and fine citizens without trial by judge or jury, to bankrupt and brand as criminals any whom they choose, with no possibility of redress to follow their refusal to the right of second-class postage to any and every paper that advocates legislation which they do not want passed, or expresses views upon scientific or economic questions of which they do not approve, then it is the duty of every citizen to make sure that that enactment be repealed at the next session of Congress. No spirit of partisanship should enter into any discussion of the matter from any source. It is a question away and above all questions in which party interests can possibly be involved; it is the question as to whether one man, and he an appointed and not an elected official, shall exercise an authority such as even the Czar of Russia might well hesitate to use.

#### Declines to Run for Parliament.

The Shop Assistants' Union of London, England, recently proposed to nominate John Turner as a candidate for member of the House of Commons. In his letter to the secretary of the union declining the honor, Mr. Turner wrote:

"While I am gratified with the intended compliment at being one of those nominated for ballot of the members as the Union Parliamentary candidate, it would be impossible for me to stand, even if selected, since I feel very strongly that it would be wasting my time, and the union's money, in a hopeless contest. Every minute lost and penny spent would be just so much money and effort diverted from the more necessary, useful, and profitable work of organizing the assistants, so that they may have the power to help themselves. Besides, if the unlikely happened, and I was selected—stood, and was returned—it would be even worse, since I should have to give a lot of time to so-called 'public affairs,' which are, after all, only part of the organized exploitation of labor. Any little ability I may possess would be more and more absorbed in dealing with difficulties arising out of conditions which Parliament is quite helpless to alter even if it was so inclined. Being quite clear, and convinced on these points, I feel my place is among the 'rank and file,' trying to teach them the elementary lessons of combination—assured that even those palliatives possible through Parliament will be gained much quicker by pressure from outside than by any number of representatives inside the House of Commons. For these reasons I decline."

#### "Tak Kak" Replies to J. M. Greene.

It is possible that my arguments and methods of putting them are not above criticism, and this may be partly owing to my regard for the limited space of *Lucifer*. But referring to mine in No. 979, J. M. Greene commits two misrepresentations in his first two paragraphs. First, he says that I don't wish "a" discussion about vivisection and vaccination. I said that I did not wish to get into "the" discussion on these topics [which has been running] in *Lucifer*, and in which various issues had become mixed.

Second, he implies that I made the statement "that the question of vaccination does 'not enter' into that of vivisection."

I have looked over my former article in order to see upon what Mr. Greene was going. I find no foundation for this charge, and as my second paragraph in that article occupies only four lines, may I be permitted to reproduce it as a witness? It reads as follows:

"The question as to whether or not vaccination is a prophylactic against smallpox suggests investigations of definite scope and character, in which moralistic gnashing of teeth need not enter."

Quite a different proposition, you see.

Mr. Greene gives rein to his mere fancy, so far as my article is concerned, when he says that "to cite, against the argument of one who opposes an abuse from the moral standpoint, the fact that he opposes it from the practical standpoint as well, is, I believe, a new method in logic."

We are all glad to see abuses opposed—effectively, wisely, logically and by all means which we can believe and reasonably prove successful, without establishing or confirming and strengthening greater abuses. I am not aware of any such citation as spoken of by Mr. Greene. There can be no general objection to any variety of arguments, but there is urgent necessity for propositions each of which has one meaning and no more. That perhaps Mr. Greene does not concur with me in this I am at liberty to infer from the fact that he took my expression, viz., "the question as to whether or not vaccination is a prophylactic against smallpox," and broadened it into "the question of vaccination"; and then on this went off into the matter of tortures that calves experience in vaccine establishments. Anything to get to the humanitarian question. And then the humanitarian question, too often, is a means to get the "great and good" powers of a government, cruel as death in the last analysis, to regulate us by force. The very governments that are to save calves and rabbits are now forcing people to submit to vaccination.

The separation of questions which I contend for is a logical separation. I would rather be found in the company of those who kill the body than of those who kill the soul. But I will be found in the company of neither.

TAK KAK.

#### Economic Freedom Fundamental.

The correspondence of H. B. Kerr and Lillie D. White in recent numbers of *Lucifer* suggests something more fundamental. What Mr. Kerr desires—the elimination of weak and worthless life—is surely something all must wish. Of course, it can never be done, but it is a goal to look forward to. His remedy, however, is open to the serious objections urged against it by Lillie White. Instead of prostitution for money he proposes prostitution for children—and this in spite of the fact that nearly all prostitutes are childless.

Most of those who discuss the sex problem seemingly forget that freedom in love and marriage, as freedom in everything else, depends upon economic freedom. Take away from the weak and worthless the attractive power of their unearned wealth and neither under our present marriage system nor any other would they be likely to fill the world with weaklings. When all men and women face the world fairly, with nothing to help or hinder them but their own worth or worthlessness, freedom in love will come as the inevitable result. When it is secured I suspect marriage will tend to become permanent—probably more so than now—but whatever the consequences there is no need to fear.

Human nature is sound, on the whole. If it were not, it would soon cease to exist. Liberty is all we need; but legal liberty is nothing without economic liberty.

L. M. POWERS.



## Real and Ideal.

There seems to be a disposition in the human mind, when distasteful facts are presented, to turn and rend the presenter of such facts, and even to assume that persons who state disagreeable truths favor these and are responsible for them. Even the judicial editor of *Lucifer* seems not quite free from prejudice against Byron ("Byron and Sex-Love," No. 982). He would ascribe the poet's utterances to immature judgment and to prejudices gathered in corrupt surroundings, coupled with an unbalanced mind.

But Byron wrote "Don Juan" between the ages of 21 and 36; and the canto from which I quoted was written when he was 32. His experience of life was wide and he was the very one to discover, reject and satirize the hypocrisies and corruptions of the society in which he had been brought up. Byron's faults of character were great, but lack of truth was not among them. Moreover his account of upper social life in Spain tallies with what Lecky says of it and with what persons conversant with the life of Southern Europe report. For my part, the picture presented appears to me much less disgusting than the smug hypocrisies and cruelties which prevail in the social life of England and North America. Neither the Latin races nor the Anglo-Saxons have solved the sex question, but Northern peoples have no right to pass judgment on Southern.

Mr. J. Herbert Rowell (in No. 982) shows feeling at the sketch I made of the evolution of sex domination; and in accordance with the mental tendency to which I have referred he assumes that I meant for a statement of an ideal what I merely stated as real; and he protests.

No; the story of sex domination is not pleasing, though it is interesting. I didn't invent it; it is fact; "It is God's fault." The picture given by past history of brutish man, loving to be slave-owner and holding in subjection brutish woman, loving to be slave, is hateful to us all. And perhaps the struggle of woman to be free is sadder still. But the picture that present history often gives, of half-educated man almost effacing himself under the dominion of sometimes less than half-educated woman, is also far from perfect in beauty. The change both in ideal and in actuality is the important point for us, with its promise of future change for the better. And let us bear in mind that "the aspiration of one generation is the fulfillment of the next."

I mentioned sexual slavery and sexual starvation—always to be found side by side, and indeed often found together in one marriage. By sexual starvation I mean being debarred from the complete exercise of the sexual faculties, physical and mental, with the moral and usually physical ill-health which results from this cruelty to the normal man or woman. Mr. Rowell, curiously enough, supposes that I mean by sexual starvation the withholding of food and necessities from woman by man when she will not sell herself to him in marriage. This seems to be why he honors me with a request to administer comfort to him in his misgivings regarding the economic support of free woman, though why he asks questions on this subject under the head of communistic colonies I am at a loss to imagine. He invites me to view from a mountain top a settlement of a hundred men and women, all having lofty ideals, especially of self-expression and happiness. No, friend, thank you. I don't believe you know your way thither—for there is only one such colony existing—namely, at Home, Wash., while I can boast that I had the pleasure of several weeks' sojourn there very recently. There free choice in the sexual relation by women is made a prominent ideal, and Home is the one place where motherhood openly and avowedly free is honored and respected as it ought to be. But as Home consists of people morally above average folk in our present world, I prefer not to draw my illustration from thence.

"It is a well-known fact that woman to-day still receives her support by and through man's labor." Indeed! But cast a glance back through history and observe how many "well-known facts" have become well-known fallacies. Is it by or through a man's or a woman's labor that every human being arrives into this world? By and through whom does this small being receive his food for his first few months? Who feeds and clothes him in his early years? The home is kept up by labor; has the man or the woman the longer hours of work? The man oftenest works in fresh air; and even in "civilization" he can usually secure sanitary conditions of labor if he belongs to a strong union; the woman usually has to work in the over-crowded heat

of a kitchen fire and often in laundry steam, and her work is thus more exhausting as well as longer. Compare the boys' and girls' day in the family. Both at a workable age are set to work in field or factory, but on returning from work the boy can play, or can improve himself by reading and win a better position (i. e., less work); the girl must "mind the baby" or otherwise help her overworked mother.

So much for the man's "supporting" his bondswoman. But does Mr. Rowell suppose that the numerous celibate women in England and in America suffer starvation owing to not being in bondage to a man? By no means; they are better off financially than their sisters, the wives.

Nor has openly free motherhood proved an economic failure, except where the exercise of this right is followed by relentless persecution. In parts of Germany unmarried mothers support their children without difficulty, and the same is true of districts in Scotland. In Vienna half the children born are illegitimate; in Munich the majority of children are so.

I presume, however, that Mr. Rowell really has in mind his own comparatively small class, and not the mass of mankind. No doubt the women of this class are very frequently exempt from all but a little work, and are thus dependent on men. But the alternative is not starvation, for these women could support themselves if necessary, and all the better when relieved from the nervous suffering caused by either sexual coercion or sexual deprivation. And he evidently thinks that the average gentleman would still under freedom refuse to work for the lady comrade of his home unless she agreed to be his permanent, exclusive and willing sex-slave. In this opinion, also, I differ from him. I believe both methods of eliminating sex-slavery without involving the child-bearing sex in starvation will be tried, and tried successfully; indeed, they are being tried in instances we all know: (1) Many ladies will chance independent work in order to attain freedom, when less stigma attaches to freedom; (2) many gentlemen will reach a sufficiently high ideal of sex-comradeship to make them work for the woman they love and their children, while relinquishing their claim to own the person of the woman as a once-for-all gift. There is also much indication that where children are increasingly scarce mothers will be subsidized by the collective will of the people; and I believe this Socialistic plan will greatly help the freedom of women.

But the main difficulty in the way of sex-freedom is surely not economic; it is mental. It is not caused by the inability of women to work, so much as by the inability of men and women to think.

DORA FORSTER.

## Like Uncle Sam.

Assistant Secretary of the Interior Ryan, at one time a sheriff in his native state, relates that he was ordered to arrest an Indian who had been selling whisky to his red friends on the reservation. After the Sheriff had captured poor Lo, he gave him a sound lecture on the depravity of his conduct. The Indian listened stolidly to the reprimand, and finally asked: "No way Injun get outer this?"

"No one can help you now but God," was the reply.

Sadly the prisoner shook his head. Then he muttered: "God heap like Uncle Sam; Injun never see him."

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# Lucifer, the Lightbearer

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing Light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bearer, or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## A Kansas Greeting.

Rosedale, Kan., Sept. 4.

Having monopolized Lucifer's columns last week, I purpose to do penance this time by claiming but a small share of its space, just enough to let its readers know that, in the language of Daniel Webster, "I still live," and that, like another celebrity whose name I do not now recall, I do "not intend to die so long as I can see any one else alive."

Whether a desire to live just for the sake of living be commendable or not, I confess to a large share of that feeling. Goldsmith in his "Deserted Village" wrote:

"And as a hare whom horns and hounds pursue,  
Pants to the place from whence at first she flew,  
I still had hopes, my long vexations past,  
Here to return and die at home at last."

With Goldsmith I feel, on starting westward, that whatever my wanderings may be I shall want to return to the place of starting, Chicago, but not like him as to object of returning; that is, I do not intend to "die" on my return. I expect to return to live, not to die—to live.

"For the right that needs assistance;  
For the wrong that needs resistance,  
And for the good that I can do."

Tuesday evening, Sept. 1, at 10 o'clock, at the Polk street railway station, Chicago, I took leave of the good friends who had kindly volunteered to see me off, and boarding the night train of the "Santa Fe System" I indulged myself, for the second time in life, in the luxury of a berth in a "Pullman sleeper." To save expense my usual custom has been to ride in a "chair-car," else in an ordinary "day coach," when traveling by rail at night. In this instance I allowed myself to be persuaded by a niece, who had spent her summer vacation in Boston and was then on her way to resume her duties in school—by her I was at least partially convinced that at my age it was bad economy to deny myself the comfort and rest afforded by a "sleeper," and the result of compliance with this advice was eminently satisfactory; the long ride being restful and invigorating rather than exhausting and debilitating, as it would have been had I taken a day coach.

Arriving at Kansas City, the young but vigorous and apparently healthy rival of Chicago, I champed cars for Rosedale, Kan., a few miles away, the home of Lucifer's long-time friends and helpers, Drs. W. M. and L. M. Hammond, with whom I expect to sojourn till Monday or Tuesday next, meantime visiting friends in Kansas City. Dr. William M. Hammond is the Nestor of the dentistry profession in these parts, being 88 years old, and having but lately given up his work, on account of age, as professor and lecturer in a Kansas City dental college. His companion, my hostess, Dr. L. Mann Hammond, though no longer young in years, is still young in mental vigor and in active interest in the various reforms that are believed to promise better things for the race of humankind in the future than anything we see realized in the present. As pioneer teachers of the philosophy of Spiritualism few are more widely and none more favorably known in Kansas and Missouri than are Drs. W. M. and L. M. Hammond.

As stated in previous numbers, it is not yet decided as to how far west my journey shall extend. Several invitations have been received from friends in New Mexico, Arizona and California, encouraging me—now that I am on the wing—to practically a long-deferred design of seeing the wonders of those sun-baked lands. If I were assured that business enough could be transacted, in the way of getting names for Lucifer's list and in selling its literature, to defray all expenses of the trip, so that the home office would not be called upon for money, I should be strongly tempted to visit the Golden State, California, and its "Golden Gate," San Francisco, in which city Lucifer has many friends, not to mention Los Angeles, San Diego, San Jose and several other well-known cities and towns on or near the Coast.

If not too late in making the request I now ask all friends in Arizona and California who may feel an interest in the matter to write me at once, addressing me at Las Vegas, N. M., care Solomon Harman, Santa Fe storekeeper.

Thus far on my way the weather has been delicious, neither hot nor cold, a few light showers but no continued rains. Next week and week after I expect to call on friends at Valley Falls, Topeka, and perhaps several other places in Kansas on the line of the Santa Fe Railroad. Friends and subscribers in Kansas who may wish to have me call upon them will please address me at Valley Falls, care George Harman, editor Farmers' Vindicator.

M. HARMAN.

## Freedom and Rights.

Freedom means the liberty to do as one wishes to do. And so long as one wishes to do only those things which do not interfere with another's rights he is perfectly free—that is, he would be if he had such liberty.

Now, rights, so called, are always relative; that is, they appear as rights only in social relations. When two or more people are related in some way, socially or otherwise, the principle of rights appears in their actions toward each other. Each has natural rights; that is, rights belonging to the individual sphere; but when people associate, natural rights give place to social rights.

To illustrate: I have a natural right to intercourse with the woman who pleases and inspires me, and to this my nature inclines, and of it my mind approves; but, perchance, the woman does not so incline, and her mind does not approve. Then I have not a right, and obviously ought not to have liberty in such case. The woman in the exercise of her rights refuses me, and thus she reveals to me a limit to my rights. This is the realm and the sphere of social rights. It is the rights between actors, and not the rights of some to govern others. If the woman approves and responds to me it is our matter, and Society or the State has no rights in the case.

It is clear, too, that I have not absolute freedom, for my freedom is limited by the woman's freedom. We have, then, what may be called social freedom taking the place of individual freedom. We each have the right and the freedom to make known our wishes, but we neither have a right to force our wishes.

By freedom, then, do we not mean freedom from the laws and customs which are an attempt of some to regulate the sexual relations of all?

But freedom does not necessarily mean varietism, nor the opposite of it. But it does mean varietism or any other form of sexual relationship that any two or more sensible and responsible people may agree upon. They may be monogamists if they so elect, or they may be free companions, or they may be total abstainers—only they shall be free to act in the matter as they see fit.

L. D. RAYLOR.

We have added new books to our lists this week. Do not overlook them if you are interested in good reading.

Our readers everywhere are kindly requested to send us names of persons who might be interested in Lucifer's work if they could see a sample copy.

We would like to find copies of the "Miller-Strickland Controversy," "Secret Instructions of the Jesuits," "Martyrdom of Man," and "Aedology." Please state condition of books and price asked.

## An Example Worth Following.

The following is a copy of a letter sent by one of Lucifer's readers to a friend, in presenting a year's subscription to Lucifer to him. Its personal may be of interest to others who believe that Lucifer is doing a valuable work and that its circle of readers should be extended:

My Dear Sir: You will recollect the little green book ["Karezza"] of inquiring thought which drifted into my possession, and which I invited you to read before I had found time for its perusal myself. Your judgment was broader and deeper than that of the professional whom you in turn invited to read it and who expressed adverse criticism, that it was written for selfish motives. It impressed me more favorably; that the authoress, who enjoys high standing in her profession, sought only to instruct and enlighten—a delicately difficult task when considered how surrounded in the subject by ignorance, prejudice and Church tyranny. In fact, it interested and excited my curiosity sufficiently to read the production of another author on the same subject. The second booklet ["Diana"] convinces me even more that there is much in life which the ignorant, thoughtless and prejudiced overlook; that the broad field of knowledge and truth should be cultivated more, and that we should outgrow the narrow confines of slavish custom and superstition.

Accompanying the little print, which I note has attracted the attention of the industrious philosopher Tolstol, I have paid a year's subscription to you of a little Chicago paper which in good conscience and intelligence seeks to lift natural subjects from the low levels to which both Church and State have unjustly cast them. You have the intelligence and individuality to think for yourself. Therefore you may catch from the discussion a new and worthy thought that might also help others whom you meet. Through knowledge and personal effort we can help ourselves and then we can and should, I think, help others, too.

## Character and Heredity.

C. V. Cook, in a recent article on this subject, says:

"Given a healthy body and a normal brain and the forces of environment will defy all the known laws of heredity, as far as mental characteristics are concerned."

Here is just where I beg to differ. In the first place, we are not born with an equally normal or evenly developed brain. And where there is a deficiency of brain, environment can only stimulate, but not develop so as not to be overbalanced by other more developed natural tendencies.

He says: "If I and my brother are nursed, reared, etc., by same mother in same surroundings, heredity should make us alike." No, that does not follow; but if environment is the principal factor, it should. Heredity traces farther back than to father and mother—to generations back. Environment may gradually eradicate tendencies, but it is not yet proved that character can be molded at will, even though in isolated cases this may seem so. Characters are not more alike than human faces. Why guard prenatal influences if environment molds the character? I read in Motherhood that prenatal influences have as little to do with the embryo as the hen which warms the eggs she is hatching. A certain doctor therein claims the mother during gestation only provides a warm nest and food, and no nerves connect mother and child.

As a sample of hereditary character I can quote a curious incident regarding myself. Some thirty years ago my mother's death left the oldest child in care of rich relatives, to be educated and move all her life among rich and refined people, while I, the youngest, was brought out West to grow up with the country, enduring all the hardships and privations of early settlers; and yet after a separation of twenty-seven years we met, strangely alike in character as well as physically, and both so like the mother that bore us.

Environment may lead inherited characteristics in different channels, but we can not put heredity in the background. Where do we find a musician, poet, painter, sculptor or scientist by virtue of environment? For instance, a case like Blind Tom, whose hand, touching the piano, drew music without previous knowledge of the existence of such an instrument?

FREDERIQUE A. DE CRANE.

## "As Man Thinketh, So Is He."

Alta—"Oh, mamma, I am so warm with all these clothes on! I wish you would let me take them off."

Mamma—"What? And go without any clothing?"

A—"Yes; why not? I don't need them, and why should I wear what I don't need? You say we shouldn't eat more than we need, and I don't see why we should wear more."

M—"Would you like to expose your nudity?"

A—"Why, what do you mean?"

M—"If we were entirely nude, my child, we would expose a certain part which is called obscene. You remember hearing about the man who was arrested for indecent exposure. I did not intend you should hear it, but you did."

A—"Mamma, don't you think God is a queer old thing to make us so?"

M—"Oh, Alta! Alta! You must not call God an old thing."

A—"But he must be awful old, mamma, truly, and when I called him Mr. God you said I mustn't, 'cause he wasn't a man, and I asked if he was an animal, and you said no, and acted scared. He's some kind of a thing, I suppose; he can't be nothing."

M—"God is a great, holy and perfect being. Man was made in his image."

A—"Then no part of God is obscene, I suppose. It can't be, if he is perfect."

M—"Certainly not."

A—"Then men are perfect, too, if they are made in God's image, and so are women and little girls; so of course their bodies are not obscene. Papa wouldn't love us so much if we were obscene. I just believe that the men who arrested that man had nasty minds. [Enter papa.] Oh, papa, am I obscene?"

Papa—"Obscene! What an idea! You are papa's little lump of sweetness."

A—"Am I sweet all over?"

P—"To be sure you are; sweet from head to foot."

A—"And mamma, too?"

P—"And mamma, too."

A—"Oh, papa, I'm so glad you don't think such nasty things. I'm sure, now, that just the men themselves who arrested that man were obscene, because they thought the man was."

SARIE MAGGON.

## Dancing.

We are not surprised to find some classes of religionists opposed to dancing, for they have put themselves on record as to the belief that all music except "sacred" music is of the devil and all amusements a delusion and a snare. But when a man who calls himself a Liberal (by the way, that word liberal covers a deal of liberalism) declares that he would not be willing for his mother, wife, sister or daughter to dance, we wonder how he came to believe he has outgrown the superstition of the church.

It seems a queer estimate to put upon human nature to imagine that the sexual element which enters into dancing is a thing to be avoided. There are objectionable features in many so-called fashionable parties—late hours, overeating and often irrational dressing—but to object to the rhythmic motion, the touch, the glance, the evident pleasure in the fact that both sexes participate, is a sample of ignorant prudery. It is repression that causes unhappiness. The really criminal foolishness of many teachers and parents is responsible for the many listless, white-faced boys and girls we see every day.

To the lover of the beautiful there is no more pleasing sight than that of healthy, happy beings mingling in the dance, feet keeping time to the inspiring music and the whole body thrilling with undefinable pleasure through the interchange of magnetic forces brought into play by the harmonious association of the sexes.

MYRA POTT.

"Those few who serve the State with their consciences as well as with their bodies, cannot but resist it for the most part, and are commonly called its enemies," said Henry D. Thoreau in his "Duty of Civil Disobedience"; and he proved his faith by his works, refusing to pay taxes and going to jail in consequence. This little booklet is of great value; and its publishers, The Simple Life Press of London, are to be thanked for issuing it in such neat, attractive style. We expect to have other of the Simple Life publications for sale later, among them booklets by Bolton Hall, Ernest H. Crosby and Tolstol.



## VARIOUS VOICES.

R. H. C. Corrigan, Tex.: I am in receipt of a copy of Lucifer, and while I do not fully agree with its teachings at this time, I do not condemn until I have investigated further, at any rate. I inclose \$9 cents for thirteen weeks' subscription and pamphlets as listed herewith.

J. Moses Sapp, Seattle, Wash.: I am just back from a vacation trip near Home, Wash. I met many comrades at a picnic at that place on last Sunday. I, with other Liberals I met, would be glad to shake your hand once again, look into your kindly face. I am in love with this coast country, but it scarcely likes me as well, for my health has suffered.

J. O. Boston, Mass.: You have kindly sent me, through Mr. J. M. Greene, I presume, some copies of your paper. I enclose 20 cents, for which I would like to receive Rachel Campbell's "Prodigal Daughter" and Lucifer three months as per offer. The article "Greatest of All Reforms" was great. It is fortunate for the rest of us that there are those willing to sacrifice themselves for our good.

Bettie M. Roberts, Miller, Mo.: I notice some of Lucifer's readers are proposing colonies for different sections of the country, and the question arises in my mind, Why not locate a colony of Freethought, Anarchistic, Spiritualistic or Socialistic thinkers in Lawrence county, Mo.? This is a high location, with pure air and water; a fine fruit country. The land, of course, varies in quality and price. It is also the banner Sunday school country in the world, and my husband and I should like to see some counter-influence at work. Will give all the information I can to those who will enclose stamp for reply, and will assist in every way possible.

J. T. P., Seattle, Wash.: A copy of Lucifer having fallen into my hands has caused me to desire more information along the lines it discusses. I therefore inclose 25 cents for a three months' subscription, thanking you in advance for "The Prodigal Daughter," which you kindly offer as a premium. For forty-two years I have lived in this beautiful world; but like thousands upon thousands I have walked alone, unaided by the opposite sex. This is unnatural, but not ungodly, as many married lives have proved to be. Have not yet, however, given up the search for a woman who wishes freedom and who will therefore appreciate one who is willing that each and all shall have the freedom which he has vainly sought.

Mrs. J. B. W., New Orleans, La.: To say that I am delighted with "The Wholesome Woman" but faintly expresses my feeling of what Dr. Greer has done in giving such a work to the world; clean, pure, and wholesome, it seems to purify the atmosphere of the room in which I keep the volume, the home library where I welcome my chosen friends, those whom lots of gray matter in their pretty heads make congenial. God bless Dr. Greer for his noble effort to uplift our sex, realizing as he does that "the hand that rocks the cradle rules the world," and the elevating of motherhood and womanhood sounds the keynote that will fill the world with harmony. I thank you most earnestly as the means of placing this valuable work in my hands and hope to prove my appreciation by trying to increase its sales.

James Poppers, Benton Harbor, Mich.: I appreciate the good work you are doing. I consider the editorial work you are maintaining for Lucifer of a high order, and creditable to any movement. By way of suggestion I would add that I think you should place "Shrouds with Pockets" in your book list. Inclosed find \$1 for Lucifer another year.

[We have meant to add this book to our list, but have neglected doing so. It will be found listed in this issue. Its author, Henry E. Allen, has been for many years, and still is, a faithful friend of Lucifer. He heartily indorses Lucifer's work, and embodies it to a considerable extent in his own writings. We have sold a considerable number of his "In Hell and the Way Out." Though Lucifer is not a Socialist paper—unless it may be so designated in the broadest sense—a considerable proportion of our readers are Socialists. We give them a hearing occasionally, and will hereafter carry a list of Socialist books when we can conveniently do so.—L. H.]

E. J. Williams, Dell Rapids, S. D.: I am writing this to thank L. H. for her brave words in Lucifer No. 983. Although not an advocate of immense families or of bringing children into the world thoughtlessly and unpreparedly bodily, mentally and financially, yet I have no sympathy with those who believe it to be a misfortune to be born and that there are too many in the world now for the labor market. This is rather the fault of our social life and poor methods of distribution of the good things that are here all around us in plenty for all, if hours of labor, taxation, and other things were properly adjusted. In a comic paper the assertion was recently made that the "cliff-dwellers" died out because, like "flat-dwellers," they made babies impossible. I inclose the program of a new colony in which I am interested. I may join it next year, or at least visit it. Its objects are quite in line with Lucifer: country life, individualistic co-operation, freedom, etc. Perhaps some of the comrades would like to try it for a while and then make permanent arrangements if they found it agreeable. Hot Springs, Ark., is well known. The mild winters there may attract some from Chicago. I believe that the terrible increase of insanity among the white races in the last half century, especially the British-Americans, is due to the life of terrible nervous exhaustion—the worry, rush, excitement, and lack of healthful outdoor work and life. Some of "Cityless and Countryless World" I think touch—"cutting off women's hair, for instance"; but most of it is O. K. I enjoyed reading it.

[The point I wished to make in the comment referred to was that, admitting that there is pain, trouble and expense involved in the bearing and rearing of children, they are worth all they cost if conditions are at all favorable. Of course, all people do not think so, but I am convinced that a great many do, and to such people the lack of children would be a great deprivation. I think that the disinclination to have children, evidenced by many people, is due to their health, financial conditions, or environments, rather than to the trouble naturally accompanying reproduction. Unlike our correspondent, I can sympathize with those to whom life is not worth living; certainly there must be many in that condition. If I have had nothing to eat for a week my hunger is not lessened by the knowledge that there is feasting next door, and if I had no reasonable prospect of being able to feed my child I would not feel safe in bearing one even though it had been mathematically demonstrated to me that there is in the world plenty of food for all if properly distributed. The fact remains that it is not properly distributed and that at this moment the children of thousands of mothers are suffering with hunger. And I can also sympathize with the flat-dwellers who have no children. Really, I am astonished by the temerity of those who do have children. Certainly a flat is no place for small children. The reasons are many and are so obvious that it is unnecessary to enumerate them.—The colony to which reference is made is located four miles from Hot Springs, Ark. From the circular I quote: "We are not so hungry for the society of those who believe like us as we are for the society of those who are willing that we should believe differently from themselves." Those wishing further information may address, enclosing stamps for reply, Zoan, 20 Central Avenue, Hot Springs, Ark.—L. H.]

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 26.

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WHOLE NO. 387.

### LOVE AND LIFE.

Most men know love but as a part of life;  
They hide it in some corner of the breast,  
Even from themselves; and only when they rest  
In the brief pauses of that daily strife,  
Wherewith the world might else be not so rife,  
They draw it forth (as one draws forth a toy  
To soothe some ardent, kiss-exacting boy)  
And hold it up to sister, child, or wife.

Ah me! why may not love and life be one?  
Why walk we thus alone, when by our side  
Love, like a visible god, might be our guide?  
How would the marts grow noble, and the street,  
Worn like a dungeon-floor by weary feet,  
Seem then a golden courtway of the Sun.

—Henry Timrod.

### "The Politics of the Sex Question."

The above heading is a quotation from George Bernard Shaw's latest work, "Man and Superman: A Comedy and a Philosophy," in which Shaw attempts to arrest the attention of the English reading public, while he tells them a diverting story with an amazing interlude and a Lucifer moral. It is not difficult to see why Bernard Shaw chooses the dramatic form for his work—it is difficult to conceive of a medium which gives a writer greater freedom in handling delicate topics and of presenting various sides of a most intricate problem. The book is divided into three parts—a lengthy dedicatory preface; a farcical, up-to-date play containing a fascinating scene in Hell, with Don Juan and the Devil as principal characters in this particular scene; and a Don Juan's "Revolutionist's Handbook," with a string of aphoristic maxims to conclude. Shaw explains in the preface that his Don Juan is a philosophical, not a vulgar Don Juan, one who reads Schopenhauer, Nietzsche and Westermarck, and is concerned for the future of the race instead of for the freedom of his own instincts—an almost ascetic Don Juan, in fact; a modern English Don Juan in a modern English environment.

If these descriptions of his own hero, with which Shaw enlivens his preface, can be taken seriously, so can his characterization of his own drama as a "trumpery story of modern London life—a life in which the ordinary man's main business is to get money, and the ordinary woman's business is to get married."

"The determination of every man to be rich at all costs and of every woman to be married at all costs must, without a highly scientific social organization, produce a ruinous development of poverty, celliacy, prostitution, infant mortality, adult degeneracy, and everything that wise men must dread," says Shaw, and his final remedy for all these ills would be apparently a new race of supermen—that is to say, of men and women bred

under conditions which will make for health and intelligence, "some sort of god-looking philosopher-athlete, with a handsome, healthy woman for his mate, perhaps."

The philosophy of the play, apart from its main insistence on the stirpicultural idea, is "to deal with sexual attraction, and to deal with it in a society in which the serious business of sex is left by men to women." The pretence that women do not take the initiative in sexual matters is to Mr. Shaw part of a sorry farce; there are no limits, he says, to male hypocrisy in this matter. Shaw has offended most of the critics in London by his expressions of contempt for the doctrines of progress, education and all other teachings which ignore the fundamental consideration of good breeding.

One of his illustrations is particularly apt: "In the eighteenth century an old lady, a very devout Methodist, moved from Colchester to London, where, mistaking the Hall of Science for a chapel, she sat at the feet of Charles Bradlaugh for many years, entranced by his eloquence, without questioning his orthodoxy or mouthing a feather of her faith."

Shaw has come to the conclusion that churches and universities and literary sages can do nothing; that democracy, which requires a whole population of intelligent thinkers, is an idle word without some wiser philosophy of breeding men and women than we have at present. "I plank down my view for what it is worth," says Shaw, and no reader can fail to regard Shaw's view as one worth studying, although, fortunately, it is in the main purely destructive of present ideals and almost totally lacking on the constructive side. It is much more important that the world's attention should be drawn to the evils which result from giving no attention to this subject than that every writer should have a ready-made, cast-iron set of rules for substituting a healthier race for the unhealthy masses of population now existent. "The golden rule is that there are no golden rules," is one of Shaw's first "Maxims for Revolutionists."

One of the happiest of Don Juan's criticisms of marriage is in Act III. (Scene in Hell):

"And—it is all nonsense; most marriages are perfectly comfortable."

"Don Juan—'Perfectly' is a strong expression, Ana. What you mean is that sensible people make the best of one another. Send me to the galleys and chain me to the fellow whose number happens to be next below mine, and I must make the best of the companionship. Many such companionships, they tell me, are touchingly affectionate, and most are, at least, tolerably friendly. But that does not make a chain a desirable ornament, nor the galleys an abode of bliss. Those who talk most about the blessings of marriage and the constancy of its vows are the very people who declare that if the chain were broken and the prisoners left free to choose, the whole social fabric would fly asunder. You cannot have the argument both ways. If the

prisoner is happy, why lock him in? If he is not, why pretend that he is?"

Throughout this powerful Act III. Don Juan discourses at great length on marriage, love, breeding and the life-force which throws men and women into each other's arms. The whole scene is unique and fascinating. Surely never has a dramatist or novelist before so audaciously annexed the infernal regions to serve as a platform for a lecture on the politics of the sex question, with the Devil as principal auditor and orthodox critic.

"The Revolutionists' Handbook" is appended to the play by way of demonstrating that the hero of the comedy could write a serious treatise. The handbook is almost entirely devoted to the main thesis above referred to, as will be seen from a study of the chapter headings:

"On Good Breeding"; "Property and Marriage"; "The Perfectionist Experiment at Onida Creek"; "Man's Objection to His Own Improvement"; "The Political Need for the Superman"; "Prudery Explained"; "Progress an Illusion"; "The Concept of Civilization"; "The Verdict of History"; "The Method."

This brief notice of a most interesting book cannot better conclude than by quoting a few of the aphorisms, which make a really profound essay as readable as the most interesting novel:

"The prudery of the newspapers is like the prudery of the dinner table—a mere difficulty of education and language. We are not taught to think decently on these subjects, and consequently we have no language for them except indecent language."

"Englishmen hate Liberty and Equality too much to understand them."

"The best-brought-up children are those who have seen their parents as they are. Hypocrisy is not the parent's first duty."

"Do not give your children moral and religious instruction unless you are quite sure they will not take it too seriously."

"Marriage is the only legal contract which abrogates as between the parties all the laws that safeguard the particular relation to which it refers."

"The assassin Croizoux made President McKinley a hero by assassinating him. The United States made Croizoux a hero by the same process."

"Crime is only the retail department of what, in wholesale, we call penal law."

"Whilst we have prisons it matters little which of us occupy the cells."

"Home is the girl's prison and the woman's workhouse."

"When we learn to sing that 'Britons never will be masters, we shall make an end of slavery.' GEORGE BERNARD SHAW."

### The Free Woman's Choice.

"In a free society, what kind of men will women choose as the fathers of their children?"

This question, as discussed in recent numbers of Lucifer, has interested me greatly. It would perhaps be a difficult matter, in any state of society, for any one to decide what particular kind of man any particular woman would choose. It is now largely a matter of personal attraction or individual predilection; and doing away with the conventionality of legal marriage would probably make but little, if any, difference. Then, as now, a woman would be likely to be attracted by the man who appealed most strongly to her imagination, or to her physical senses, or to both, as the case might be. In our present state of society most women take as their husbands such men as they can get; but who shall say how many of them, when opportunity offers, choose other men than their husbands as the fathers of their children?

It is a fact that certain qualities or conditions in men appeal very strongly to most women. Famous men, no matter upon what flimsy or even disreputable grounds their fame may rest, are very attractive to many women. The trainer of a great prize-fighter is reported as having said that scores of women, many of them wealthy and away up in "high society," flocked to his pugilist like bees to a blossom, and almost openly confessed that they desired children by him. If a handsome naval officer sinks an old ship in the mouth of a bay, then the women

all over the land smother him with kisses; and if he would he might become almost literally "the father of his country." Military men, especially when decked out in their glittering gauds and barbaric trappings, are utterly irresistible to the vast majority of women. So, also, with dudes—that is, fine dressers and society exquisites. Fine dress most women fall down before.

Every woman is at heart an aristocrat; and it is to this fact that women as a class owe their present social thralldom. Themselves have forged the chains that bind them; and all but a few hug the chains, apparently with rapture.

But there is a small (and, let us hope, increasing) class of women to whom a merely fine physical man, or well-dressed man, or famous man, will not appeal, unless he possesses more than any or all of these merely adventitious attractions. Women of fine mentality, of soulfulness, who are mentally free, will be attracted by the like kind of men.

If I could describe to you the kind of man that such a woman as Voltairine de Cleyre would choose, I think you would then have the description of the kind of man (though there would not be many of them) that all women should choose as the fathers of their children, if they really desire to regenerate the race.

LARRY RENDALL.

### Love Is Paramount.

What strikes me most forcibly in the recent discussion of stirpiculture is the ruling out or ignoring of the supremely important item of love—of deep and fruitful affection—and I cannot believe that women will ever become so lost to that sentiment as to throw all of its considerations away and choose fathers for their children simply because of apparent physical qualities. It is not a proven fact that the race would be benefited by any such method of breeding. I have seen large, strong, vigorous and rugged men who came of undersized parents, and I have seen puny, weakly and small persons born of large, healthy parents.

I know that parental conditions have much to do in the case. The mental condition of the mother during gestation, wholesome food, fresh air and exercise that is not exhausting count for a great deal, and the environment, food and associations during childhood are very important factors. The history of every newly-settled section of the United States, where healthy conditions prevailed, shows that in every instance the children grew to be large, strong and courageous. When these same sections became fully settled and natural opportunities became closed to free access, then deterioration of the offspring of the toiling element began; and just in proportion to the lack of freedom of choice, freedom from care and fear, and freedom to utilize natural opportunities does deterioration manifest itself.

The conclusion is that all cut and dried theories of stirpiculture are useless, and that, given a condition of freedom and its attendant abundance, love, the supremest of human passions, will draw men and women together, not only for the begetting of children, but for the delight of each other's presence, and we can well leave the future of the race to such matings in such conditions.

W. H. ADESS.

As long as men imagine that they have property in wives; that women can be owned, body and mind; that it is the duty of wives to obey; that the husband is the master, the source of authority—that his will is law, and that he can call on legislators and courts to protect his superior rights, that to enforce obedience the power of the State is pledged—just so long will millions of husbands be arrogant, tyrannical and cruel.—Robert G. Ingersoll.

Subscribers receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. New subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

### DO YOU EVER THINK

of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing; why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

Special offer: This valuable work sent free on receipt of 25 cents for a 100-week trial subscription to Lucifer, the Light Bearer, Address: M. Harriet, 430 Fulton Street, Chicago, Ill.

## A Comment and Defense.

In *Lucifer* of Sept. 10, "Tak Kak" has some references to a former letter of mine, which seem to call for a brief comment or two. First, it seems to me that the differences between the wish to avoid a discussion on vaccination and vivisection, and the wish to avoid the discussion of these topics in *Lucifer*, is not of much moment.

Second, the statement that the moral aspect "does not" enter into the question of the "protective" influence of vaccination, and the statement that it "need not" enter, mean practically one and the same thing. I claim that it does need to enter; for what would be the use of arguing out a conclusion on "scientific" lines, only to find afterwards that ethical reasons forbade the realization of its benefits?

Third, "Tak Kak" claims that I "gave rein" to my "mere fancy" when I charged him with "citing, against the argument of one who opposes an abuse from the moral standpoint, the fact that he opposes it from the practical standpoint as well." Well, my remark was directed to the following in his letter: "Unless a man has it settled in his mind that a thing is not filthy and useless, there can be no extraordinary virtue in his willingness to refrain from forcing that particular thing upon another, and no inference can be drawn that he is a libertarian, however strongly he protests against that particular thing being forced upon himself and family or friends." I claim that in these words the reference to those who oppose compulsory vaccination from both standpoints was a pointed one, and apparently was intended to lessen the influence of their argument. Even if no inference can be drawn that such people are libertarians, surely no inference should be drawn that they are not!

To conclude: I believe that the only proper office of any government can be to see that justice is done—that the weak are protected; and I claim that such an office does not tend to "kill the soul" so much as to save the soul. "Tak Kak" says: "The very governments that are to save calves and rabbits are now forcing people to submit to vaccination." But does he forget that the governments that are now torturing calves and rabbits are the very ones which are "forcing" people to submit to vaccination, and this as a direct result of the tyrannical habit, largely acquired and nourished through the time-honored abuse of our humbler fellow creatures? J. M. GASKIN.

## J. Herbert's Epistle to Dora Forster.

Dora Forster says in No. 986, in reply to my article in No. 982, that she mentioned sexual slavery and sexual starvation, and accuses me of reasoning or arguing from the economic standpoint. Now, the trouble is, Sister Forster does not understand me. Maybe I failed to make myself clear, so I will endeavor to state the case more clearly, but before I state the case I want to make a few claims. Some may call it boasting; I cannot help that. I think it will save Mrs. Forster some time, because she will understand me better.

In the economic field—that is, the theoretical plans and schemes—I know them all, from Single Tax up to State Socialism, to Anarchism with its three distinct economic schools, up to Platonism, and from that down to Dowdism. So much for the theory of the thing; and, by the way, I am the fellow who wrote "Pure Economy."

Now, in the practical field, I know economy from bottom to top and from top to bottom. During my short life I have been a tramp, also a capitalist. As a tramp I have traveled at least 10,000 miles in a box car. I have been a wage slave in my day, and I have also been a skinner of labor; I skinned ninety-five people at one slap, and I skinned them good. They did all the work, I did nothing; even the money which I used was drawn out weekly, was counted for me by my cashier and laid before me on my desk in bills of suitable sizes, with a couple of handfuls of small change thrown in. Then I have written a whole string of books on social and political economy; good ones, so they say. So much for the economic side of the question.

My inquiry is entirely in regard to sexual matters, so, Sister Dora, be on your way back to the mountain. There are 100 men and 100 women in the valley as before, and each and every one are economically free and also mentally free; and, by the way (might as well have it), each one is rich, has a million dollars,

more or less; you can rig that up to suit yourself. Now go ahead and study and show me how these people can live a life so there will be neither sex starvation nor sex slavery. More than that, you may pick your men and women; best you can find; if none are sufficiently educated I will give you ten years' time in which to educate them.

I am in favor of the scheme and wish that both sexual slavery and sexual starvation could be abolished, but it can't be did—no, it's impossible, I am very sorry to say. The truth is you are asking too much, you are projecting an impossible scheme; people "can't eat their cake and keep it." I may as well tell you how I stand on the sex question, so you will be sure to understand me this time. I have read up about all that is, both ancient and modern systems. In practice I have been a monogamist, Mormon and varietist, the latter for the past twenty-two years. How do I stand on the moral question? There is no such thing as morality and immorality. The universe is not moral or immoral, and man is a part of the universe. The worst that can be said of any human action is intemperance. And in the last analysis there is no intemperance, no crime and no virtue. One of the leading writers on the sex question, and we all know him well, said a short time ago, "We now know a prostitute. The prostitute is one who sells service, be it service of the eye, the hand, the foot, the brain, the voice or of the sexual organs. Now, there's a mighty good comparison; I agree with it. It puts the comparison of a Beecher to shame. But I deny the term prostitute; it is an invention of Pope, Grandy & Co., and has no real existence whatsoever. If it has, then the fellow who sells his service with pick and shovel, with pen or fiddle, with telescope or chisel, with brush or ax, is equally guilty with the fallen sister. Don't like these terms? 'Tis well, make the most of them."

For the past six years I have been a communist of the J. H. Noyes school, his sexual system included. Mrs. Forster puts me in a certain small class; don't know just where she puts me. I do certainly belong to a small class; there are but three members at the present time—myself, a colored man, and white woman—in the class. An odd little band, to be sure. Does this prove anything? Yes, it proves that we can project communism on paper; but live it? Well, a few can—Noyes & Co. did—but it is not what the masses want. Just as soon as Communism or any other reform touches the purse of the reformer, away goes his reform, it melts into thin air. Will tell you the reason why at some other time; I have no space or time now.

J. HERBERT ROWELL.

## Uniforms.

Nature is not uniform. It is beautiful, grand, bounteous and free, with her abundance for all, but not uniform.

Uniforms are ugly, grotesque, ostentatious, varying, certainly, from the \$6 khaki to the \$175 uniforms of some officers, but all are symbols of power, force, aggression and oppression.

"If the women of America could be induced to think seriously and carefully on this matter, discarding all their early teachings and all the ordinary axioms of life, with the result that they look upon uniforms with aversion, with detestation, what an influence for good they would create! Especially if they went so far in this direction as to refuse all voluntary social association with, or recognition of, parsons, police or soldiers—then the era of right living, righteousness, would be inaugurated and a free people would be the result, an emancipated humanity such as the sun never yet blessed with its life-giving energy."

Humanity's hope for freedom rests on the women. Their influence could soon turn the tide of oppression in the way suggested and would bring about a peaceful evolution. Otherwise the present conditions will soon culminate in a sanguinary revolution.

Women! choose the better way, or your fathers, husbands, sons, brothers and lovers will be the victims of military power.—Kingshorn Jones.

People who make rules for the conduct of others generally break them themselves. It is so easy to bear with fortitude the misfortunes of others.—Robert G. Ingersoll.

Praise from people we despise generally convinces us that they have good points after all.—Pack.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.  
 LUCIFEROUS—Giving light; affording light or the means of discovery.—Hans.  
 LUCIFIO—Producing light.—Hans.  
 LUCIFORM—Having the form of light.—Hans.  
 The name Lucifer means Light-Bearer or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Creolity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Jottings by the Way.

On train near Lawrence, Kan., Friday, Sept. 11.

After a very pleasant and restful sojourn of ten days in Kansas City, Mo., and in Rosedale, Kan., a suburb of that city, I find myself again on the wing toward sunset. Most of the days since leaving Chicago have been spent in trying to catch up with my belated correspondence; also in renewing old acquaintanceships and in forming new ones, a good share of which new acquaintances have enlisted as members of the Light-Bearer phalanx.

While no public meetings of Lucifer's friends were held during this sojourn of ten days, several impromptu parlor gatherings have made their impress upon the world of current thought, as I think, in a way that will not soon be forgotten by some, at least, of those present. At one of these informal conferences an ex-mayor of Kansas City, Kan., and his congenial partner were prominent participants.

## INDUSTRIALISM AND MILITARISM.

An excellent illustration of the fact, well known to all close observers, that industrialism in this country is fast assuming the characteristics of militarism, has just been well ventilated by the press of Kansas City, Mo. Briefly stated, the case seems to be this:

W. S. Carson was "superintendent of terminals" at Kansas City at the time of the great flood in the Kaw river, the last of May and first of June, 1902. With rare foresight Mr. Carson saved the Missouri Pacific bridge over the Kaw by weighting it down with more than a dozen monster locomotives. Of nearly a dozen railroad bridges over the Kaw at this place, that of the Missouri Pacific was the only one that withstood the force of the mighty flood that swept down upon the twin cities at the junction of the Missouri and Kaw rivers. This prompt and decided action on the part of W. S. Carson saved many thousands of dollars to the owners of the Missouri Pacific, and also to the owners of other roads, as well as to the general public. It was due, also, to his efforts that the approaches to the bridge his foresight had saved were quickly repaired and the structure thrown open for the use of all railroads that needed it.

Quoting a leading article in the Kansas City Journal of Sunday, Sept. 6:

"Naturally, Mr. Carson received a great deal of newspaper praise at home and abroad, but the wise ones declared that he would gain nothing from the railroad company for his work of saving the bridge and that he would be fortunate if his services were retained by the Missouri Pacific. They said it was the way of corporations, especially railroads, to subordinate men of sense and action who, by a single feat, sprang into publicity."

In this instance the "wise ones" were true prophets. Word comes from Little Rock, Ark., to which place Mr. Carson had been transferred by the company, that he had "severed his connection with Iron Mountain Railroad," a branch of Missouri Pacific, and that "no reason is given, but it is understood from the men who worked under him that he has not been very popular."

The meaning of this phrase, "not very popular," is thus explained by the Kansas City Journal:

"That bears out the statement that Carson would pay with his job for his temerity in risking a dozen or more locomotives

to save the bridge across the Kaw river. It also sustains the claim that Carson has not been popular with his superior officers because he had demonstrated that he was prepared to act when any emergency arose, and that he relied upon his own judgment to carry him through a crisis when he was impelled by duty."

The Journal man closes his column article in these words:

"Two railroad men, discussing Carson when he was being praised for having some sense during the flood, agreed that he was the only man in the business that had shown any sense or had been of any value to his company. One said he would be promoted. The other, older, said he would be fired 'in a year.' A bet—\$10—is up. It can now be taken down. The old 'wise guy' said superiors would be jealous and root Carson out, just as it happened. He said the man to hold a corporation job must not think or attract attention. Simply draw pay and let the property go to ruin was the plan he followed, and he still has his job and gets the \$10."

Here we have it in few words. "Draw your pay and let the property go to ruin." Obey orders, as the cogwheel in a machine obeys the force that drives it. Never go beyond orders. The company wants no thinking by its employees beyond what is necessary to carry out orders.

"Their's not to reason why;  
 Their's but to do and die."

This explains why "The Message to Garcia," by Fra Elbertus Hubbard, was printed and distributed by the railroad corporations by the million copies. Whether the editor of the Philistine meant to help the lords of the highways, also the capitalistic "captains of industry" everywhere, in their fight against the slaves that claim the right to do a little thinking on their own account, can be explained only by himself. Having conceived a very high opinion of Fra Elbertus, I feel reasonably sure that his sympathies are with the toiling masses, rather than with the exploiting classes, and hence would be glad to read what he himself thinks to be the true "inwardness" of the "Message to Garcia."

## CITIZENSHIP AND COUNTRYLESS WORLD.

In my walks over the hills adjoining Kansas City, Mo., I came upon several large signs which said:

"Vogel Heights Number Two. Five to Eight dollars per foot. Five dollars per month."

It was early Sunday morning, but few people stirring. Seeing a man cutting flowers in front of a stylish mansion, I asked him where I could find "Vogel Heights Number Two." Pointing to what seemed an old farm adjoining the vineyard connected with the residence in front of which he was cutting flowers, the man said: "There is Vogel Heights Number Two."

"Are the lots all sold?"

"Not quite all," was the reply. "The agent says there are a few left, but going very fast."

"Why is this land called Vogel Heights?"

"A man named Vogel came into possession of a large tract of land by marrying an Indian woman. Vogel is dead. The estate has passed into the hands of speculators, who are dividing it up and selling it for residence lots."

It is simply the old, old story, thought I. The land monopolist gets possession of a large tract by marriage, by inheritance, or by purchase before the time when immigration and demand for homesites has raised the price of "wild" land. Then for a few dollars paid to the county surveyor the large tract is divided into lots and sold for homes to the homeless at prices that impoverish the purchasers and make millionaires of the original monopolists, or of those into whose hands these large tracts may fall. Then the thought occurred to me:

Why cannot home-seekers unite in numbers sufficient to buy a large tract of land before the demands of commercialism and of capitalistic industrialism bring the price of land up to the point where but few of the slaves of toil can ever hope to own their homes?

Why not purchase land in bulk—by wholesale—then divide it up by the purchasers, so as to save for themselves the profits that now go into the pockets of speculators in this prime necessity of life—land?

Why not organize the business of settling new lands in such a way as to unite the advantages of city life and country life of once, without paying the enormous tribute in time, in labor, and in money that have been paid by the home-seekers of the West ever since the landing of Columbus, more than four hundred years ago?

M. HARMAN.

## One Man and One Woman.

Editor of Lucifer: Some one is kind enough to send me your paper and I have been reading it with interest, but much of it with astonishment. It seems to me that the attacks upon marriage are directed in such a way as to undermine the home life, which is the very foundation of a truly civilized nation. I am quite willing to concede that the intention on the part of the writers in Lucifer is good, but I believe if the principles for which they contend were carried out it would result in a veritable chaos.

In the issue of July 16, you review a book by Henry Oerlich, "The Cityless and Countryless World," and seem to quote approvingly of his conception of rules of life. In his view, marriage should not be for life. In making his traveler from Mars express his own opinions of the way the sexes should dwell on earth, he says: "You marry for life; we do not." The ideal marriage is for life, for the simple reason that where there is true love that is the desire of both man and woman, for there is the idea of eternity in true marriage love. Man and woman are halves of a whole, regarded as to their true love natures. In other words, sex is of the spirit, or mind, as well as of the body, and the two are intended to make a one, because woman is a form of love and man is a form of wisdom. The ideal marriage is, therefore, one in which the husband and wife become more and more interiorly united—"one flesh," which means a union of ends, purposes and interests.

But such a union cannot be forced, and if man and woman are not interiorly united they can dwell together often for external reasons, and thus be of use to each other and to society. But to marry not for life would defeat the very purpose for which the relation was instituted. The ideal should be kept in view, however much men and women fall below it, and if they cannot dwell together they can live apart, for not even the State compels a married pair to dwell together, if they do not wish to.

In No. 2 he says: "Your Church and State interfere with your sexual affairs; we leave it in the hands of the individual." I wonder what the condition of mankind would be, if there were no laws to protect the weaker members. It is bad enough under the present regime, where the efforts of the Church and the State are directed to keep people in some degree of order. If all people were lovers of the neighbor, then we could leave much more in the individual's hand, but laws must be of an iron nature, not on account of the good, but on account of the transgressor of the rights of the neighbor.

In regard to women being financially dependent upon men, as suggested in No. 3, I believe every true wife and faithful mother is quite willing that the financial part of the home life should be left in the hands of the husband. That is the ideal state. Of course, if the husband is a spendthrift, that alters the case. That is not an ideal marriage.

No. 4 seems to take it for granted that if woman were left in freedom she would prefer to indulge in promiscuous intercourse. There can be no true marriage except between one man and one woman, and the ideal woman thinks so. She not only gives herself, body and soul, to the man she loves, but she wishes him to be her own husband and the support of her life and the child she bears him. And a true husband loves only one woman as wife and mother. That is the ideal state, at least.

It is no doubt true that, as suggested in No. 5, the man has too largely run the sexual affairs to suit himself, but it does not seem to me that doing away with marriage and home life is going to better matters. As both man and woman become more regenerate—i. e., lovers of the good and the true and the useful—they will regulate all things together, each according to the other the rights that are theirs by virtue of their own peculiar natures.

Whether man and woman ought to room together when they are husband and wife depends upon whether it is best for them to do so. That they "invariably" do so on earth is not in accord with the facts.

Mr. Oerlich would compensate for maternal labor. What a compensation! And what an estimate of the nature of mother love! Woman is paid when she is loved by the father of her child and when she can give herself in service to the child. This is an ideal state of maternity, at least. The whole care

of children should not be shifted onto the mother, and yet there is nothing that a true mother would rather do than to rear her own children.

But I must not prolong this letter. It seems to be the whole difficulty with those who attack the marriage and home life—the ideal marriage which God teaches in His Word as the union of one man and one woman so that they become "one flesh,"—is that they find fault with the disorders that have sprung from this relation and, therefore, think that the relation itself ought to be done away with. An abuse does not disprove the use of a thing. Marriage—the union of one man and one woman—is grounded in the very nature of the sexes, and has its origin in the union of divine love and divine wisdom, of which male and female are articulated forms. It is divinely intended to be enduring—the very foundation of all blessedness on earth and in heaven.

L. G. LANDENBERGER.

It appears to me that Mr. Landenberger confuses two vitally different things. In one breath he asserts that an all-powerful Being has ordained that a certain man and woman belong together, that the attraction is so strong that they wish to so remain; yet, in the next breath, declares that if the artificial props of man-made law and public opinion were withdrawn this naturally and ideally united pair would fall apart and the home would be destroyed. It would seem that the defenders of marriage are really its greatest detractors. I believe, and I am sure that nearly if not all of Lucifer's readers and writers agree with me, that there are happy unions, happy homes, where the individuals are drawn together and held together by natural attraction and mutual interests; in these homes the greatest sorrow could come only through forcible disruption. Some of these homes are legalized, some are not; but the legalized ones are certainly maintained regardless of the law, not because of it. To test this, ask any happily married pair if they would become strangers to each other if a universal divorce law were passed. The answer, if truthfully given, would be the test of their happiness and content. If really happy, it would be difficult to drive them apart. And the same is true in regard to parental and filial love. Parents love and care for their children, not because the law says they must, but because they wish to do so. Animals care for their offspring during the period of helplessness, and it seems a severe indictment against human nature to say that we are lower in the scale of development, of racial instinct, than they. While it is true that in many this instinct has been blunted by the terrible struggle for existence, due to law-enforced monopoly, etc., still in the instances where parents do not love their children and do not want to care for them the attempts to compel them to do so have proved pitiful failures. The only remedy for this condition, in my opinion, is for women to have the knowledge and power to decide for themselves the number of children they shall bear. Then they will not have children undesired by either themselves or the prospective father, and no force will be necessary to induce them to love and care for their welcome children.

It is easy to agree with Mr. Landenberger that the really mated belong together. We can agree that the parts of a whole which fit should be united; but he says that those which do not fit should be united also, and that is where we differ. If the maker of a coat puts the parts together so as to make a misfit, it should be ripped apart and whatever necessary done to make the garment complete; and the owner should not be compelled to choose between wearing a misfit or none at all.

When Mr. Landenberger speaks of the "ideal" woman, he means his own ideal, of course, and it is all right for him to do so. We all have ideals, differing often from those of others; and so long as we do not attempt to crystallize our ideals in the form of law there will be room for all of us, and our ideals, too.

L. H.

## VARIOUS VOICES.

Mrs. E. Bonardus, Clinton, Iowa: Inclosed is \$1 for the best paper published.

A. A. Caswell, Long Beach, Cal.: "The Wholesome Woman" should be in the possession of every family in the world.

J. W. G., St. Paul, Minn.: I have been engaged in a fight against compulsory vaccination in Minnesota and we have "won out," as you will see by a notice in the Liberator, which our society publishes. We have taken up other reforms besides anti-vaccination.

C. B. H., Kansas: Lucifer is good and strong. Slowly, but surely, the world advances, and you are doing a noble work in holding up the torch of truth and light. I have much to say to you, but time will not permit. I am literally swamped with the affairs of a foolish, vicious, insane economic system.

B. W., Colorado: I like Lucifer and as soon as I am a little better fixed financially I will send you a list of thirty subscribers for three months and pay for them out of my own pocket. I will do this to advertise Lucifer among the most intelligent people in this vicinity. You can depend upon it that I will keep my word.

I. A. Heald, Washington, D. C.: Sample copies of Lucifer received. Have circulated them and expect to get subscribers for it at a meeting of a patriotic order Sept. 1. You certainly deserve encouragement and substantial support for the grand humanitarian and liberal work you are doing, particularly that for the weaker sex, very many of whom do not think deeply enough to half appreciate your efforts in their behalf.

Mrs. M. H., West Union, Iowa: Courage in any cause is ever admirable, and as the pen is mightier than the sword (or hatchet), your little light-bearing Lucifer, shedding its golden beams in places of darkness and tradition, is an ally of justice and sweet liberty. I recently saw a copy of Lucifer and should be pleased to receive a trial subscription. I also inclose names of persons who, I believe, would appreciate it if you would send sample copies to them.

Sarah Stone Rockhill, Alliance, Ohio: I am much interested in the article by William Windsor in No. 584. In this article he discusses scientific parenthood and tells of his \$3,000 baby. I would be glad to know if the results, including sex, were as he anticipated. I once met Dr. E. W. Wright, who lectured on temperamental adaptation, and I know of William Byrd Powell's writings. Now, it seems to me these themes should be enlarged upon and the truths discovered by Powell and Fowler kept before the people. Let us know where to get the works of these authors, as it is important that we bring such knowledge to the notice of the young and get them interested in the subject of "bearing better babies." Mr. Harman is doing a grand work in Lucifer, but a great army of workers is needed, so that all possible may be learned on the subject of sex and its relation to the improvement of the race.

D. H. Hersey, Chicago: I have been a reader of Lucifer for some time, and am deeply interested in the subjects it discusses, and am quite honest in desiring to know much more than I do about the various themes discussed in the paper. The sex question seems to occupy the largest share of your attention, and why should it not? It is certainly the most important of all questions—important, as it concerns the happiness and satisfaction of the present generation and vastly more important as it affects the generations yet unborn. Whether the custom of monogamic marriage is the best method for the union of the sexes, and whether it produces the best results in the birth of offspring, is a serious question. I for one do not believe it is the best method. In very many cases, united in marriage as very many are without love, without respect, almost without desire. How can a child springing from such a source be well born? One of your correspondents, a lady, speaks in contemptuous terms of the idea of breeding as one would breed horses. And why not bestow as much attention to the breeding of a human being as

to the breeding of a horse? Another thought frequently brought forward in Lucifer seems to find favor among some of your correspondents, while others oppose it. This question I have not paid much attention to, but if I have the right conception of what is meant by the term variety I should be inclined to favor it. If it means that when a man and woman grow cold and distasteful to each other in a sexual sense and an opportunity offers to secure other associations which are pleasant and satisfactory to all, I can see no harm but rather good in it; and I know of no law of nature, moral or physical, which forbids it. I believe that men and women have equal rights along this line; and far be it from me to advocate indiscriminate lust. I believe that love, and love only, sanctifies and justifies sexual association, and without love there is no justification for the intercourse of the sexes, whether in marriage or out of it.

## An Open Letter,

To Judges, Prosecutors, Sheriffs, Mayors and Justices:

It has been said that no greater crime can be committed than to judge and condemn our fellowmen.

That crime, as well as disease, is due to preventable causes is now an admitted fact by every student of sociology.

A judge, prosecutor, sheriff or any other person whose duty it is to pass sentence or inflict punishment is more culpable than the offender if he will not try to seek the causes of crime and study the effects of punishment.

One of the ablest lawyers in America, Clarence S. Darrow, has recently written a book, entitled "Resist Not Evil" (Chicago: Charles H. Kerr & Co., 75 cents), which is devoted to a study of crime, criminals, punishment and government.

I hold that this is the most noteworthy book ever written on American soil, because it deals heroically and manfully with the most vital problems in human life, and invests the Christ message with a new and sublimer meaning.

Lincoln once said: "The person who will not investigate both sides of a question is dishonest." Darrow's book points out as clearly as logic and reason can do so that the Christ philosophy, "Resist not evil," stands forth to-day the arme of intelligence and wisdom, and that wherever civilization has in any measure departed from this time-honored precept it has returned splattered with blood and dishonor.

As a promoter of the highest good to society, is it not your duty to read the opinions of a writer on these subjects who has devoted a lifetime to their study? Whether you agree or not with Darrow's conclusions, you owe it to yourself to investigate the reasonableness of a student who has attained a world-wide prominence in the field of economics and literature.

Occupying the position that you do, is it not all the more incumbent upon you to invest a few cents in a book that may change the thought currents of your life and touch your heart with a profounder sympathy for all who toil and suffer?

Believe me a friend of all humanity,

HENRY K. ALLEN,  
Farmer-author of "Shrouds with Pockets," etc.

Our readers everywhere are kindly requested to send us names of persons who might be interested in Lucifer's work if they could see a sample copy.

## EAT SOME SAND!

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### Does It Pay to Be a Radical?

Does it pay to be a radical? To the readers of *LUCIFER* that will seem equivalent to the question, "Does it pay to be one's self?" The question occurs to me because one of the most charming women I have ever met remarked the other day: "I think the radicals pay dearly—yes, a thousandfold—for their irregularities."

Those may not be her exact words, but I think they are substantially what she said. She is a respectable married woman, yet I know she holds many radicals in high esteem, among them Moses Harman and his talented daughter Lillian. Her husband is strictly conservative, but is one of my dearest friends.

When I consider the cruel persecution of Moses Harman, Ezra Heywood, Emma Goldman, George Redborough, D. M. Bennett and many other conscientious radicals whom I might name, the question whether it pays to be one's self seems pertinent, but I know she did not refer to those who are persecuted and imprisoned because of their opinions, but rather to those women and men who quietly ignore society's dictum and live their own lives as they feel that they have a right to live them. I believe she meant that a woman must sacrifice much that is dear to her heart if she decides that the function of motherhood is her own to exercise or not as she pleases, without regard to the consent of Church or State. And that a man also who is openly known to advocate free unions of men and women must find himself barred in a great degree from association with men and women of intelligence who look with horror on such views.

There is much—too much—truth in that verdict. But the question remains, Does it pay to make those sacrifices? Hundreds, yes thousands, of good conscientious women and men will promptly answer, Yes. It is, after all, merely a matter of choice. The individual must choose for himself whether he prefers the free life with its inconveniences or the fettered life, where he knows that he can have luxuries that must be paid for by hypocrisy.

Far be it from me to denounce the hypocrite. In the matter of being a hypocrite, as in all other matters of conduct, it is only a question of whether it pays. If the reward of hypocrisy is sufficient, then hypocrisy is justifiable. And it is just because true radicals do not regard the reward offered by society as sufficient that they refuse to be hypocrites. Yet I do not mean to say that all who conform to society's dictum are hypocrites. Such a charge, I believe, would be atrociously false. I am absolutely sure that the woman to whom I have referred and her husband also are not hypocrites. They sincerely believe in their own modes of life. Both of them, I am equally sure, are certain that society is cruel and unjust to those who either defy it or who inadvertently slip and break its inexorable laws. I know this fact is a matter of grief to their sympathetic hearts. But still they think it is better to observe the rules which the "wisdom of ages" has laid down. These rules they possibly regard as part of the process of social evolution in accordance with the theory of the survival of the fittest. I, too, look on present social conditions as a whole in that light. Considering its past, I cannot see how society could be different from what it now is. But the radicals also are products of social evolution. They are the saving salt that will prevent the decay to which conservatism, with no counter-irritant, would inevitably lead.

But why are radicals held in contempt or derision by the conservatives? In my opinion a vast amount of the censure that falls on persons who endeavor to lead free lives is due to the fact that many persons who call themselves radicals are in reality degenerates or retrogressionists.

Take, for instance, a man who is strongly sexed and permits his sexual nature to have the fullest sway it can without the risk of getting him into serious trouble. The one phase of radicalism which attracts him is the doctrine that each person should have the fullest liberty to live his or her own life so long as he or she does not interfere with the freedom of others to do likewise. That doctrine, when fully understood, is undoubtedly conducive to happiness, equity and justice. But to the short-sighted and unthinking it is pernicious, because it leads him to courses of conduct which bring misery to others and contempt on all who call themselves libertarians, because he accepts only the first half of the doctrine.

Admitting the hedonistic contention that the motive for every voluntary action is self-gratification, the fact remains that those whose self-gratification disregards its effects on the happiness of others are anti-social in their natures and hence are degenerates. Conservatism is stagnation, but its very resistance to progress strengthens the uplifting forces in society and makes progress more genuine and healthful. True radicals are not those who seek means to gratify their desires by outwitting dull conservatives; on the contrary, the true radical presses persistently and earnestly against the barriers which conservatism has built to restrict the free and healthful growth of society—i. e., humanity.

The false radical is merely a tramp, a forger, a camp follower who takes no part in the battle for progress. He is like the scab who is glad to take the place of a striker in order to secure the living wages which organized labor has forced employers to grant.

Such persons are not radicals. The word radical comes from the Latin word *radix*, a root. A radical is one who goes to the root of evils and seeks to eradicate them. There it is again: Eradicate—to root up; to tear out by the roots. Those who bring the name of radicalism into contempt are persons who have no aim in life beyond their own immediate enjoyment, and fatten themselves among the noxious weeds that the real radicals are seeking to destroy.

Besides these passive pseudo-radicals who retard rather than promote the march of progress, there is another spurious product of civilization, born of a spirit of rebellion—a monstrosity which calls for the pity of thinking men and women and for the gallows and electric chair for its unnatural parents. This is the terrorist—the misguided and short-sighted person who imagines that the upas tree of injustice can be destroyed by lopping off its topmost branches. He is the king-slayer, the clergy-slayer, the president-slayer, and the slayer of millions.

The motives of many of these men are exalted and praiseworthy; many of them are genuine heroes and monumental examples of daring to do right—for right, after all, is merely an earnest conviction of the human mind, so far as the individual is concerned. Every thinker knows that right and wrong are mere relative terms and have different meanings to different individuals. The monstrosities are those persons whose ideas of right are anti-social.

In the family of monsters, the offspring of degenerate civil-



zation, Comstock and Crooks are legitimate brothers. Their methods differ—one is a legalist; the other a terrorist—but both are anti-social, and therefore monstrous. Both betray their parentage by the methods they choose in order to destroy what they regard as wrong. One uses the law as an instrument of oppression and persecution of those whose views he condemns. His allegiance to government is indisputable. Yet he goes farther "for righteousness' sake" and secures arbitrary rulings from government officials to assist him in restricting the liberties of people. In his super-legal conduct—which still is governmental, for all governments are super-legal when in the opinion of the heads of government there is necessity for super-legal action—he betrays his relationship to the terrorist. And the terrorist betrays his governmental parentage by his adoption of super-legal methods—the sole prerogative of government—to accomplish reformatory purposes. Of course I do not mean to assert that the legal regulator of public or private morality is a radical.

By all means the worst obstacles to woman's emancipation from sexual thralldom are the rakes and libertines who pose as social radicals and advocate freedom for the wives, daughters and sisters of other men, yet would weld the chains solidly around their own female relatives. Every free woman has met men of this kind. These enemies of true womanhood are all the more dangerous because they are frequently so insidious and artful in their methods that they "deceive the very elect." But most of them prove they are imposters by the fact that they are careful not to introduce free women to their own families, and they forbid their daughters to form the acquaintance of radical men. At the same time they will cultivate the acquaintance of the young daughters of radicals—even mere children, scarcely in their teens—and talk to them continually of sex relations to the exclusion of almost every other subject. They even go farther and request these little girls not to tell their parents of their conversation. The attempt to destroy the confidential relations that exist, or should exist, between a girl and her parents, in my opinion, is one of the sure marks of an imposter in the radical camp.

Nearly related to these social vermin are the so-called radicals who seem to imagine that every woman who calls herself free is inconsistent and false to her belief if she sees fit to reject their advances, as if a free woman should not be free to accept or reject as she chooses. Such men are more fools than imposters. They have not the faintest comprehension of what free womanhood means. These and the imposters who are for the freedom of other men's female relatives, but not of their own, are the contemptible creatures who do more than all others to disgust refined and intelligent women and repel them from making any steps toward a free life. Unfortunately there is an appalling number of men of this kind who pose as radicals, and every free woman does a great service to the cause of radicalism and to her sisters, as well as to the true radical men, by exposing every such imposter and fool that she encounters.

The fools who think that no free woman has any right to repel any man's advances are easy to discover. They are constantly betraying themselves. The imposters are much more difficult to detect. Frequently they are well-to-do married men of the world, who are well aware of woman's fondness for entertainments, theaters, excursions, little dinner parties, driving, roving, etc. The imposter is politeness personified in many instances. He seems to put himself to the greatest effort to promote the pleasure of the woman he is with. His attentions are apparently so sincere and unselfish that she regards him as an ideal man and an exception among the generally uncouth radical men she has met. She even says to herself: "If all radical men were such thorough gentlemen as he is there would be more free women." Having gained her confidence, the rest is easy.

Should he find her particularly attractive—and there are many such women among the radicals—he probably speaks in praise of his wife, saying she is an excellent woman—in all likelihood the truth—but that she is not adapted to him—also very probably true. Then he will say how much happier he could be with such a woman as his radical friend. In many instances, however, he is careful to intimate that she is too good a woman to associate with ordinary radical men and should receive only his attentions. He is equally careful, however, never to introduce her to his wife. Or if he does it is merely a passing introduction, which is never followed by an invitation to her to enter

his home as an occasional visitor as he and his wife receive the wives and daughters of their neighbors.

Another mark of this species of imposter is his generous confidence in his male friends, to whom he boasts of his conquests among "the very best women in the radical ranks," even carrying his generosity so far as to offer to introduce men that he knows are not radicals to radical women, at the same time posting them that they must say that they believe in one standard of conduct for men and women if they wish to be as successful in their nefarious designs as he has been.

A man who boasts of his conquests among women is a man, in my opinion, whom women should be warned to shun. Is the majority of cases the warning is ineffectual, but the time generally comes when the warned woman who did not heed the warning finds it was not due to prejudice or personal antipathy, as she perhaps supposed it was.

Another discreditable character among the radicals is the man or woman who is so defiant of society that he or she is always trying to say or do something to show her or his contempt for or disregard of custom. Some very worthy, sincere and zealous radicals are practitioners of this kind of unwisdom. The gentle, refined, modest woman who lives her free life in an unostentatious, but at the same time uncompromising, way does more to prove the beauty and value of the free life than a thousand noisy rebels against custom who continuously and clamorously call attention to their defiance of society.

To recapitulate: the persons in the radical camp who bring radicalism into disrepute and cause many worthy and high-minded men and women to say: "It does not pay to be a radical," are:

1. The actual tramp or forger, who sees nothing in radicalism, but an easy means of gratifying his one predominating desire.
2. The terrorist who imagines he can kill the upstart of injustice by lopping off its topmost branches.
3. The imposter, generally a mere rake or libertine.
4. The fool, who imagines that a free woman should not repel the advances of any man.
5. The noisy rebel, who delights in saying and doing things that show his or her disregard of or contempt for conventional society.

These excrescences are foul barnacles from which the radical cause must rid itself if it would command the respect and commendation of self-respecting women and men. These are counterfeit or debased coin which true radicals must try to drive out of circulation. And women are the ones on whom the greater part of the burden of this task must fall, because women are the prey of all those whom I have enumerated above, with the possible frequent exception of Nos. 2 and 5. It is up to the free woman (pardon the slang) to use her woman's wit and discriminate against these noxious pests in such unmistakable manner that the worthiness of free womanhood shall be made evident and these enemies of regenerated humanity shall learn that radical women are not the easy prey of imposters and libertines.

JONATHAN MAYO CRANE.

### Does History Corroborate Christianity?

Have the propositions constituting current theology been rendered more certain with the passage of time and the advance of knowledge, or has the contrary happened? Assyrian and Egyptian records discovered of late years have, indeed, served to confirm statements in the Bible, and so have tended to verify the natural part of the Hebrew story. But this yields no more reason for accepting its supernatural part than does proof that there occurred the feuds and conquests described in the Norse sagas yield reason for believing in Thor and Odin. Add to which that, if these agreements with Assyrian and Egyptian records tend to verify the Hebrew religion, then, conversely, it might be held by Assyrian and Egyptian priests, did any now exist, that such agreements verified their religion—Herbert Spencer.

What will you do about the earth? Get off its grass and take to the eternal leisure of another planet? Or fight sterner, longingly on, here, with the eye eternally fixed, but with the hands doing the temporal jobs of the day.—H. Traubel, in *The Conservator*.

## The Ten Commandments of Karl Muskat.

The Ten Commandments to be found in the Old Testament I have forgotten, verbally. I remember them only in a general way, and it is not worth while to look them up. The mere fact that they are commandments is sufficient reason to ignore them, as such; but, as I remember them, I am not disposed to accept Mr. Muskat's as a substitute. Let us consider them:

## "1. Do good to all."

Why? Suppose some one does not wish you to do good to him? My idea of what is good may not suit my neighbor. After mature reflection, based on experience, I have adopted the practice of doing good to those who I have reason to believe want me to do good to them. By this practice I am sure of two things: First, that I am not meddling with other people's affairs; second, that I am not boring others with unsolicited and undesired advice and assistance. This world would be much more comfortable if there were not so many people in it who are conscientiously insisting upon doing good to all.

## "2. Thou shalt not murder."

Very good in a general way, but I notice that Mr. Muskat qualifies this command by saying, "Only the defense of life can excuse murder." In law a killing in self-defense or in the defense of another is not murder; so I suspect that this command should have been, "Thou shalt not kill!" Does it apply to the government as well as to individuals? Does it mean, "Thou shalt not kill murderers?" The command needs explaining.

## "Neither yourself nor anybody else."

Does this mean that under no circumstances should a man or a woman kill himself or herself? If so, there will be a question as to whether the command should be obeyed.

## "3. Thou shalt not rob, steal, cheat or gamble."

This falls heavily upon many eminently respectable people. The terms "rob, steal, cheat" should be defined. But why not gamble if one wishes to? If the gamble be fair, what is unjust or inequitable about it? Does this part of the command apply to fire and life insurance?

## "4. Thou shalt not lie."

What, never? The best definition of a lie that I know is, "The wilful withholding of the truth from a person who has the right to know it." If that is what Mr. Muskat means by a lie, the command is first rate as a suggestion; but if by "lie" he means any departure from the exact state of facts, the command is subject to considerable qualification. Suppose Mr. Muskat were asked a question concerning his personal relations with a lady of unblemished fame, and either silence or the truth would brand him as a cad and blast her reputation, what would he do?

## "5. Honor thy father and mother."

Why? Merely because they are your father and mother? Suppose your father is a scoundrel and your mother a silly fool, what are you to do? Pretend that you honor them? How can you honor people in whom, perchance, there is nothing to honor? There are fathers who maltreat and debauch their sons, and mothers who sell their daughters' virtue for money. Are these sons and daughters to honor their parents? How can they?

## "6. Be true to one woman or one man until death."

Whose death? Must widows and widowers never marry? Does this mean, "Whom God hath joined together let no man put asunder"? It seems to mean no divorce under any circumstances. It seems to mean that no matter what sort of daily hell one plunges into by marriage he must not redeem himself—he must not redeem herself.

## "7. Thou shalt not use strong drinks or stimulants of any kind."

Flie! Not even a cup of tea? This is, indeed, total abstinence.

Would Mr. Muskat have this command enacted into a law if he could, I wonder? Why not allow people to drink what they please, and learn what there is to learn by what follows the drinking?

## "8. Flee vices!"

Do not gamble, drink or use tobacco. Be an example to others. Excellent, but, I know not how it is, people who have absolutely no vices are apt to have something worse. There is

a kind of virtue that is more forbidding than vice, and people who have no vices are apt to be the kind of "examples" that "our children" do not follow.

## "9. Take no advantage of weakness."

How are you going to help taking advantage of weakness? Whether we like it or not, this is a world in which the strong survive, and I do not see how it could be otherwise. This command, if obeyed, would keep the world back always to the place occupied by incompetents. It is a beautiful idea, that embodied in this command, and in immediate, temporary, personal relations we can follow it, but as a broad general command even the vegetables necessarily violate it.

## "10. Be just and rational in all things!"

If we follow all the preceding commands we can be neither. Might I suggest that commands are excellent for the purposes of rulers of the ignorant, but "just and rational" people do not need them? Nor is it possible to frame any commands that could or should be obeyed by all people under all circumstances.

I may be mistaken, but the image of the person who should fashion himself upon Mr. Muskat's commands arises before me as the image of a prig. The most agreeable and admirable people that I know habitually violate a number of Mr. Muskat's commands. So far as I myself am concerned, I value my "sins" and vices as the most useful experiences I have had, and I am personally grateful to Mother Eve for violating the first command that was ever given, and so establishing the principle that to find out whether you like the apple by eating it is much better than to hanker after it and refrain from eating it because somebody commands you not to.

I suspect that Mr. Muskat's commands are the product of the notion that we need a substitute for the Bible, whereas we need simply to get rid of it and build our lives on an entirely different and opposite principle, viz., Live your life in your own way and permit others to live their lives in their way. If they seek advice or assistance, give it, if you wish to, but leave all free. If it seems good to you to eschew gambling, intoxicants, stimulants, vice, do so, but do not lay a command on others to do likewise. The only object in life is to be happy, and as happiness is found in different ways by different people, if you would be "just and rational" you will allow each to seek happiness in his own way, above all things being careful never to say, "Thou shalt" or "Thou shalt not." It is not needful nor desirable that you should save people from pain, sin, vice or folly. Each man, each woman, each child, has a right to his or her own experiences. If he or she chooses to injure health, or be immoral, or be "untrue" to somebody, it is no concern of yours until you are asked to give your opinion or your active assistance.—Hugh O. Pentecost in the Truth Seeker.

## An Agnostic's Prayer.

Let him who would raise himself by communion with what is highest and best in his own soul, or in the universe, labor for our father Man who is within us; that his name may be counted holy among men; that his kingdom may come, the kingdom of the light and right in which there shall be no more priest or Caesar; that his will may be done in fact, as it is in the ideal world; that with him we may day by day make good our steps of progress; that our trespasses may not be forgiven, but repaired; for there is no sin but against Man; that our common efforts may lead us out of darkness and deliver us from the deceiver; for Man is the light and the right and the striving upwards from the beginning to the end of the ages.—W. K. Clifford.

## Not the Supreme Judge.

A newly elected police judge, after impressively asking each of the parties in turn as to their willingness to take the other in marriage and receiving satisfactory affirmatives, declared with great solemnity, "By virtue of the authority vested in me by the laws of the state of New York I pronounce you man and wife," adding, "Whom God hath joined together let no man put asunder." On telling his brother counselor, the latter listened to the recital of the form used; as he noticed the sudden transition from the words "I pronounce" to "Whom God hath joined," he said "But you were only elected police judge, you know."—Abridged from Case and Comment.

# Lucifer, the Lightbearer

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dic. Times.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing Light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bearer or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Notes by the Way.

Arrived at Valley Falls, Kans., the birthplace of Lucifer, Friday evening, Sept. 11. Was met at the train by my son, George Harman, who is now senior partner in the firm known as the "Harman Publishing Co.," which company runs a large job printing office and edits and prints three weekly papers—The Farmers' Vindicator, Valley Falls; the Jefferson County Tribune, Oskaloosa, and the Oskaloosa Times, all of Jefferson County, Kansas—all the mechanical work being done at the main office, Valley Falls.

My old friends and neighbors all seemed glad to see me, saying I now look much better than when they saw me last. No animosities seem to survive the stormy days of Lucifer's prolonged fight for freedom of speech and of press. Am glad to say, as a matter of justice to them, that very few of the citizens of Valley Falls and of Jefferson County took part with the United States censors in their attempts to suppress Lucifer and to imprison its editors and publishers, and those few have either departed this life or have removed to other parts of the country.

Valley Falls is pleasantly and healthfully situated on high ground overlooking the fertile valley of the Delaware, a small tributary of the Kaw river. It is equidistant from Topeka, the capital of the state, and Atchison, the original eastern terminus of the Santa Fe Railway, now one of the chief railway systems of the United States. Two other railways intersect at Valley Falls—the Kansas City & Northwestern and the Leavenworth branch of the Union Pacific. The little city has two flooring mills, two or three grain elevators, waterworks, electric lighting plant, large brick public school building, opera house, half dozen or more churches, etc.; altogether a very desirable place to live for those who desire neither the sparsely settled rural districts nor the bustle and turmoil of a great city.

Kansas is finely situated geographically for practicing ideal co-operative houses such as planned by Henry Olerich in his books, "Modern Paradise" and "Cityless and Countryless World." The chief difficulties hitherto encountered in the way of such practicalization have been—

First—Getting together enough of the right kind of people to join forces in building the houses and living the free, non-invasive, mutually helpful lives outlined in the books just mentioned.

Second—The periodic drouths, the hot winds and the late spring frosts that very often prevent complete success in raising the various crops natural to this latitude. All of these difficulties, however, it is believed would largely disappear if the farmers, orchardists and stock-raisers of Kansas, Oklahoma and Indian Territory would plant at least half their uplands in forest and fruit trees.

There is a growing public sentiment in favor of tree-planting, but owing to the fact that it requires time, labor and expense to grow a forest, or an orchard, on high ground especially, it is neglected, and all the time and means of the settler on the prairies are given to raising crops of corn and wheat and to feeding herds of cattle, of horses and hogs. Orchards are planted, if at all, generally in low ground and on hill-sides, but in order

to get the benefit of timber in modifying the climate it is necessary that the uplands should be covered with trees.

The philosophy of tree protection against sudden atmospheric changes seems to be something like this:

First—It is proved by direct experiment that the air is warmer on the south side of a grove of forest trees, when the wind blows from the north, not only because the wind is less violent, but because friction has raised the temperature of the air in passing through the branches of the trees.

Second—Hot winds, from the sun-baked southwest, when passing through forests or orchards, absorb moisture from the leaves, and thus gradually become less destructive to the growing crops.

Third—Both reason and experience teach that drouths are more frequent and more prolonged in treeless countries than where the whole or greater portion of the land is covered with trees.

Again, both reason and experience show that floods are less frequent and destructive in wooded countries than in those denuded of timber. When the clouds pour down in torrents the forests prove a breakwater to temporarily hold the flood until much of it is absorbed by the earth, and until that which has fallen on fields and roads has had time to get out of the way.

Kansas has lost many millions of dollars in crops, in live stock, in buildings, not to mention many human lives, by floods since May last, much of which loss, it is confidently believed, might have been prevented by the timely planting and care of trees.

At this writing—Sept. 17—I am enjoying the hospitality of friends near Arrington, a railway town on the Union Pacific, pleasantly situated near the line between Jefferson and Atchison counties. Few if any of Lucifer's earliest friends and helpers did more to sustain the infant enterprise than did John Ernst and his wife, Eliza. Brother John still lives at the ripe age of 82, at the old homestead, four miles east of Arrington, with three of his children, but Eliza has long since passed to the "land of the dead."

Among the benefactions of John and Eliza Ernst was the loaning of \$300, without interest, for two years or more, to enable us to buy a Prouty power press for Lucifer's use. Altogether, it is doubtful if our Light-bearer would have weathered the storms of the first five or ten years of its life had it not been for the substantial aid and fraternal sympathy extended by the Ernsts, the Belcheres, and a few others of whose work and worth I hope to speak later in these notes.

And lest this letter should fail to reach the office of publication in time for insertion in next week's issue, I bring it to a close, with best wishes for every member of Lucifer's widely scattered household.

Friends in California, Arizona and New Mexico can address me for the next few weeks at Las Vegas, N. M., care of Solomon Harman.

M. H.

## Marriage and Prostitution.

To the Editor of LUCIFER: The subject of prostitution is often alluded to in your paper, one of your correspondents even asserting that all women are prostitutes. This is an absurd exaggeration. It would be nearer true to say that all men are prostitutes. But as to the cause of prostitution, I take it to be our system of marriage, and nothing else. The Mrs. Grundys of society say that outside of marriage there must be no sexual commerce. And yet how many young men there are, and old widowers, too, for whom marriage is an impossibility; is a luxury beyond their means. Their appetites crave what will not be denied, and a resort to prostitution follows as a matter of course.

Again, marriage is a cause of prostitution on account of its unending nature. Men and women, tied together after satiety and indifference have perhaps been followed by hatred or disgust, will frequently reach out for other associations. The desire for the sexual embrace is an imperative one, and it will be satisfied in some way.

D. H. HANSEN.

Our readers everywhere are kindly requested to send us names of persons who might be interested in Lucifer's work if they could see a sample copy.



## Passing Comment.

John Wesley's opinion of the place which should be occupied by women is given by Prof. C. T. Winchester in an article on Wesley in the August Century. In a tract on marriage, published late in life, Wesley says that all a wife's duties in life are comprised in two, viz.: "First, that she must recognize herself as the inferior of her husband; and, second, that she must behave as such." But even in Wesley's day he had his troubles in finding a woman who would live up to his lofty ideals. In his "letters to his recalcitrant wife," we are told, he evinces "a certain long-suffering sense of superiority," which was, after all his training of his wife, ineffective. One of the letters closes with the advice, "Be content to be a private, insignificant person, known and loved by God and me." Poor Wesley! He suffered sufficiently for his ignorance and conceit.

"Does it pay to be a radical?" Mr. Crane's question will doubtless arouse much thought and discussion. The question, Does it pay to be a conservative? would be equally pertinent. The sexual tramp, the hypocrite, the debaucher of young girls, follow their impulses for the same reason that, as we were told when small, "dogs delight to bark and bite, for 'tis their nature to." The question, it seems to me, is whether there is a better field for such natures in radical or in conservative society. In other words, is it advisable to educate our daughters radically or conservatively in order that they may be able to maintain their individuality, independence and self-respect when meeting these classes, as meet them they must if they live in the world at all? It seems to me that a woman or girl who knows the consequences of her actions, who wishes for her own sake and for the sake of her possible children to have only clean, healthful associations, is less likely to be injured by the narrowly selfish and irresponsible classes of men than are the women educated in the old way, to whom marriage or the promise of marriage purifies what they have been taught to believe is in itself a vulgar and filthy act. I should be glad to hear from our readers on this subject.

Theoretically it is not difficult to classify men as Mr. Crane does, but practically it is exceedingly difficult, for the matter of motive is such an extremely important factor, and at the same time a factor which only the man himself can properly estimate. For instance, it is certainly true that some men do not wish their wives and daughters to meet their radical friends. If the motive is that he fears that his associates will contaminate his family, I should think it would be well for self-respecting radicals to refuse to associate with him in any way. But if his family do not wish to meet his friends, I cannot see why he should be forced to choose between compelling them to receive unwelcome visitors and being denied the companionship of radicals. If we can choose as friends those only who are personally agreeable to all our other friends and all the members of our family we are certainly in an unfortunate condition—as pitiable, in fact, as the young couple who must please all the members of each other's family. To be truly liberal is to grant the right to differ. Anyone can grant the right to agree, as the Pilgrim Fathers did when they came to this country determined to worship God in their own way and make every one else do the same.

We cannot make a creed or a church or a secret society of freedom. We cannot read anyone out of our ranks. But we can individually decline to associate with those who are personally disagreeable from any cause, and we can try to make our lives conform to our highest thoughts and ideals.

I. H.

No gentleman will be content to have a slave for the mother of his children. Force has no place in the world of love. It is impossible to control likes and dislikes by law. No one ever did and no one ever can love on compulsion. Courts can not obtain jurisdiction of the heart. The tides and currents of the soul care nothing for the crowds.—Robert G. Ingersoll.

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## Who Shall Define Love?

I believe I have said more than once through LUCIFER'S columns that much discussion is brought about by wrong definitions of words. The same sentiment is again called forth by the letters of Dora Forster and J. Herbert Rowell. Neither seems to be able to grasp the same idea of the same words.

But the title of this letter came forth in response to W. H. Addis' excellent words under head of "Love is Paramount." All this theorizing about the selection of fathers for their children by free women may well be narrowed down to the one word, freedom. Given that, with its unfailing corollaries, and the begetting of children will no longer need wrong those who now fear the extinction or deterioration of the race.

Some most magnificent specimens of human beings owe their existence to parents below the average in physical and mental make-up, but who were rich in love, giving to their offspring not merely such natures as they themselves possessed, but endowing them with all that their love had made them aspire to be.

How many of LUCIFER'S readers have read one or more of Henry T. Finck's books? In his work on "Romantic Love" and in his "Primitive Love and Love Stories," he goes deeper into the definition of love than any writers I happen to know. He groups together what he terms the fourteen ingredients of love and divides them into two groups of seven each—the egoistic and altruistic. Then he takes up each one and defines it in a most complete way, giving examples to prove his statements.

He shows that love has been subject to the same evolutionary law that controls the universe, and that it is only recently, and among highly organized beings, that real love has been known. When objectors cite the ancient poets and philosophers against him he says that what they wrote of love was more of an ideal than a reality with them. He closes with a chapter on "Utility and Future of Love," and I will give one sentence which corroborates Addis:

"Love accomplishes the results that Plato and Lycurgus aimed at, so far as healthy offspring are concerned, without making the same sacrifices and reducing human marriage to the level of the cattle-breeder."

Finck says so many good things that we can almost forgive him for upholding marriage, but I believe he has in mind the free union of intelligent beings rather than the haphazard partnerships now prevalent.

I believe he is right in saying that we are just beginning to understand what love is. May we who think we know live up to our highest ideals.

MYRA PETER.

## Woman According to Catholicism.

There lies before me a book of instruction for priests, entitled "Directorium Sacerdotale: A Guide for Priests in Their Public and Private Life." Its author is Father F. Benedict Valny, S. J. The guide is dated 1898, is in its fifth edition, thoroughly revised, and bears the imprimatur of the archbishop of Dublin. At page 68, under the heading of "Dangerous Connections," the Jesuit priest writes: "What is woman? St. Jerome gives the answer: 'She is the gate by which the devil enters, the road that leads to sin; she is what the sting of the scorpion is.'" In another place he says: "Woman is fire, man the tow, and the devil the bellows. St. Maximus writes of a woman: 'She makes shipwrecks of men; she is a tyrant that leads them captive; a lioness who holds them fast in her embraces; a siren decked out to lure them to destruction; a malicious, evil beast.' And St. Anastasius, the Sinaite: 'She is a viper clothed with a shining skin, a comfort to the demon, a laboratory of devils, a flaming furnace, a javelin wherewith the heart is pierced, a storm by which houses are overthrown, a guide leading to darkness, and a teacher of all evil, an unbridled tongue speaking evil of the saints.' St. Bonaventure writes: 'A fair woman tricked out with her finery is a keen and sharp-edged sword in the hands of the devil.' And Cornelius a Lapide adds: 'Her glance is that of the falcon, haughty, her voice a siren's voice; with her voice she enchants, with her beauty she deprives of reason; voice and sight alike deal destruction and death.' God grant," exclaims the celibate priest, "that sad experience may never convince you of the justice of these expressions."—A. Le Lievre.

"There are no marriages in heaven," said Mrs. Smithers. "That's why it's heaven," was Smithers' quick answer.—Ex.

## VARIOUS VOICES.

M. P. Kansas City, Mo.: Here are some names for trial copies. I had a pleasant visit with your father while he was here and am glad he can have a trip.

Tak Kak: I regard LUCIFER as an organ of evolutionary morals, based on liberty and experience, rather than a champion of dogmatic and authoritative morals. Some of us are heretic even to "moral" exhortation, and we simply become critical of the method when the preacher appears with his favorite proclivity to warn against this or that, because, says he, it will lead on to t'other.

J. H., Georgia: I think you give too much space to the emotional Mr. Dixon. He is merely a product of environment and cannot get beyond the stage of sentimentalism. That is where the average Southerner stops. We are brought up on emotional fiction, and are taught that reading such matter is being "literary." We have no conception of literature beyond the sentimental novel, which is about all the reading we do. This is a fact.

I. A. Heald, Washington, D. C.: I had LUCIFER as an exchange when publishing the United States American in San Francisco some years ago, but lost track of it after I left California. I now enclose \$1 on subscription for myself, and hope to do more for you later on. Have just been reading "Liberty and Organization" and "Female Selection," in Vol. VII, No. 25. Both are splendid articles—in fact, everything in the paper is sensible and good. Was it you who used to publish The Word, Princeton, Mass.? Is it suspended?

[The Word was published by E. H. Heywood and was suspended at the time of his death, about ten years ago. Mr. Heywood was brave and true to his convictions, and it is to be regretted that his family were unable to continue his work.—L. H.]

I. Jameson, Brinson, Wash.: LUCIFER is truly a light-bearer, growing brighter every issue. Where is C. S. White, (Lillie White's husband)? They were our neighbors in Kansas twelve to fifteen years ago. Where is Hannah J. Hunt, her mother? Where is Harriet Garner? We knew her and her family in Long Lane, Mo., in '77? They were a lovable family. If you see Mrs. Garner, tell her I am still fighting for full freedom for women and men. Why is it that you have dropped ten years from the Brunonian calendar? LUCIFER is now dated E. M. 292. I enclose money for LUCIFER and "The Wholesome Woman," which I expect will make a valuable addition to my library.

[The change in date is due to an overlooked typographical error. Mr. White, with Mrs. White and their children, is living at Lake Charles, La., where he went some years ago for the benefit of his health. Mrs. Hunt is in Colorado with her daughter, Lizzie M. Holmes. Mrs. Garner is living in Norwood Park, Ill. I see her occasionally. The years have brought no deterioration with them. She is as earnest and lovable as ever. As all these of whom inquiry is made have been contributors to LUCIFER's columns I thought some of LUCIFER's other readers, as well as the inquirer, may wish to know where they are.—L. H.]

F. H., Sacramento, Cal.: I believe there is a land monopoly in California, but I can scarcely understand why, for there are very few farms, if any, that I know of that will pay interest on the investment. This is the finest place I have ever seen to make a beautiful home, and the land will produce almost everything (if irrigated), and there is no scarcity of water in this portion of the state, but the experience of some people, at least, is that as soon as a large scope of country is irrigated malarial diseases kill a great many; so there are difficulties everywhere we go. There are fine houses on this river and fine orchards wholly deserted because the people have died. Eighty miles up the river from here I took a sack and went out from the boat and picked up all the Bartlett pears that fifteen of us could eat in two or three days. There were hundreds of bushels on the ground, rotting, and the orchards had not been cultivated nor irrigated. It was on the river bottom and did not need

irrigation. I do not want to go to heaven, for there is a river there, and in my experience rivers are not healthful. I do not want to go to Texas, where I have lived the greater part of my life, for Ingersoll is reported to have said that he was astonished to find two places so much alike as hell and Texas. Now I do not know just what to do, for if I go to the mountains of California I will freeze. But for all that, I am not worrying, but just taking life as easy as I can.

G. H. Coursen, Jr.: I enclose \$1 to renew my trial subscription to Lucifer. Please mark it to be discontinued at expiration of time, for I am an invalid, having been confined to my bed for over twenty years. It is my legacy for having been patriotic—which simply means idiotic—during the civil war, and I shall probably be dead before subscription expires. I have no little soul to save, heaven to gain or hell to shun, god to please or devil to fear.

Mrs. C. E. K., Kansas City, Kan.: Please send me a sample copy of LUCIFER and catalogue of your publications. I am tired of the superstitions that have been drummed into us since childhood. What is there for us to study? Will subscribe for LUCIFER on receipt of correct address.

## Coursen's Interrogation Points.

"Fool" who thinks to arbitrate  
What is in the hands of Fate—  
Take and thrust him from the gate."

I should like to know if Destiny has not laid a heavy hand on the argument in favor of breeding prize animals—children, if you please?

Does the theory of evolution, now so generally accepted, allow free women or free men to interfere with natural selection, or the survival of the fittest among men any more than the course of the planets?

Is there any appeal from this: Thou shalt?

Do not men, in breeding prize animals, resort to a fence that fences out more than it fences in?

Will it be possible to fence off the earth into breeding pens for men and women and breed from the best?

If so, who shall select and pair them so they will not come together with mortal antipathies?

How would the great army of the bond and the free regard the fences—built ostensibly for the improvement of the race, but really to give those who own the earth a further monopoly of the breeding pens?

Did not Emerson point out that Nature's darlings, the great, the strong, did not come out of the Sunday school, nor weigh their food, nor punctually keep the commandments?

Was the fence of men built around Helen of Troy for race improvement, or really for pleasure or revenue only?

Have the "400" been selected by the Captains of Pleasure for race improvement? If not, why not, inasmuch as they are free if any are so?

Are not all thoroughbred animals, including men, degenerated?

Did not Herbert Spencer lay down the law in "Data of Ethics" that that which produced more pleasure than pain was right?

Has it not been written that evolution runs on the lines of pleasure, and that the lines of pain are suicidal.

Once more, has it not been written also—

"And that inverted Bowl they call the sky,  
Whereunder, crawling, coop'd, we live and die,  
Lift not your hands to it for help—for it  
As impotently moves as you or I?"

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### Grant Allen—1843-1899.

Grant Allen's versatility was extraordinary. There was nothing he could not and did not write about, and whatever he wrote was always pointed and suggestive. This was, in part, due to the variety of his early experiences. Before he was 21 he knew Canada, England and the West Indies. He was educated in America, in Dieppe, in Birmingham, and at Oxford. He also had some experience in the Indian Statistical Department. But there is no doubt his most successful and satisfactory work was that of a popularizer of science. He fell early under the complete domination of the master minds of Darwin and Spencer, and he was never tired of bringing their teaching before popular readers. He was not a profound scientist, but he had a complete acquaintance with science, and he had a splendid gift of lucid interpretation and exposition. The "Darwinian St. Paul" some one dubbed him, and certainly his power of expounding and popularizing the master's teaching was very remarkable.

His papers on biology, philology, the evolution of species, and kindred subjects were entirely readable, even at times highly amusing. As a rule, when a scientist tries to be funny the result is "too deep for tears." This gift of Grant Allen's made him anything but popular in scientific circles. Those dreadfully serious pedants, whose solemnity raises doubts of the mastery of their special topics, professed to scorn his scientific journalism. They despised the star-gossip of Richard Proctor on similar grounds, preferring, presumably, the scholastic and unbearable simplicity of the lamented Dionysius Lardner, whose chaotic volumes adorn booksellers' fourpenny boxes. Whether they felt that, having gained the facts by years of hard work, it is prodigality to give them away so easily, or whether it is the old Puritan spirit has found a new stronghold in modern science, may be an open question. Nothing appears to irritate some of the authors of ponderous monographs so much as having their life-work made intelligible to the masses. Grant Allen opened up a new universe to thousands with a charm all its own. Who that came fresh to the study of science could ever say an ungrateful word of the author of "Carving a Cocoon," "The Aesthetic Analysis of an Egyptian Obelisk," "The Romance of a Wayside Weed," "The Daisy's Pedigree," and numerous other papers? He awoke a new interest, that led the reader through a course of Darwin, Herbert Spencer and many another discarded writer.

By insidious reasoning and delightfully entrancing chapters he led so many of the outside public gradually to understand those esoteric mysteries that, expressed in the awful terminology of hand-books and chemical symbols, else had remained unknown forever. Now, thanks to Grant Allen, the ordinary magazine reader has a faint idea of the labors of the great prophets of our day; and, it may be, sees more clearly the tendency of those movements than those who with far more technical knowledge dissect the old faiths with a keen eye on Mrs. Grundy.

Grant Allen, be it remembered, was himself a scholar, but he carried his weight of learning gracefully. Though rather prejudiced against the classics, he could not help being an accomplished scholar, and he produced a translation, with an anthrological introduction, of the most famous poem of Catullus. From the lofty regions of thought and scholarship it is a sharp curve to turn to Grant Allen as the author of novels which

have earned the applause of readers of circulating libraries. In these days of threadbare plots, when all the old devices, that were as broilers to a well-worn story, are worn to be mere skeletons of harsh construction, it is a pleasure to find Gaboriau, Kiers and Rider Haggard can be rivaled in their entralling romances by facts from the laboratory and problems from the philosopher's research.

Theology has always met strange bed-fellows, and one is not surprised to find Grant Allen among the theologians. He was proud to believe that he was the first seriously to apply evolutionary theories to the human belief in Deity. In his preface to "The Evolution of the Idea of God," he says:

"Two main schools of religious thinking exist in our midst in the present day: the school of humanists and the school of animists. This work is to some extent an attempt to reconcile them. It contains, I believe, the first extended effort that has yet been made to trace the genesis of the belief in God from its earliest origin in the mind of primitive man up to its fullest development in advanced and etherealized Christian theology."

Grant Allen certainly made an honest attempt to explain the whole matter. The whole drift of his teaching was secularistic, and all his thinking was entirely untrammelled by any kind of religion. It was in a great measure owing to his inability to give full expression to his ideas that he fretted and chafed, and, occasionally, showed his contempt for English society. He despised Mrs. Grundy, though he feared to offend her. Science, pure and simple, did not pay; and novel writing, to which he turned, had to be carried on within narrow limits. The publishers were more afraid of Mrs. Grundy than he was. The last kind of work in which he exercised his versatile pen was art criticism and guide-book writing. His papers on "The Evolution of Italian Art" are as valuable as they are interesting, and in his series of books on "Historic Cities" he showed us what a guide-book should be.

Curiously enough, Grant Allen never liked fiction. Unlike Darwin, he never even read it, if he could help it. But, in spite of all this, he succeeded as a novelist. This is one of the most extraordinary things in his career. The truth was that Grant Allen could write anything, and wrote all things well. He even attempted poetry, and proved himself a master in the ballad, though he seldom worked in that fantastic field.

No religious ceremony was permitted at his funeral. It would have been an outrage on his life and teaching if any theological invocations had been used over his helpless body. His life was a battle of continuous protest against creeds and conventions. He lived free of such bonds, and he died free of them.

Below all the strife of opponents the quiet growth of appreciation, silent but real, gathers strength. For in the hearts of self-educated democracy to-day Grant Allen's lessons have sunk deep, and if graduates sneer and professors affect ignorance of his claims, it is something to have helped the people to grasp the teachings of science.

"And thou in this shall find thy monument,  
When tyrants' crests and tombs of brass are spent."

—Mimnermus in London Free-thinker.

"Are you married or unmarried?" asked the theatrical manager of an applicant for engagement. "Unmarried," replied she. "I've been unmarried four times."—Detroit Free Press.

## Socialism and Freedom.

Socialism does not interfere with the domestic and private relations of the people. Marriage or the sexual relation is not a part of its creed. Its purpose is to secure to all men alike, and to all women like all men, the right to life, liberty, and the pursuit of happiness. To this end it proposes collective ownership of the earth and its resources, together with the means of transportation and distribution.

It will avoid the evils of corruption in public places by making the purchasing medium the certificate of labor performed and the selling price of any product the labor cost of production. The man or woman who labors can purchase, the one who does not cannot. Thus all men and women are free and equal so far as an opportunity is concerned.

While our postoffice system is in some important features socialistic, yet it is related so closely to a corrupt, and necessarily corrupt system, which has the dollar for its standard of value in all its departments, that here, as elsewhere, there is great incentive to theft. Make the certificate of labor the one valuable thing and we will see an end of corruption in public places.

So, Socialism holds a very great promise for better, freer conditions for all the people.

L. B. RAYLIS.

Editor of *Lucifer*: I note what you say concerning "A Message From Helen Williams" in the last issue of *Lucifer*, and, being a Socialist, I cannot resist the temptation to make a modest rejoinder to the concluding part of your article, in which you say:

"But then more 'jobs' would be in the gift of the reigning administration and our Socialistic friends could with pride point to our postal system as an illustration of the possibilities of Socialism."

It is difficult for me to see how either the censorship nuisance or any of the other postoffice scandals can have any legitimate bearing on the Socialist features of the department, when (as is too obvious for denial) that and all other departments of the government have degenerated into mere adjuncts to the Capitalistic system. And it cannot be denied that, when any principle or system becomes an adjunct or conserving coadjutant to another principle or system, it loses its identity and becomes a part of that which it conserves; and this same law applies with equal force to public institutions, whether it be a department of the government or a chartered institution or corporation, most if not all of which have their origin and source in force or fraud, and, in a number of known instances, in both, and hence can have nothing in common with the ethics of Socialism, which is founded on the diametrically opposite principle of service rendered as a basis of compensation.

Official tyranny, corruption and "graft" are due in the main to the demoralizing influence of Capitalism, both by precept and example. For 5 per cent Capitalism will lie; for 10 per cent it will steal; for 25 per cent it will commit murder, and for 50 per cent it will commit every crime known to the criminal calendar, and in proof of this charge I submit the criminal record of the Standard Oil company.

On the other hand, I feel safe in making the prediction that, when Socialism has once fully supplanted Capitalism, as it inevitably must in the near future, all the official abuses which, under the fostering care of Capitalism, have become a stench in the nostrils of every decent person, will go with it. The demoralizing influence of Capitalism calls up in my mind an essay on "The Morals of Trade," by Herbert Spencer, which he closes with the significant statement that from all the evidence he could gather it is plain that success in business is incompatible with strict integrity.

JOSEPH STEINER.

Editor of *Lucifer*: The idea of Socialism conveyed by *Lucifer* is very objectionable. When our good editor was in Michigan, every difficulty he met in his effort at co-operation, based on individual failings or otherwise, was dubbed "Socialism," and condemned. Now we have the fling that if the postoffice system shows further knavery and tyranny, the Socialist will point to it with pride as a splendid illustration of his doctrine. Why not proceed and say that if more thievery is revealed in the water service, jobbery in street contracts, etc., then the Socialist will grow wild with delight?

The Socialist observes that ownership involves the power to exact interest, profit and rent—and that common ownership

would end these forms of extortion, that other evils must be dealt with in a proper way. I wonder how an Anarchist or Individualist would feel if he should happen, inadvertently, to deal with the doctrine on its merits and in accordance with the facts. He would swoon immediately, but the discipline, I think, would be good in the end.

C. F. H.

## Heredity Versus Environment.

Noticing an article on this subject by Mr. C. V. Cook, and in a later number an answer to it by Mrs. Frederique A. de Crane, I would beg to offer for your readers' consideration a few additional remarks. I did not read "Breeding Prize Animals," so am at a loss to know what instances may have been quoted therein, but at the risk of going again over the same road I will add my view.

"Given a healthy body and a normal brain," says Mr. Cook, "and the forces of environment will defy all the known laws of heredity, as far as mental characteristics are concerned."

It is idle to assert that environment has nothing to do except to develop certain latent characteristics of the young. Changes of great importance are brought about in the mental state of all by external influences and by internal discipline. But it is to be noted that these changes are mainly a change of direction, and never a constitutional change. For example: my parents were Baptists, exceedingly attentive to religious matters, while I am an agnostic. Environment has changed the direction of my religious thought, but it has not made me less religious. Exactly the same impulses made me an agnostic as those which made my father a Christian, and every peculiarity of my parents' natures I can find in my own, the only difference being in the degree of development and the manner of their exhibition.

So far as differences of conduct are observable in successive generations, it is also well to note that goodness or badness are not intrinsic qualities. A thing is good or bad as it is well or ill adapted to certain ends for which it is intended; and the same is true of individuals. A father may be an earnest, whole-souled philanthropist and reformer, and his son be an earnest, whole-souled gambler; and the different results may be made good by the adaptiveness of each to his vocation, and can by no means be accounted for by the difference of environment, save in the degree of opportunity offered for the development of inherited genius.

The forces of environment would have nothing to do with a healthy body and a normal brain, except to decide their sphere of usefulness. So far from defying the laws of heredity, environment emphasizes their influence. Where are you to get this healthy body or this normal brain? They are very scarce. The history of genius shows plainly that lack of opportunity and unfavorable environment have ever been the accompaniments of genius, the inherited qualities triumphing heroically over the most cruel disadvantages.

It is very well to keep in mind that differences in temperament are not always constitutional differences, but due to the influence of environment, and cannot be instanced as defying laws of heredity.

W. J. HUTCHESON.

## An Expiatory Monument.

Professor Doumergue, the historian of Calvin, acting for the Historical Society of Geneva, recently determined the exact locality in the suburb Champel of that city, where Michael Servetus was burned at the stake for heresy. A tablet is to be placed there bearing the following inscription: "We, the revering and grateful sons of Calvin, our great reformer, condemning an error which was an error of the times, and the faithful adherents of the principle of freedom of conscience, according to the true teachings of the Reformation and of the Gospel, have here erected this memorial of atonement on the 27th of October, 1903. On the 27th of October, 1553, died at the stake in Champel, Michael Servetus of Villanueva, in Aragonia, born on the 27th of September, 1511."

Open defiance of an unjust law may conceivably be a clearer proof of good citizenship than a slavish compliance with it.—*The Agnostic Journal* (London).

Our readers everywhere are kindly requested to send us names of persons who might be interested in *Lucifer's* work if they could see a sample copy.



## Chesapeake Bay Region for a Colony.

Taking the occasion of a vacation to investigate Chesapeake Bay and the eastern shore of Maryland a-wheel, I started from Philadelphia, Pa., through Wilmington and Newark, Del., to Elkton, Md., on Elk River, forty-four miles thence down Elk Neck along lower road twelve miles to Elk Neck Road, Cecil County. I found a rolling country, good road, a view of Elk River most of the way, and attractive scenery; sandy loam soil, good farms, farm houses and barns, and a prosperous people. I stopped over night at a Mr. Ricketts', one mile east and on Elk River. He had summer borders from Philadelphia. Mr. Ricketts showed me two English walnut trees in bearing, also a fig tree with a second crop of fruit on it. In season he fishes and sells and packs herring. Near by is a tomato cannery, which runs in season.

Next day I pushed on to Turkey Point, the extreme point of Elk Neck, where one has a grand view of five rivers—the Susquehanna, Northeast, Elk, Bohemia and Sassafras—and of Chesapeake Bay.

Elk Neck has knolls of 200, 300, and one of 511 feet above mean sea level; lots of oak, hickory, chestnut and pine timber. I found iron, but understand not in paying quantities; also kaolin, a five-foot vein on a hillside, two miles from river, which would be good for pottery ware or terra cotta. The land along the river is from twenty to eighty feet above mean sea level; very little swamp. I found no mosquitoes, being out on lawn until 10:30 p. m. enjoying a delightful night on Elk River. Boats pass from Baltimore to Philadelphia through Chesapeake and Delaware Canal. Baltimore to Elk Neck is forty miles. Was told they had no tramps, as it was too far from railroad. A 500-acre farm, with two sets of buildings on it, can be bought for \$40 per acre; will sell 100 acres, more or less, for same price, with water front. An eighty-acre farm one and a half miles from river can be had for \$1,300.

This region is my pick, as it is hilly and picturesque, and on Elk River side you are protected by hills from the north and west winds. It was a good peach country one time, but the soil has been drained and now they raise corn and wheat. Apples, cherries, peaches, plums, pears, apricots, and even figs can be raised; also strawberries galore, nuts, English walnuts, pecans, Japanese chestnuts. Tomatoes and peas can be canned. Captain Wilson of Rybold Wharf, Kent County side of Elk River, said it was a poor man's land, as he could fish and hunt ducks in season and wild berries and nuts in plenty, and the balance he could raise on the land. No oysters; water too fresh.

Crossed Elk River to Kent County side. On Town Point Neck a Frenchman is successfully raising grapes. Thence on to Fredericktown, crossing Sassafras River; to Georgetown; to Galena; to Chestertown, on Chester River—twenty-nine miles. The entire distance I found substantial houses and barns and fairly cultivated fields. All this was peach country, but corn and wheat were being raised to recoup the land. The country is gently undulating in elevations of twenty to sixty feet. Chester River region is considered a good farming region. Fish and oysters in season below Chestertown. Farms with river fronts can be bought for \$35 to \$40 per acre. One of 700 acres, with two sets of buildings on it and nearly surrounded by water (a good place for cultivating oysters and an excellent place for raising terrapin), can be bought for \$35 per acre. A Single Taxer of Chestertown would buy the place and let a colony have one hundred or two hundred acres of it. It gives a fine view for twenty miles down the river to Chesapeake Bay; has good soil, and should bring more if properly cultivated. Farms are too large all through here. There should be five times the population.

South farther, in Caroline County, is a settlement of Dunkards. They are doing very well and are the envy of their less successful native neighbors. They co-operate in a store and warehouse, buying and selling as a corporation. They also run a cannery and dairy.

I should like to get the opinion of all interested in this region.

OTTO C. HAVRIZ

Who can compute what the world loses in the multitude of promising intellects combined with timid characters who dare not follow out any bold, vigorous, independent train of thought, lest it should land them in something which would admit of being considered irreligious or immoral?—J. S. MILL.

## The Blundering State.

Some years ago the State met me in behalf of the Church, and commanded me to pay a certain sum towards the support of a clergyman whose preaching my father attended, but never I myself. "Pay," it said, "or be locked up in the gaol." I declined to pay. But, unfortunately, another man saw fit to pay it. I did not see why the schoolmaster should be taxed to support the priest, and not the priest the schoolmaster; for I was not the State's schoolmaster, but I supported myself by voluntary subscription. I did not see why the lyceum should not present its tax-bill, and have the State to back its demand, as well as the Church.

However, at the request of the selectmen, I condescended to make such statement as this in writing: "Know all men by these presents, that I, Henry Thoreau, do not wish to be regarded as a member of any incorporated society which I have not joined." This I gave to the town clerk; and he has it.

The State, having thus learned that I did not wish to be regarded as a member of that Church, has never made a like demand on me since; though it said that it must adhere to its original presumption that time. If I had known how to name them, I should then have signed off in detail from all the societies which I never signed on to; but I did not know where to find a complete list.

I have paid no poll-tax for six years. I was put into a gaol once on this account for one night; and as I stood considering the walls of solid stone, two or three feet thick, the door of wood and iron, a foot thick, and the iron grating which strained the light, I could not help being struck with the foolishness of that institution which treated me as if I were mere flesh and blood and bones, to be locked up.

I wondered that it should have concluded at length that this was the best use it could put me to, and had never thought to avail itself of my services in some way.

I saw that, if there was a wall of stone between me and my townsmen, there was a still more difficult one to climb or break through before they could get to be as free as I was. I did not for a moment feel confined, and the walls seemed a great waste of stone and mortar. I felt as if I alone of all my townsmen had paid my tax. They plainly did not know how to treat me, but behaved like persons who are underbred. In every threat and in every compliment there was a blunder. For they thought that my chief desire was to stand the other side of that stone wall. I could not but smile to see how industriously they locked the door on my meditations, which followed them out again without let or hindrance and they were really all that was dangerous. As they could not reach me, they had resolved to punish my body; just as boys, if they cannot come at some person against whom they have a spite, will abuse his dog.

I saw that the State was half-witted, that it was timid as a loose woman with her silver spoons, and that it did not know its friends from its foes, and I lost all my remaining respect for it, and pitied it.—From "On the Duty of Civil Disobedience," by H. D. Thoreau.

## "The Message to Garcia."

Editor of Lucifer: I think you have a wrong idea of "The Message to Garcia." To be sure "the fellow by the name of Rowan" obeyed his orders, but he did what he had to do, and this was the point that I think Fra Elbertus was trying to bring out.

As far as Carson of the Missouri Pacific is concerned, I prophesy that he will sooner or later get a much better position than the one he "resigned."

Sometimes, indeed, taking responsibility is a bad thing. One nasty night on Long Island Sound the engineer of a steamer ran slower than ordered because he thought it was not safe to run as ordered. The captain based his calculations on the speed he had ordered, and when the proper time arrived for him to be opposite the mouth of the Connecticut River he headed for north and went "bang" into some rocks, instead of up the river as he had calculated. What the engineer had to do in this case was to run a certain speed, and he failed to do it. His intentions were good, but you know what they say half is paved with.

The "fellow by the name of Rowan" in this case would have kept that speed even if the boat were sinking.

W. L. C.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Whate's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Bacon.

LUCIFIC—Producing light.—Bacon.

LUCIFORM—Having the form of light.—Bacon.

The name Lucifer means Light-bringing or Light-bearing, and the paper has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Sunny Kansas—Warring Kansas.

From Tuesday, Sept. 8, to Tuesday, Sept. 15, Eastern Kansas little deserved the title of "Sunny." So great was the down-pour of rain that some of the streams lacked but little of reaching the highest point attained by them in May and June last, when thousands of people in Kansas lost their homes, nearly everything, in the unprecedented flood.

Since Sept. 15, the Sunflower State has been its typical self again. The weather has been favorable to the ripening of late-planted corn, of which there are many thousands of acres in this and adjoining states.

But while sunny Kansas has suffered greatly from the war of elements—from drouths and floods, from frost, hail and cyclones—it is believed by some that this pivotal Western state has suffered and still suffers more from the "temperance crusade," from the religio-politico-moralistic war over the question of statutory prohibition of the manufacture and sale of intoxicating liquors, than it has done from all the natural evils just mentioned put together.

That this statement will provoke a smile of incredulity, if not of contempt, on the faces of many readers, is to be looked for. In the heat of conflict it is not to be expected that men will listen calmly, dispassionately, to generalizations that antagonize their long-cherished prejudices.

Before saying more on this vexed and intensely vexing subject, I wish to confess frankly that I, too, have my prejudices. I, too, have my limitations when attempting to pass judgment upon a question so vast and so hopelessly involved as that of statutory regulation of what is popularly known as the "drink evil." But while making this confession I honestly believe that I can bring to this investigation qualifications for impartial judgment not possessed by many. Among these qualifications are the following:

First—I have no interest, pecuniary or otherwise, in the manufacture or sale of ardent spirits, and never had any such interest.

Second—I was brought up a "teetotaler"—a total abstinence from drinks that intoxicate, and have never been, and am not now, a habitual user of such drinks, whether distilled, malt or vicious.

Third—While I am not now personally interested or "mixed up" with the discussion or settlement of the liquor question, my opportunities for observing the effects of artificial regulation, statutory or municipal, have been exceptionally good and of long continuance.

The foregoing remarks have been prompted by finding my old neighbors at Valley Falls, Kan., fighting the old-time battle for and against the "saloon" with even greater bitterness than when, near a quarter of a century ago, I first set foot on Kansas soil—with this very material difference in the position of the opposing combatants, namely:

Then the "crusaders" were supplicants; they were pleading for the power to suppress the "saloon" and the "still" by statute law.

Now they have the statute on their side. Now they are able to say: "The making and selling of whiskey and beer are crimes in Kansas, just as murder and bank-robbery are crimes in Kansas."

Having much else to do this week, I will close these introductory remarks on a question that, like Banquo's ghost, "will not down" at the command of the priest, the lawyer, the judge or the politician, by quoting, as a text for a sermon that each can preach for him or herself, an event that seems to have occurred at Rosedale, Kan., a very few days after my late departure from that suburb of Kansas City.

"Kansas City, Kan., Sept. 22.—Mrs. Mary Shannon of 18 Water street, Rosedale, smashed the Elfin saloon, owned by John Sprague, at the corner of Kansas City and Lafayette avenues, late Monday. Mrs. Shannon says that the owner of the saloon has been in the habit of selling her husband liquor. She has asked him not to, but her husband still got the liquor. Yesterday afternoon she went to the saloon in search of him and found him there. Mrs. Shannon seized a bottle which was sitting on the bar and dashed it through the mirror at the back of the bar. She then broke a row of glasses back of the bar. Mrs. Shannon then walked out to the street and, gathering up stones, smashed the front windows of the saloon. 'I will smash that place every time he sells my husband liquor,' said the woman. Mrs. Shannon is the wife of George Shannon, a miller employed at the Kimball & Fowler mill in Rosedale."

At this writing I am enjoying the hospitality and renewing the acquaintance of neighbors and friends at the capital of Kansas, at which place Lucifer was published from September, 1890, to April, 1896, at which time a forward movement was made, a removal from a city of the third or fourth class to the second city in size on the continent, and one of the chief centers of commerce, of wealth, and of intellectual progress on the planet Earth—Chicago.

M. HARMAN.

The continuation of this article was received too late for publication this week; will appear in our next issue. L. H.

ERRATUM—Under "Notes by the Way," in last Lucifer, in speaking of "Modern Paradise," the word "houses" should have been "houses."

M. H.

## Does It Pay to Be a Radical?

Editor of Lucifer: The long argument of Mr. Crane in your last paper seems to me to be a rather poor estimate of the intelligence and integrity of freedom-loving men and women. The idea that such a large proportion of men who advocate sexual liberty are actuated by a desire for selfish gratification only I cannot believe to be true. Impostors there are, to be sure, as there are amongst the believers in monogamic marriage, but these are but the exceptions. The larger proportion of advocates of liberty, vegetarianism, and so on, are, I believe, true to their convictions. They desire perfect freedom for themselves and are willing to concede it to others as a matter of course. Freedom implies a right to refuse or accept, as is most pleasing. A man would indeed be a fool if he expected a woman to accept the advances of all men who desired sexual commerce with her. She has the same liberty to refuse that a man has to ask; or, indeed, she has the same liberty to do the asking herself if she wishes to. I am aware that all this is not conventional, but it is true. It may not agree with the ethics of modern society, but it agrees with the everlasting principle of right.

D. H. HERNEY.

Editor of Lucifer: I have read Mr. Crane's able article in No. 998. It occurred to me that if I were a (1) forger, (2) terrorist, (3) impostor, (4) fool, or (5) noisy rebel, I would ask: What has Mr. Crane left for me? Please outline the course I am to pursue so as not to be a "foul barnacle." I do not doubt there is such a course, but want it defined.

I am surprised that Mr. Crane justifies a "foul barnacle," but he does justify barnacle No. 2 (impostor) when he says: "If the reward of hypocrisy is sufficient, then hypocrisy is justifiable."

C. F. H.

Subscribers receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

## .....Book Notes.....

"Tolstoy and His Message" is a new work by Ernest Howard Crosby. In which is given an account of Tolstoy's boyhood and manhood, his great spiritual crisis, his answer to the riddle of life, the basis of his moral and social code, his teachings tested by Christian spirit, the Christian teaching in practice, and the Tolstoy of to-day. Mr. Crosby gives many interesting incidents in the life of Tolstoy, one of which is as follows:

"They tell a story of Leo Tolstoy which may or may not be true, but which at any rate is characteristic of the man, and brings into relief the peculiar dramatic quality of his mind. He was a student at the University of Kazan, and had only spent a few months at that great Russian seat of learning when he was invited to attend a ball at the house of a nobleman, who lived upon his estate near the city. It was a bitter cold winter night, and the snow lay heavy upon the ground, and young Tolstoy went out from town in a sleigh driven by a peasant-coachman, for there was no separate liveried class in Russia, and the farm-hand in summer might become a driver in winter. Tolstoy passed the night in feasting and dancing, enjoying himself as a youth of 18 would be likely to under the circumstances, and when he came out at an early hour of the morning, wrapped in furs, he was horrified to find his coachman half-frozen to death. It was with the greatest difficulty, and only after hours of chafing and rubbing, that the man was brought back to consciousness and his life finally saved.

"This scene remained graven upon the heart of the young student and he could not dislodge it from his thoughts. Why, thought he, should I, a young nobleman of 18, who have never been of use to anyone and perhaps never shall be—why should I be permitted to pass the night in this great house, elegantly furnished and comfortably warmed, and to consume in wine and delicacies the value of many days' labor, while this poor peasant, the representative of the class that builds and heats the houses and provides the food and drink, is shut out in the cold? He saw, with the true instinct of the seer, that it was no accidental event, but the picture in miniature of the civilization of the day, in which one class sowed and reaped and another enjoyed the harvest. Tolstoy took this lesson so to heart that he abandoned his university career and went down to his country estate, which the early death of his parents had already placed in his hands, with the intention of devoting his life to the serfs whose interests he found intrusted to him. It was thus a dramatic incident which formed the first turning point in Tolstoy's life, and we shall see that again and again he has been influenced by such sights when books or argument could never have moved him."

Funk & Wagnalls, New York, are the publishers of this book. It is bound in cloth, with gold lettering. There are only ninety-four pages, but the value of a book, as well as many other things, is not always to be judged by its size. The price is 50 cents, and it may be ordered through this office.

E. C. Reichwald has issued a small tract containing "Answers by the American Secular Union and Free Thought Federation in Reply to Protest Against Our Literature, which was prepared for circulation to show the folly and illegality of Bible reading in the public schools." This is of interest to all, and of especial value to those who are fighting the use of the Bible in the public schools. More than 5,000 have been distributed recently. For copies, address Secretary American Secular Union, 141 South Water street, Chicago.

In a package of unsold books received from an agent there were included two copies each of "The Occult Forces of Sex" (25 cents), and "Anything More, My Lord?" (10 cents), both written by Lois Walbrooker. These books have been "out of print" for some years, and we have received a number of orders which we were unable to fill. These copies are somewhat shopworn, but are, I believe, the only ones for sale anywhere.

We have received a copy of "Dog Fennel in the Orient," written by C. C. Moore, editor of the Blue Grass Blade, and published by J. E. Hughes, Lexington, Ky. The book is a record of Mr. Moore's experiences on a recent journey with a party of Cook's tourists in the "Holy Land." There are 240 pages, bound in cloth, and the price is \$1. It may be ordered of the publisher.

The publishing house of Watts & Co., London, is doing a great work in issuing cheap editions of scientific works. Among those already issued are Huxley's "Lectures and Essays" (a selection); "The Pioneers of Evolution," by Edward Clodd; "Modern Science and Modern Thought," by Samuel Laing; "Literature and Dogma: An Essay Toward a Better Apprehension of the Bible," by Matthew Arnold; "The Riddle of the Universe," by Ernst

Haeckle; "Education, Intellectual, Moral and Physical," by Herbert Spencer; "The Evolution of the Idea of God," by Grant Allen; "Human Origins," by Samuel Laing, revised by Edward Clodd, and "The Service of Man," by Cotter Morrison. The price of these is 12 cents each, by mail 16 cents. They may be ordered through this office.

We still have, for free distribution, copies of "Facts Worth Knowing," presented to the public by the Brooklyn Philosophical Association. It contains eighty pages of facts concerning religion and the Bible, by well-known writers. Sent on receipt of 2 cents a copy to cover mailing expenses. L. H.

## How to Raise Children.

The ungrateful and immoral hesitation of many working men to marry, thus curtailing the supply of future labor, is inexcusable. Any industrious man can afford to raise children, and with proper management they soon become a source of income, enabling the parents to subsist on lower wages, increasing the dividends of employers and thus enlarging the support of church and state, and the spread of the gospel of Christian civilization to the heathen in foreign lands.

The proper time for children to be born is in the latter part of spring, when the weather is mild. Soon after birth the infant should be put into a pen in which is a plentiful supply of loose dirt. An old barrel or box containing some straw will answer for shelter from sun or rain. At the top of the pen a tomato can containing milk should be placed and a tube hanging from this with a nipple to the end will supply the child with nourishment.

Now, by this judicious and inexpensive arrangement the mother can be at work soon after confinement. It costs no more to raise children than it does to raise pigs, and the former are more profitable, for when put at work (which can be done soon after they begin to walk) they become a source of steady income; whereas a pig brings a certain sum and then is of no further value. It is indeed a waste of material to feed a pig, when the same food will keep a child. Nutritious swill can be had for little or nothing, and this homely food, spiritualized, so to speak, in the form of working energy in the child, can be transformed into wages. No labor is so profitable as child labor; and when such profits enable the employer to contribute to the spread of the gospel of light in benighted heathendom, we see the blessings that flow from the proper use of swill, consecrated to the use of the Lord.

What working people need in order to marry and propagate children is not higher wages, but a spirit of humility and a recognition of the duty they owe to their employers. Let them bring up children in habits of self-denial and industry, and so make of them contented citizens, patriotically contributing to the wealth and enlargement of their country's empire, and the glory of its industrial magnates and rulers.—F. R. Hayes in Appeal to Reason.

## Education and Woman's Sphere.

The reproduction of her species is not in all cases the highest service woman may render to her race. That is, of course, fundamental; but the woman who in her life is able to bestow mental and moral instruction upon thousands of children is doing as much good as though she gave birth to a dozen of them. The lowest order of animals are improved solely through breeding, but that is not the case with human beings. The great women of history have not blessed the world so much through their children as through services which were not of a domestic nature. Could the lives and merits of these women have become our prized possession only through their offspring, we might regard it as their duty to bear many children; but they had other methods of passing themselves down to posterity. They are preserved for us in history and literature. Their lives and thoughts are imperishably recorded; while their descendants, where they have any, are no distinguishable in the human mass. We are perhaps more blessed in the writings of George Eliot than we should have been in the numerous progeny had she left one.—The Truth Seeker.

Unquestionably, among monstrous beliefs one of the most monstrous is that while for a single handicraft such as shoemaking, a long apprenticeship is needful, the sole thing which needs no apprenticeship is making a nation's laws.—Herbert Spencer.



## VARIOUS VOICES.

J. G. H. Sheridan, Wyo.: Inclosed find \$1 for another year's subscription to Lucifer, and \$1 to help to extend the vacation of the editor, as I think he needs the rest.

Mrs. E. H. Talent, Ore.: I am so glad that the good Father Moses is thinking of coming to the Coast. If he comes I will donate \$5 toward expenses. I wish he could come to Oregon. It seems to me if he is strong enough to lecture that he could do well. If he, some fit to come through here I will meet him when he reaches this valley and will take the best of care of him. I never let a copy of Lucifer go to waste.

Flora M. Springfield, Mo.: I quite agree with Lillie White and Carrie Austin in their replies to R. B. Kerr. Of course he has a right to his opinion, as we have to ours. I am not a varietist, for I have a lover who is all the world to me, but I don't think it a sin to be a varietist, as some seem to think it is. I want to be a free woman and live my life in my own way, and I want to see others enjoy the same right. If they want one lover or a dozen, it is not my business. Inclosed find \$1 on subscription. Hope Brother Harman will visit us if he comes this way.

E. H. Red Bluff, Cal.: In the stack of mail greeting my return to this place, nothing was so greedily singled out as the accumulated issues of Lucifer. I cannot hope to read all—do not care so much for the controversial letters as for the general matter. But after devoting half a day to reading I must again express my pleasure in your work and my sincere wish for the prosperity and ever-broadening influence of the good paper and its editor. I hope he will visit California, that I may see his face. I do not hesitate to give away Lucifer wherever I may hope to secure a reading for it. In some places it brings me a sort of opprobrium, but for that I care very little; it will stir up thought with some. I quite agree with the concluding paragraph of a recent letter signed Dora Forster: "The main difficulty in the way of freedom is surely not economic; it is mental." This is profoundly true, for once the human mind grasps this all the strength of human life will be given to bring it to pass. The heroic struggle of every true leader of human progress is but an example of this truth.

I don't know even one girl who is a reader of and sympathizer with Lucifer's thought and purpose, or whom I could imagine as such, but wish I did. I was happily married thirteen years ago, but have since remained single. I sometimes wonder, when I read Lucifer, whether there's a woman among its readers whom I would love, and she me, if we knew each other, and so could marry. I cannot marry the narrowly conventional girl without stultifying myself, nor could I make such a girl happy. I am too progressive or radical in my thoughts and ideals, and desire to maintain my soul's integrity and my sexual purity. I have no wish to be a crank nor a fanatic, nor to do anything foolish, nor needlessly to affront society, yet I wish I had some girl friends who, like a few of my men friends, have some real sympathy for and understanding of these higher sexual and social ideas. It is not pleasant to me to advertise thus, but it might meet the eyes of some sweet soul in much the same situation as my own: unable to meet a lover of the proper affinity with one's higher thought—and such a girl is not likely to advertise. If perchance it should be the means of my blessing some dear girl, and she me, there'd surely be no wrong. I am 27, but look and feel much younger; smooth of face, somewhat studious, cheerful, neat and orderly, of artistic tastes and a lover of classic music. If any girl (under 35) shall be sweet and brave enough to answer this, I shall respect the sanctity of her confidence and return her letter (and picture, if any) with my reply. I live in Cincinnati. Address "Cincinnati," care of Lillian Harman, and she will forward to me.

Unionism, with all its imperfections, is to-day the sole arm of defense for the workingman. It is the primary school in which he is learning his first sociological lessons. It is his single weapon against the aggressions of capital. It has wrought infinitely more good than evil, and deserves at least the discriminating support of all progressive thinkers.—James P. Morton in the Demonstrator.

## Observations by Pentecost.

The most difficult virtue to acquire is to be willing to allow other people to live in their own way.

Some Liberals are illiberal.

Many people free themselves from Christian superstitions only to adopt other superstitions.

Rent, interest, profits and taxes are devices by which the products of toil are appropriated.

The Church and the State are side partners. Their separation in this or any other country is a fiction.

If there be a God, it is to his credit that he does nothing he is except to give us capacity and opportunity.

That which ends in pleasure, happiness, comfort, is right. That which ends in pain, misery, discomfort, is wrong.

Marriage as an institution is based on property rights.

Divorce should be as easy as marriage.

A woman who continues to live with a man who beats her, or is a drunkard, or fails to provide for her, should never complain.

A person who demands obedience, or fidelity, or gratitude has much to learn.

A person who depends upon being loved will suffer much.

A person who demands love will not get it.

Happiness comes from loving, not from being loved.

Herein is love: That you leave the loved one free.

Jealousy is a form of vanity inconsistent with love.

Love wishes the loved one to be happy, however and with whomsoever.

Whoever expects the entire love of another will be disappointed.

Whoever is capable of loving at all is capable of loving more than one person at a time.—Hugh O. Pentecost, in Truth Seeker.

## The Authors of Genesis.

The author of Genesis, or rather authors, for there are two distinct narratives—the Elohistic and Jehovistic—evidently held the geocentric theory, which was universal until the time of Copernicus, and believed the earth to be the center and principal body of the universe, to which the sun and stars were quite subordinate. Had they been jurors on the trial of Galileo, they would have voted with the inquisitors against the philosopher. They held also the theory, common to all the ancient world, that the vault of heaven was a crystal sphere, in which the celestial bodies revolved and which divided the waters of the earth from the waters stored above the firmament, which were let down as rain by opening its windows. They believed that light and darkness, day and night, had been created prior to and independently of the sun, which was only made on the fourth day. As regards the creation of animal and vegetable life, they evidently thought that all the existing forms had been created at a stroke, and had not the faintest idea of a successive development over immense geological periods.—Samuel Laing.

We do not take possession of our ideas, but are possessed by them. They master us and force us into the arena, where, like gladiators, we must fight for them.—Heine.

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# LUCIFER.



## THE LIGHT-BEARER.

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WHOLE NO. 390

### Sex Hysteria and Savagery.

Into crimes of violence the element of sex enters almost invariably. Often it is the dominating influence; more frequently it plays a minor but still important part; very rarely it is entirely absent. The passion of anger and the passion of sexual desire touch, each stimulating the other. Both heat the blood, both have to do with the primary impulses of self-preservation and perpetuation, which, when undisciplined by reason and capacity for fellow-feeling, are thoughtless and reckless of all that is objective. Whether in the battles of the armies of nations, the formal or the impromptu duel, in ordinary assault or murder, or in the violence of the mob, sexual feeling is alert and it is gratified.

Rage and salacity acting together reproduce both direct and across. The man that tortures or kills gives himself erotic pleasure in so doing and passes on his mental and emotional agitation, his moral disorder and reversion, to impressionable and approving spectators, and to his children, both those old enough to be taught by example and the ones to come, if he should forget while the fever's effects still are in his blood. And those impressionable and approving spectators pass on the coalesced murder-hat and sex-hat to the absent and to the unborn.

So we see that sex is a much more pervasive factor in lynchings than even lynchers and their defenders or excusers claim, although in a greatly different sense. In another sense, too, sex has a role, but after the mob's work is done. So unhealthy are the common ideas concerning sex that usually reason is lost when the subject is broached. No dispassionate investigation of the phenomena of lynchings is possible while the minds of the would-be or might-be investigators are excited and biased by the consciously or unconsciously induced supposition that lynchings are caused only by assaults on women instead of by a large number of crimes and misdemeanors, or accusations merely. Every criticism of the lyncher and his vindictive barbarities is met by the one retort that we lose sight of the terrible sufferings of the victim of the ravisher. Never yet have I talked with or read the writings or reported speeches of a defender of lynchings when the impression has not been given that all the crimes, all the savageries of the mob are due to its hatred of rape or attempted rape. John Temple Graves of Georgia, in his sickening utterances at Chautauque; Bishop Morrison, of Kentucky, in his address before the Methodist Conference at Helena, Mont.; "A Southern Woman," in the New York Herald, and hundreds and thousands of other apologists for the great crime, unite in denunciation of what they assume aloud and seem to expect us to assume is the cause of hangings and burnings and mutilations. Bishop Morrison says, as reported: "When negroes quit ravishing we will quit lynching, and not before," and he refers to "horrible crimes which invariably precede a lynching." There is no possible excuse for this bearing of false testimony unless it is to be found in an unbalanced condition of the mental forces, a monomania produced by morbid and long-continued contemplation of sexual and social questions from the viewpoint of archaic religions and conventional taboos.

Records of lynchings, records kept for years by some of the most careful newspapers in the country, show that less than one-third of the offenses that preceded lynchings were rapes or attempted rapes. Rape was not even the largest single item.

That was murder. Every close reader of the news knows well that a multitude of offenses have been followed by lynchings, some of the most trivial acts among them, despite Bishop Morrison's assertion that "atrocious crimes" "invariably" are the creators of the murderous mobs. As a rule, the news dispatchers are residents of the communities where the events which are told of take place and are in sympathy with their surroundings. There is not one chance in a hundred that these senders of dispatches cover up or attempt to cover up sexual crimes, that they say a lynching was provoked by a murder or by arson or theft or insubordination when in fact it was caused by a sexual assault on a woman. All the temptations would be to mistake in the other direction, to accuse the victim of the gravest or most unpopular crime he could commit, just as public apologists for hanging and burning and mutilation do continually when speaking of lynchings in the aggregate. And it must not be forgotten that lynchings in this country antedate the emancipation of the negro, and the further fact must be borne in mind that negroes are far from being the only sufferers.

Referring again to the ever-heard talk about "the usual crime," it well may be noted here, by way of illustration, that the negro school teacher burned to death at Belleville, Ill., had shot the superintendent of schools instead of committing "the usual crime," and that the Evansville riots were caused by a street fight between a negro and a policeman, instead of by an assault on a woman. But such conspicuous contradictions of their pet theory will have no more effect upon the apologists for savagery than have the hundreds of possibly less startling confutations that preceded these. Even T. H. Wakeman and Prof. Lester F. Ward have not been able to escape the infection, for, while they are calm and humane in their discussions of the lynching horror, they tacitly accept the opinion that there is but one cause—"the usual crime."

The volume of denunciation of the savagery of our New American Indians is large enough, but most of it is ineffective because ill-placed. It usually takes the form of protests against the lynchers' disregard of law. Respect for recorded social regulations is very desirable when those regulations make for the protection of the peaceful man. On the whole, the regulations trampled on by the lynchers make for this protection, especially in contrast with the methods of the mob. This fact should be emphasized when treating of the mob problem. It is not emphasized. Instead, we have the expression of a merely fetishistic conception of the law, a worship of the law as law, regardless of its character, thus making confusion worse confounded. Lynching is wrong, is criminal, is disastrous because it does irrevocable deeds in hot blood, because it denies to its victims a fair trial—the opportunity to cross-examine, to produce witnesses, to retain counsel, to have time and place for orderly, calm investigation—because it multiplies a hundredfold the chances for the destruction of the innocent. Lynching is wrong, is demoralizing, is reactionary because in its spirit, its methods, its effects, it is away below, infinitely below, the level of the law, imperfect as is the law. Mobs act because the law is too deliberate, too civilized, too tender of those the mob hates. The mob acts because it wants more pain inflicted, wants to see it inflicted, wants to inflict it itself. When a negro was burning at the stake in Missouri it was proposed to end his agony by shooting him. "No," said a leader, "I would slacken the fire, if that would increase

his misery." There spoke the mob spirit in the voice of Calvin's God. We are going back, back to the Apache and Hell. Much foolishness is talked about "speedy trials" as preventive of mob violence. The mobs have answered this, often, by seizing men sentenced by the courts to die in a few days and lynching them, sometimes adding torture. The mob wants its own hands bloody, its ears filled with shrieks of agony. The idea of revenge is first in the mind of the mob; the exemplary side of punishment has small place; the reformatory side has no place. The Delaware judge uttered some of the few rational words heard on this subject when he gave the reason for refusing to hold a special term to try the man later burned at the stake. A trial virtually under the guns of the mob could not be the "fair and impartial" trial contemplated by the law. Of course not. And the accused is entitled to a change of venue if there is reason to believe he cannot have a fair trial, if there is reason to believe his jurors may be intimidated by the violent feeling of the people.

But, say the apologists for the mob, you are thinking only of the accused, not of the victim. And you persist in assuming there is only one kind of victim. You wish to see only the bare one-third of the offenses that lead to lynching. Very well; from now on we will consider only the rape issue. It has not been forgotten. How, then, shall we protect women? By permitting the mob fever to rise higher and higher, by familiarizing a greater and greater number of men and women and children with scenes of horror, of mutilation, of slow and agonized death? You say the negro is very much lower than the Caucasian, that he is, racially, in comparative childhood. Do you not know that children, alike of larger and smaller growth, are imitative; that they can copy even if they cannot originate? As members of the superior race, would it not be the part of farseeing prudence, if not of justice and humanity, for us to set the example we want to have the negro follow, not the one we should be terrified if he did follow? Already I read that two young negroes mutilated a white man. Is the seed madly sown by the mob germinating so soon? It would not be astonishing. Are we going to hold in check and elevate a race which is on a lower plane of development by harking back to races still lower for weapons and methods to use in this protective and civilizing work? Shall we appropriate and use as our own the discarded torture tools of the savage and yet bring no savage reprisals on ourselves? Be assured that you cannot give women vital protection in that way.

The child is imitative. The child wants to do "in play" what he sees his elders do in earnest, and very soon he wants to do in earnest what he began by doing in play. Do Mr. Graves and Bishop Morrison and others really deceive themselves into thinking that women are any safer to-day or that the women of coming generations will be any safer because of the vile work of the mobs of this period? If the adults of the "higher race" cannot set an example of firmness, dignity and self-control in dealing with anti-social individuals, and show something of a scientific understanding of sexual needs and social and race laws, how can they expect the "subject race" and their own children to do better? If you, sir, a full-grown member of the superior race, are unable to restrain the madness of hate and revenge that surges in your blood, how, in the names of reason and conscience, can you expect the plantation negro and your adolescent son always to restrain another kind of madness that surges in their blood? You cannot by violence permanently protect the women of our race. Once rape was a recognized part of the marriage system and of the industrial system, and memories of that old time when the strong hand took and held are in our blood to-day, be we white or black or yellow. And not in the very old time only was rape legal—not many decades ago English courts still held for the "restitution of the marital rights" of husbands, and English wives were raped by law. Not many decades have passed since here in America the negro woman had no sexual rights which the white master was bound to consider. I should think white men would hesitate at least a minute before burning or hanging a yellow man, no matter what his offense.

Protect women by making it impossible for any youth to behold torture and murder. Protect women by ceasing to legalize lifelong rape, as South Carolina does when she refuses divorce for any cause. Protect women by ceasing to murder, in the false name of "honor," the man one prefers to you. Protect women by never again insisting on your "marital rights." You have

no "marital rights." All that really is yours is the free gift of love. Protect women by according even to your wife that inviolability of person which you rightly insist the negro should accord. Protect women by seeing that every person accused of crime has a full, fair and impartial trial. Protect women by ridding yourselves and them of the degrading superstition that it is indelicate for the victim of the ravisher to testify in court. This superstition—part of our ignorant fear and shame of sex—creates the mob atmosphere, wherein passion and fiendish cruelty run riot and often the innocent are sacrificed. It is this that is indelicate and disgraces women, this cowardly refusal of fair play to a suspected person. The disgrace of robbery rests not on the victim of the robber, but on the robber; the disgrace of rape rests not on the victim of the ravisher, but on the ravisher. Only a freedom from social ignorance and false modesty is woman's true and lasting protection.

I have spoken of the mob always in the singular, as "it," because I cannot conceive of this hate-mad and often drunken or boyish rabble as free, initiating, and responsible individuals at that time.

EDWIN C. WALKER.

### True and False Radicals.

I agree in the main with what L. H. wrote in criticism of my article on "Does It Pay to Be a Radical?" She knows I would not approve of a man forcing his wife and children to meet persons whom they do not like. It is unnecessary for me to make a defense to what some persons might think was an intimation that I had said or wrote such a thing.

She says, "We cannot read any one out of our ranks." I think differently. In my opinion we can and should read out of our ranks those who are "liberal" only on one side. They are our worst foes. If we advocate liberty, we must denounce those who pretend to be Liberals and demand liberty for themselves only. Those persons may think as they please, but they should not be recognized as Liberals by Liberals. We may not know all the reasons for their conduct, but we must judge them by their conduct just the same. There is nothing else to judge them by.

I did not say, as D. H. Hersey seems to intimate, that a "large proportion of men who advocate sexual freedom are fanatics," for evidently that is what he means by "selfish gratification only." Self-gratification is the motive of all our vulgar actions. The man at whom my criticism was aimed is the one who gratifies his desires regardless of the happiness of others.

As to the number of "enemies in the camp," I cannot say. A woman who read the article of mine in No. 243 told me to-day that she wrote to six different men who had asked Aunt Eliza Slenker to secure them correspondents among the Liberal women of her acquaintance. "Every one of those six, except one," my friend said, "made sex association the invariable topic of their letters and four of them took especial delight in writing what are called 'smutty' stories. The very first letters of some of them were so offensive that I did not answer them. Only one of them discussed free womanhood in the manner in which it is discussed in Lucifer and did not descend to ribaldry. In his letters the sex relation was treated as something worthy of the highest respect, and he discussed it with as much civility of language as he would use in discussing any economic problem. The other five discouraged me very much and I must say gave me a very poor opinion of the generality of radical men. I was indeed glad to find one among the six who seemed to be what I think a radical man should be."

I do not believe, however, that five out of six men who call themselves radicals are the kind who wrote letters to this woman. It "just happened" that the ones who wrote to her, with the one exception, were of that kind. I would like to hear from other women readers of Lucifer. Let them tell what proportion of men calling themselves radicals they have found worthy of the name.

The logic of C. F. H. is beyond me. He says, in effect, "1, 2, 3, 4 and 5 are foul barnacles. How can 1 be 1, 2, 3, 4 or 5 without being a foul barnacle?" I confess I do not know how a foul barnacle cannot be a foul barnacle. What is the answer? He says, "I am surprised that Mr. Crane justifies a 'foul barnacle.'" Why, bless his misunderstanding thinking apparatus! a barnacle must be a barnacle, just as a spider must be a spider. But if I was an admirer of flies and could speak to they would

understand me, I think I should warn them against spiders. Barmecides cannot exist without sustenance. The best way to rid the radical ship of them is to keep a careful watch on its hull and see that it is kept clean. Next. JONATHAN MAYO CRANE.

A fog hangs over the valley where dwell the multitude; reptiles and things unclean abound, and the multitude grope in darkness. There is no dawn, no horizon; and the clanking of the chains of the multitude is heard above the strife and turmoil.

Yonder at the mountain foot a thread of light streams from the window of the golden palace where dwell the lower gods.

The multitude want light and warmth and bread; they struggle and push and trample one another until they reach those gleams of light, but the windows are barred and they may not enter.

The mountains, perilous, craggy and brown, loom before them; up there they know all things are glorious; but the way is steep and rough, their chains oppressive, and only a few are brave enough to dare.

Wearied and faint they reach the heights; along the stony path are drops of blood, but the thorns which tore their flesh have rent their chains asunder, their fetters lie broken by the wayside and they have reached the joyous light.

High up on the mountain top of vision, souls noble and grand soar high and ever higher into regions enchanting and unexplored; hearts pure and brave sing of freedom, joy and gladness. Far above the maddening strife, away from the lower gods, out of the fog, of the mist and the blackness of darkness, they are free; forever free.

Does it pay?

M. J. HOFFMAN.

I cannot understand how a man who has given this "radical subject" so much thought as Jonathan Mayo Crane can take the attitude he does in his recent article, "Does It Pay to Be a Radical?"

I am a radical and a free woman and have been for ten years. In all my experience and travels I have never found this rake and libertine among the radical men. But he is in existence and can be found at any time. He is the good, quiet, modest conservative. He does not even pose as a radical. You tell this conservative of a certain free woman and he will bound her to death; not one minute of peace does she receive from him. The radical may have the same desires, but he at least acts like a gentleman. The man who boasts of his conquests with women is the conservative.

Give me the radical, even though he may be a libertine, rather than the good, quiet, conservative, who has the two standards for man and woman, trying to get all he can and respecting only the virtuous woman.

MINNIE.

Does it pay to be a radical? Yes. But, as Brother Crane has so truly said, women are the ones upon whom the task must fall to eliminate as fast as possible from the radical camp the imposters, fools and forgers who bring such disrepute upon the name.

No article in Lucifer has so well covered the ground of the subject under discussion as Mr. Crane's excellent essay in last issue.

Many of us can give testimony in regard to experiences with the different classes of false radicals, and to those of us upon whom years have conferred a degree of wisdom, the ability to read these characters prevents annoyance. But Lillian strikes the keynote when she asks: "Is it better to educate our daughters radically or conservatively in order that they may maintain their individuality, independence and self-respect?" This has been the hardest problem of my life.

It is comparatively easy for one to choose for one's self which path to follow, for we agree with ourselves to take the consequences; but to consciously or unconsciously choose for our children is a more complex question. If mothers could secure and hold the unwavering confidence of their daughters and teach both by precept and example the ideas dear to free people the task would not be difficult. But so many counter-influences are at work. Not only the daily companionship of conservatives in school, society and business, but the literature and theaters hold up before the world the idea of a morality based on custom.

The nearest I can come to a solution is, to "live the life,"

and to recommend and furnish such literature to our growing daughters as shall instruct them in the tenets of our faith. And, further, to associate with and introduce to them those only whom we believe to be true, genuine radicals—men who would scorn to take advantage either of the ignorance of youth or the conscientious scruples of a false education.

By inculcating the principles of self-reliance, tolerance and kindness our daughters will be better prepared to meet the different classes of radicals, true and false, than we ourselves were, brought up usually to consider all radicals as monsters of vice.

Children who are taught to be just will be willing to accord to every person the right to do as they please, and it seems to me, in order to teach justice, that "Thou shalt" and "Thou shalt not" have no place in the parental vocabulary. Each child is entitled to his or her own experience. We may point out dangers and errors, but have no right to command.

In the meantime, every discovered pseudo-radical should be given his rating and be known for what he is, thus saving the unwary unnecessary trouble.

MIRA PETER.

It seems to me that a better title for Mr. Crane's article in Lucifer of Sept. 24 would be "Does It Pay to Identify Yourself With So-called Radicals?" Personally I have found many among radicals that I could sympathize with and respect and vice versa. I can also say the same of conservatives, with the statement transposed.

The answer to the question of course would depend on the individual and his characteristics. Taking it for granted that the individual is radical, if he (or she) simply wished self-gratification of any nature, or must be actively engaged in some movement, he would be a hypocrite not to so identify himself. On the other hand, if he was an individual who could see the sham in radicalism as well as conservatism, and was willing to let events take their course, it would not pay him to stand sponsor for much that goes under the name of radicalism.

The other question—the sex question—I think depends almost entirely on the strength of character of the woman. As one thinks so is he. I should consider it a bad act (other things being equal) to seduce a woman into doing something which her training had all been against, and which in all probability she would regret and think had degraded her.

If radicals taught their children in such a way (and that possibly depends on the capacity of the child) that they could think for themselves, understand the consequences of their acts, and could accept the consequences and learn from them, then there would be no occasion for hedging them about with restrictions and "parental laws" to prevent their coming to harm. Then if they met with the hypocrites, after one or two experiences they would learn to detect them and govern themselves accordingly.

JACK OLIVER.

Jonathan Mayo Crane asks in Lucifer the question, "Does it pay to be a radical?" The most fitting answer to the question, it seems to me, is this one: It depends upon the radical; upon the kind of radical he is—American in Free Society.

Legislators, guides as blind as those they pretend to conduct, have virtually extinguished all the motives of affection which necessarily should be the binding tie to the forces of humanity. They have prevented all unanimity of foresight, all co-operation for succor, and spread timid care among the separated members of this great body. Their foolish constitutions have exposed mankind to serious risk of losing all.—Diderot.

Subscribers receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

The Church cries now, "Whom God hath joined together let not man put asunder;" but when the people are really civilized the State will say, "Whom Nature hath put asunder let not man bind and menacle together."—Robert G. Ingersoll.

Our readers everywhere are kindly requested to send us names of persons who might be interested in Lucifer's work if they could see a sample copy.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing Light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bearer or Light-Bringing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Creolity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## The Postal Department and Lucifer.

We are required by the Postoffice Department at Washington to prove that we have enough paying subscribers to entitle us to second-class rates of postage. That is, if we were denied the second-class rate we would have to pay 1 cent postage on every copy of Lucifer mailed, instead of 1 cent a pound, which would mean an expenditure of 21 cents where one is sufficient at the present rate. We must show letters ordering the paper, and our cash receipts for a year, as evidence that our list is genuine. A considerable number of our subscribers are in arrears, and, while we consider them genuine subscribers, they will not be accepted as such unless there is evidence that they want the paper sent to them. We must request all whose subscriptions are in arrears to write to us if they want to continue to receive Lucifer. Of course we would be glad to receive the money due, but please write anyway, if only a card.

Do not delay. This is a matter of vital importance.

L. H.

## More Evidences of War.

Since sending off the article entitled "Sunny Kansas—Warning Kansas," published in No. 589, showing a condition of war over the drink question in the Sunflower State, I have been looking through the columns of the same paper from which I clipped the item in regard to Mrs. Shannon's attack upon the saloon, and I find evidence in plenty that the regulation of the appetite for drink is only one of the causes that produce war in neighborhoods and war in the households of sunny Kansas. Among these evidences is the following:

"Larned, Kan., Sept. 22.—A verdict for \$2,000 damages has been awarded by a jury in the case of Mrs. T. L. Sidebottom against L. C. Selig and wife. The trial of the case occupied two days and was sensational throughout. The evidence showed that Sidebottom deserted his wife while she was confined to a sick bed and went to live at the Selig home, and has since refused to return to his own home, although his wife has repeatedly begged him to do so, and still declares she loves him and wants him to come back to her."

This seems to be a case of "runaway husband." The wife wants to compel her unwilling husband to live with her, and, by law, gains heavy damages against her neighbors, the Seligs, for enticing away her chattel, or for "harboring" the fugitive.

The law is supposed to be the guardian of the family, the promoter of the purity of the home, etc., but what of the purity of the relation in which there is love on one side only? If Sidebottom does not love his wife well enough to live with her, would it not be "adultery" on his part to remain the husband of a woman he does not love?

And is not the fine of \$2,000 inflicted on the Seligs very similar in nature to the punishment meted out by the old Fugitive Slave Law to those who assisted black slaves to liberty?

Another news item in the same paper reads as follows:

"Larned, Kan., Sept. 22.—Mrs. J. S. Bryson has filed suit for divorce from her husband, J. S. Bryson, proprietor of the

Larned house, alleging extreme cruelty. The suit is the culmination of much trouble between the pair, which reached a crisis Sunday night, when Mrs. Bryson fired four shots from a revolver at her husband while he was trying to break down the door of her room at the hotel. None of the shots took effect, but they were sufficient to make Bryson desist in his attempts to enter the room. Mrs. Bryson says he had been on a protracted spree and had attempted to kill her several times. Judge Lobdell granted an injunction restraining Bryson from interfering with property while the divorce case is pending."

The comparatively small town of Larned, Kan., seems to be getting considerable notoriety because of its family broils, and because of the efforts of the paternal courts to hold people together who would rather live apart.

One more clipping from this single issue of the Topeka State Journal must suffice for this time, though several more might be selected to show that state regulation of demand and supply in the matter of gratification of the sexual appetite is a disastrous failure, just as state regulation of demand and supply in the matter of gratification of the drink appetite is a disastrous failure in sunny Kansas:

"Representative L. M. Linton of Smith County was in Topeka Monday afternoon and got Governor Bailey to offer a reward of \$300 for the apprehension of Thomas Madison, who is accused of murdering three women in the northeastern part of Smith County last Tuesday night or early Wednesday morning. Madison is supposed to be somewhere in Nebraska. Mr. Linton says that the murdered women were excellent people, standing high among their neighbors. They were: Mrs. H. H. Payne, an elderly woman; Mrs. Eda Williamson, her daughter, aged about 35; and Miss Mattie Williamson, daughter of Mrs. Williamson, aged 12."

"Madison was a farm hand who worked for a neighbor. He was in love with Mrs. Williamson and insisted that she marry him upon her procuring a divorce from her husband, who had deserted her. She refused to do so. The three women were sleeping alone in Mrs. Payne's home, about five miles south of the Nebraska line, and it is supposed that Madison entered the house and killed them with a cultivator shovel and shank, which was found in the room. The body of Mrs. Williamson was dragged sixty-five yards and thrown over a barbed-wire fence."

In the absence of more definite information, some important features of this tragedy—not so very uncommon—are left to reasonable conjecture. The woman Madison loved had already made one venture in the matrimonial lottery and had drawn a blank, or worse than a blank. She drew a man whom she did not want, but from whom she could not get free without a more or less expensive legal process, and now the probability is that she was fearful of another failure if she should marry again according to law. She might have been willing, perhaps, to enter into a conditional union with Madison, one that would not be so much like the hangman's noose as was her first venture; that is, she might have been willing to take him "on probation," as the Methodist Church takes its new members. But Madison must have the woman bound to him for life—not for a limited or indeterminate period that could be ended in case she grew tired of him, or in case she should grow away from him and find a man she could love better than him.

When Mrs. Williamson refused to enter into "matrimonial bonds" with him—bonds which so often mean lifelong bondage, lifelong misery—Madison concluded, as thousands more have done, that life had nothing left for him worth having, and, believing that the mother and daughter of his beloved had persuaded her not to marry him, he decided they should all three die together, probably intending to take his own life also—as so many disappointed lovers have done in all past time, but whose courage failed them at the last moment. The lust for blood having been satisfied by the killing of the three women, his next thought was to save himself from the vengeance of "the law," the law which says, "Whosoever sheddeth man's blood, by man shall his blood be shed." The result being that Madison is a "fugitive from justice," Governor Bailey having set a price on his head, as the state sets a price on wolf scalps.

Henceforth Madison, like Cain of old, will be a man of mark—all the marks that any one can remember will be published so that he may be arrested and punished. Cain's mark, however, was put upon him as protection—"lest any one findeth him should kill him." How do the clergy explain this seeming contradiction?

But whether the "bloodhounds" that are now on his track—the four-footed hounds who scent the trail at the command of

the two-footed hounds who follow the scent because it means three hundred "pieces of silver" for their wallets if they catch the fugitive—whether Madison is caught and punished or not will make no difference to the innocent victims, the three "excellent people" murdered by *what* or by *whom*?

Was it by the "cultivator shovel" found in their room?

Was it by the hand that wielded the shovel?

Was it by the passion-crazed brain that directed the hand that wielded the shovel that beat out the brains of the three victims?

I maintain that he or she who sees no deeper into the causes of this triple murder than the passion-crazed mind of the farm-hand Madison, is a very superficial reader or thinker.

I maintain that the main cause or causes of this triple murder is neither more nor less than our

#### STATE REGULATION OF SEX APPETITE.

combined with state-and-church-enforced ignorance of what sex means, as the most powerful force, the underlying force in human life—associative human life.

I maintain that the men who make the laws, and the men and women who enforce the laws denying to woman the absolute control of her own person; denying her the right to choose her sex-mate, not for once only, but for every day and night of her life, are the men and the women who should be held responsible for this worse than brutal tragedy.

But wherefore this protest?

What good will it do?

So long as reformers try to reform the world by striking at effects without trying to remove the underlying causes, murders, rapes, crimes and vices of all kinds will continue, much the same as now.

Do the "powers that be" desire such continuance, so that they may have a plausible excuse for drawing their salaries?

If so, we need not wonder that it is next to impossible to get an invasive law off the statute book, when once enacted, such as the Comstock postal law and the prohibitory liquor law. The more laws the better for the class that lives by governing and robbing other people.

M. HARMAN.

"Who Is the Enemy: Anthony Comstock or You?" is the title of a new work by E. C. Walker. It is, as its title indicates, an examination of the censorship of literature and art exercised by Anthony Comstock and others. It is a handsomely printed pamphlet, in style a companion to "Vice: Its Friends and Its Foes," and "Our Worship of Primitive Social Guesses." The price is 15 cents. It may be ordered through this office.

#### A Batch of Correspondence.

October 1—A month out from Chicago—finds me still in the Sunflower State; still in its capital city, Topeka. I find so much to detain me here that it is difficult to fix a date for another start on my westward journey. Letters of invitation by the score to visit the Pacific Coast have met me here, forwarded mainly from Las Vegas, N. M., at which point I had requested correspondents to address me. Believing that many of these letters contain matters of interest to Lucifer's readers, I venture to reproduce a few extracts, asking pardon for the liberty I take, and hoping also that none will consider her or himself slighted because I have not promptly acknowledged receipt of their letters. To do this would be too great a tax on my time and strength. Therefore, in this public way, I desire to return sincerest thanks to all whose letters have contained offers of hospitality and of general co-operation—if my trip should be extended to the Pacific Coast.

A good lady friend, and old subscriber, whose home must be heavenly since it is located in the "City of the Angels," writes:

"I hope you will come to Los Angeles, and if you do, consider my house your home as long as you see fit to stay.—C. E. A."

From Richmond, Cal. D. P. W. writes encouragingly as follows:

"Would be glad if you could come to San Francisco. Am an employe of the Santa Fe, as engineer; will pay your expenses from San Francisco to this place and return to San Francisco. Will take \$5 worth of books from you. Have some plans I wish

to discuss with you. Am off duty from 15th to 20th of each month. Another reason why you should come is to collect what I owe you, as I could not stand you off if I should meet you in person. Am going to the city tomorrow and will see what people I can."

#### A GOOD SUGGESTION.

In a later letter the same writer makes a suggestion or two that strike me as worth putting into practice:

"If I knew the addresses of your subscribers in Oakland and San Francisco, while I was off duty I could have called on them and think some arrangements could have been made in the way of co-operative help—getting subscriptions, selling books, etc. I think if there is no objection a private list of names should be printed and sent to those who wish to make acquaintance of radical people—your subscribers. If you would ask all who approve this plan to send you their names it would be an important help to the movement. Of course this list of names would not be made public and would be sent only to those who wish it, and for the purposes just named. If you had the list of Free Society, Tucker's Liberty and other radical papers, it would help you and not hurt them, but I believe would help them. The more radical people can come together the more support you all will get and the stronger the general movement will grow."

Other correspondents have made the same or similar suggestions, as, for instance, J. P. B., writing from Ontario, Cal.:

"I think your life, so full of attainment, would not be so well rounded out as it should be without the accomplishment of your wish to see California. Los Angeles is about forty-eight miles west of this place. You know it is becoming noted as a city full of progressive and forceful individualities, and it would be strange indeed if there are not many such who would feel honored by your handshake and the opportunity of helping to make your visit to the Golden State pleasant and profitable. To do it justice you should spend some months traveling over its vastness and seeing its many wonders, and possibly giving you by change of climate a new lease of life. So I think you had better make up your mind and take action soon as possible. I think it would be well if your subscribers in Los Angeles and San Francisco and other points would get together, either by meeting or correspondence, and put their heads together and see what can be done conjointly. The benefit would be reciprocal, I am sure, to individuals and to the state we are generally proud of. The novel features of California in the winter and spring months, say January, February, March and April, make it the best time for such a project, and visiting the southern end of the state first and then the more northerly last would be best. In San Diego there is the least rainfall and the temperature most comfortable, I believe, in the early part of the year. One needs to spend a year in the state to know what it is thoroughly. You could do us and yourself lots of good in that time. Financial assurance is necessary, however; hence my desire for a general interest and co-operation of your subscribers in California. Put me down as one, my venerable brother."

P. E. Oakley, San Diego, seems to think there is more "marital unhappiness" in California than elsewhere:

"In my judgment California would be your best state—where there is so much marital unhappiness. San Francisco, Oakland, Los Angeles, then Seattle, Tacoma, Portland, ought to furnish many subscribers. All forms of free and progressive thought are represented here by able men in lectures and course lessons. But Lucifer is little known. It would take some time and you would have to hasten slowly. But I think it would pay you to come to the Coast. Last October, when passing through Chicago, I called to see you, but you were out of town. However, I had a very pleasant call upon the gifted and gracious Mrs. Lillian."

An invitation to be driven over the "Switzerland of America" seems too good to resist:

"I should be glad to have the privilege of showing you over this part of the country and pointing out some of the glorious beauties that lie all around, for I think our little county is the loveliest spot in the world, 'The Switzerland of America.' I have a horse and buggy that can take us anywhere we want to go; and I will give you my word of honor that I can show you more beauty to the square inch than any natural scenery you ever saw. We have a serene lake, and our county is a very pepper-box for mineral springs, around which are built magnificent hotels for the resort of city people. Come if you can; my facilities are at your disposal, as free as this glorious climate that we breathe.—T. F. Lee, Lakeport, Cal."

#### "THE HAPPIEST MAN IN THE WORLD."

J. C. W., writing from the "City of the Angels," says:

"Glad to hear you are on the rail, headed this way—not the rail so many bigots would like to ride you on! As to business, you would find people here much the same as everywhere else. I can promise you two new names and a warm welcome to our home. It is predicted we shall have a hundred and fifty thousand tourists here this winter. Hope you will be one of them. As for

me, I am the happiest man in the world—barring the fact that some are more intelligent than I am, and therefore more capable of enjoyment. But so far as I am capable I am so happy that a heaven better than this would be wasted on me, for I have not the capacity to enjoy more. Of course, this must be qualified by the statement that the sorrow I receive by entering into the sorrows of others is as great as I am capable of. I do not know what the great whole plan is. At best I can see only a very small part.

"Is it true, O Christ in heaven, that the highest suffer most? That the strongest wander farthest and most hopelessly are lost? That the mark of rank in nature is capacity for pain? That the sadness of the singer makes the sweetness of the strain?"

"Last Sunday I visited a charitable home where about sixty boys are cared for, trying to keep them from drifting to the 'reform school,' which is only a stepping-stone to the prison."

"I have always held in contempt the sorrow that had only life enough in it to just breathe. My sorrow last Sunday just breathed. To-day I must go and carry clothing to a little boy; a box of candy large enough for all, and money enough to feed them all for two days. This to satisfy myself. This is what I must pay to be the happiest man in the world. I have also the hope of building a cottage there that shall house two dozen boys; this I must defer for at least a year, but I feel I shall accomplish it, for it is along the line of my selfishness, and I see even less successful men than I am accomplish such things along the lines of their selfishness."

Readers who do not know the writer of the above might think, perhaps, that he is a shallow philosopher, a philanthropist who would remove surface evils and do nothing to cure the underlying causes, the causes that make "reform schools" and charitable homes for boys necessary; but I have the satisfaction, from personal acquaintance, of knowing that J. C. W. sees the need of work that will go to the root of the tree of evil—the vagabondage, the pilfering, the truancy, etc., among the boys of towns and cities such as Los Angeles, and that he is happiest when working to remove these underlying causes, these compelling causes of juvenile depravity.

## FROM AN OLD-TIMER.

One more only for this issue from my budget of California letters. A veteran thinker and worker, one who has read and paid for Lucifer almost from its first issue, writes from East Oakland, Cal., in this very brotherly fashion:

"Dear old companion of my thought: Glad to hear you are pointed this way. We want to see you; we want to feel you and your influence on the human side, and we want to hear you. Yes, we want to keep you, too, as long as we can. 'Old Hacker's' Measure Boat, which I came across first in the way of Free-thinking, The Word and Lucifer have been my inspiration since the days of '47, when I was along the New England Coast, in the Coast Survey Civil Service—in the days when church influence pervaded all classes. But we are no longer lone some, and though most of us old stagers may not live to see it we have the joy of knowing, by the progress made in the past few years, that the hour of victory is 'near at hand.' God—or the devil, all one and the same to me—bless you for the great work you have done, and bless also those true hearts who have stood by you in the fierce battles with ignorance that have been fought till victory is in sight."

"I believe you have never been in California. It is new and good ground for your propaganda, as I earnestly believe, and the results cannot fail to be valuable and lasting. The success of your meetings depends largely upon good, sufficient and timely advertising, a foreknowledge of who you are and when you will be here. I am a good deal of a cripple, but will do what I can to get you started. Had a fall from my wheel a few days ago."

"You do not need to hurry. Usually there is nothing gained by haste in such affairs. Come and stay with me till you have prospected the ground and laid your plans. As soon as I get word that you will come I will try to wake the solar plexus of as many people of the Bay towns as I can."

"If I were able to travel I would like to go with you all over the state. It would pan out big. I feel sure, and would lay the track for still greater success as often as you could repeat the visits. It is my candid opinion that you will realize here, in a few weeks, several times the amount stated as needed to induce you to come to California. Come, come! You cannot come too soon or stay too long. The comrades here will take steps to prepare for your coming.—D. M. E."

To print all the letters received from California within the past two or three weeks would fill more than two entire issues of Lucifer.

Next week will probably print a few more extracts from the same budget. Again thanking all who have written, and all who meant to write but did not find time, I once more request all letters intended for me personally to be sent in care of Solomon Harman, Las Vegas, New Mexico.

M. HARMAN.

## Hopes and Fears for Sex Reform.

Continuing the discussion on sex reform, in reply to Mr. Rowell (in No. 297), I find his doubts so vaguely expressed that I can only guess at them. In his first letter, the economic side of the sex question was the greatest difficulty raised; he saw shifts his ground, and, modestly remarking that he knows the whole of economics from top to bottom, he now dismisses the economic cross as even less important than I think it. He believes that in a settlement of two hundred men and women, being highly endowed mentally as well as financially, sex expression and deprivation could nevertheless not be abolished. But why live exclusively in a small colony? Two hundred is a very small number out of which to choose ones most intimate friends. In what proportion are those, of all whom we have met, who have had the power to inspire us to that work of art, a lasting friendship? We need to make the acquaintance of many hundreds in order to make friends with a few.

What are the conditions of sex slavery? They are: (1) the wish on one side to enslave, and (2) passive submission on the other side; to which is added (3) the seal of society on such slavery acting so powerfully that there is no escape. I knew a lady who possessed the gift of depicting the loveliest face, human and angelic, in fresco painting; but her husband took so nearly all her time employing her to draw the skeletons of extinct fishes for his works on paleontology. She ought to have been free to follow her inspirations wherever they led her; he should have obtained the services of a more ordinary draughtsman for his diagrams. The art of sex is a parallel case. Sex slavery cannot exist where educated minds have produced as ideal which makes such slavery abhorrent.

What are the conditions of sex starvation? They are produced by a false ideal which makes sex expression a disgrace and abstinence from it a virtue, outside of marriage, and which makes marriage a prison, whether the couple within that prison are sexually adapted or not. Again, an educated society could not tolerate these things. Nearly all now live each in a separate cell, to which we may invite one single companion as soon as we can obtain a golden key. Under conditions of a sane society, the arts of friendship-making and love-making will be valued and encouraged as much as they are now dishonored, and no one who needs it will fail to make good his claim to some love exchange.

Mr. Rowell's comparison of sex love to a cake, gone when once eaten, is a false one. The sentiment and joys of sex are a perennial flower and fruit.

Mr. Rowell says that he is a varietist in practice and for a long period, after ample experiment. I suppose he is so in theory as well as in practice, though I have noticed that this by no means follows for certain. I presume that he does eliminate both sexual slavery and sexual starvation from his life and from the lives of his nearest and dearest. If he can do so in the present unfortunate conditions of society, and if an increasing number of men and women are doing so too, why should not this ideal be grasped and followed by all in a more thoughtful and therefore happier age to come? DORA FORTNER.

## DO YOU EVER THINK

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# LUCIFER.



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WHOLE NO. 991

### REACTIONARY PROGRESSIVES IN ENGLAND.

There are many signs in England that reaction is ceasing and we are once more turning towards the light. The reaction in England culminated in the Boer war; progress seems to have recommenced with the cessation of hostilities. To distant observers it may hereafter appear that the Tories have fallen from popular esteem through their tariff programme; it is truer to say that Protection is the pen with which the forces of reaction are signing their own death warrant—they are doomed anyway.

Progress is never a danger, but there are numerous so-called "progressives" who are as bad as the grossest reactionary. England is half-full to-day of men and women who are helping at once to destroy Tory reaction and substitute another form of reaction which they believe to be progress. In a world like ours, where compromise is so cheap and the masses prefer to take their progress in small doses, there is every encouragement to the loud-mouthed demagogue who takes advantage of present discontent to offer an imitation instead of a substitute, to recommend a change instead of a reform, to make things different instead of better. In this category must be placed the ten thousand "Passive Resisters," the Nonconformists whose "consciences" allow them to inflict "undenominational" [i. e., Protestant Christian] religion on the children of Atholists, Jews, Catholics and Unitarians in the public schools, while they refuse to pay taxes for children to be taught Episcopalianism in the same schools. It is to the honor of Nonconformists as fighters for their creed that ten thousand of them have been put to the inconvenience of a sale of their furniture, but it is a pitiful display of want of logic that their struggle should be for so limited and mean an ideal. The Nonconformists are the great enemies of educational progress; at the present time they bar the way to secular education, and but for their pettifogging compromise with the Episcopals in 1876, England would now be rejoicing in an educated population whose school days had been free from religious training.

\* \* \*

Recent revelations of the British War Department show that our army is almost incapable of standing against an enemy whom it cannot overwhelm by sheer numbers and persistency. Yet in the midst of it all the "Nonconformist conscience" is clamoring for England to go to war against Turkey in defense of "our fellow Christians" in Macedonia.

A few years ago, when the Armenian atrocities were being perpetrated and English Liberals were agitating for similar interference, I put the question to Judge Phillimore, who presided at a big public "atrocity" meeting: "Are you interested in these victims solely because they are Christians?" Judge Phillimore, who is as truthful as he is fanatical, frankly answered my question in the affirmative. It is the "Pious Editor's Creed" again.

These "Liberals" are a real danger. If they had their way England would be plunged into a war with Turkey, with sanguinary possibilities which none can foresee, or as an alternative, Turkish tyranny would give way to Russian oppression. Dire is the strait to which a people is reduced when the only choice is between Russian and Turkish rule—Siberia versus annihilation; unless you happen to be a Jew, in which event your chances of extermination are more than slightly in favor of Turkey as a place of residence.

Would we have genuine radicals sit still while Turkish

sentimentalism or Russian atrocities make the face of Europe a hell upon earth? Yes and no! As a government, neither Great Britain nor America can fail to do much more harm than good by active interference. If any reformer feels that he or she can afford more time or money than need be devoted to the cause of progress at home, by all means assist the rebel cause by giving personal service or money (or both, as Byron did for the Greek revolutionists) wherever these are most needed.

Even so excellent an Individualist as Auberon Herbert writes in a London daily paper (Sept. 29, 1903), eloquently pleading for official interference by the governments of England, Russia and Austria. Mr. Herbert specifically refers to Germany as certain to object, but he calculates that the forces in favor of interference would be able to overawe any forces on the other side. It is much more probable that the Christian powers would soon be cutting each other's throats, and in any event the stories authentically told of the allied armies' atrocities in China should warn humanitarians like Mr. Herbert against a remedy which looks as if it were somewhat worse than the disease.

\* \* \*

The London Daily News has found time, in the intervals of its onslaught against clericalism, protection and the House of Lords, to demand the prosecution of the publishers of a recent novel, "Six Chapters of a Man's Life," published simultaneously in London and New York by Messrs. Walter Scott, the publishers of Havelock Ellis' "Contemporary Science Series," is the novel described by Chadband of the Daily News as "an abomination," "an infamous book," "this fineness," "rotten fruit," "this foul story of a bestial debauch," "this drama of the sewer," "this literature of lust," "a grave menace to public morals," "an outrage upon public decency." The climax of this string of abusive epithets is reached by the Daily News adding, "We regret to say it is by a woman."

What is all this pother about? Is the novel an incentive to vivisection or war? Does the author propound a gospel of rape and murder? No; the main plot of an unpretentious story is that a woman whose inherited fortune depends on her remaining unmarried decides to live with the man she loves, and to avoid suspicion she adopts masculine clothing. That is all. The details are very artistically filled in, and there is little to recommend the work except some particularly galling attacks on orthodox cant which must have made the Daily News wince.

"I hate iconoclasts and puritans and people like that old fool Wesley." "Fancy destroying a statue simply because it was nude! That is the spirit I dislike." "To listen to them is so irritating, when they talk of religion and moral law, when one recognizes none. It seems such nonsense. Just as if life were not hard enough and dreary enough without inventing tiresome restrictions and rules for oneself. So long as one acts honorably and steers clear of hurting any one else, what can it matter what one does?"

This is the philosophy of the heroine of the book. "If the Public Prosecutor takes no action," says the Daily News, "it is to be hoped that some private person or body will set the law in motion against this abomination." And the Daily News pretends to believe that it thinks itself progressive.

London, England.

GEORGE HENNINGSEN.

Has any race of men ever fairly tried even the humblest experiment of freedom to find it fail?—Herbert Spencer.



## ANALYSIS OF THE SEXUAL IMPULSE.

It is the intention of Dr. Havelock Ellis to publish a series of five volumes on studies of psychology of sex, and of these five volumes three have already appeared. In my former reviews I dwelt at some length upon the question of the great value of these works of Dr. Ellis, and how fortunate we were to have them published in the United States. The one now in hand in no particular falls behind its predecessors. In fact, upon reading it, the evidence is clear that its author in preparing it has instilled into its pages much that has been derived through all his former researches; the increased amount of data upon hand and the results of his success and experiences with the first two volumes of the series. The distinct and very great scientific value of these works has always been recognized in America, and, apart from England, throughout the civilized world. It will be remembered that through an order of a London court the first edition of the first volume was destroyed in England as being unfit to publish. In passing, I may say that this case was known as the Bedfordshire case, and very recently (June 23, 1902), at the home of Edwin C. Walker of New York city, I listened with unusual interest to a first-hand account of this famous affair from the lips of one who was deeply concerned in the matter. I refer to the narrative given us upon that occasion by Mr. George Bedfordshire of London.

The matter treated in the volume here falls under three different heads. Less than a third the space is devoted to an "Analysis of the Sexual Impulse"; half the remainder to a very important theme of "Love and Pain," and the balance to a chapter on "The Sexual Impulse in Women," followed by an appendix on "The Sexual Instinct in Savages," "The Development of the Sexual Instinct," closing with an index of authors quoted and an index of subjects. A brief preface of about two pages introduces the subject-matter of the work, in which Dr. Ellis states that in the "present volume of studies" he deals with some of the most essential problems of sexual psychology. The "Analysis of the Sexual Impulse" is fundamental. Unless we comprehend the exact process which is being worked out beneath the shifting and multiplied phenomena presented to us, we can never hope to grasp in their true relations any of the normal or abnormal manifestations of this instinct. In investigating this field he claims no originality for the conception of the process, as many works upon it, especially in Germany, have already appeared. As Dr. Ellis' reviewer, however, I may say here that he has thrown light upon this subject that it has, in so far as my knowledge carries me, never before been favored with, or received from the pen of any previous writer. Under the caption of "Love and Pain," he discusses the unhappily termed subjects of "Sadism" and "Masochism," including two groups of sexual perversities most extreme in their nature, and perhaps most widely known. "I have not considered them," he says, "from the medico-legal standpoint, because that has already been done by other writers whose works are accessible. I have preferred to show how these aberrations may be explained; how they may be linked on to normal and fundamental aspects of the sexual impulse; and, indeed, in their elementary forms, may themselves be regarded as normal. In some degree, they are present in every case, at some point of sexual development; their threads are subtly woven in and out of the whole psychological process of sex. I have made no attempt to reduce their complexity to a simplicity; that would be fallacious." His excellent chapter on "The Sexual Impulse in Women" takes up the subject in a way that it is not usually treated. Most writers, heretofore, have considered that the only differences to be sought in the sexual impulse in man and in woman are quantitative differences. Dr. Ellis has considered these differences more from the view-point of their being qualitative in their character and nature, and in this work has indicated such of them as appear to possess any significance. He further presents us with quite a number of very interesting and important cases, represented by the course of its development their sexual instincts may play all both men and women, going to show what normal sex development really is. This is a very much neglected, and, at the same time, a very little understood field in sexual psychology. The majority of investigators and authors in sexology are content to devote themselves to studies of the abnormal in sex development, and, as a consequence, are very apt to confuse the phenomena they present with much that, as a matter of fact, per-

tains to a perfect normal development, as varied, both in direction and degree, as the latter may be. So far as the present writer has investigated this subject, it appears to him that the borderland between what may be considered a normal sexual development on the one hand and a pathological one on the other, is, in the light of our present knowledge, very vague and very broad. It may be considered much in the same light as the line of demarcation standing between sanity and insanity. Moreover, the same class of cases seem to be the ones in question, and it is to be noted here that in selecting his subjects for a study of normal sexual development, Dr. Ellis derived most of his cases from the representatives of the more highly cultured phases of society. And that is exactly what we meet with in our investigations—the most remarkable cases of insanity and of sexual development are to be found among what may be termed exalted natures—highly-cultured, well-connected, nervous, high-strung people of the best or the better classes. They, as a rule, are the unhappiest when unhappy, and the most happy when happy. In sorts of pranks with their keenly sensible and frequently morbidly refined or extremely emotional natures. We still stand in need of an enormous amount of information on this subject, accurately and scientifically culled from reliable cases in all parts of the world. Dr. Ellis has shown us the path, and future investigators will surely undertake to do this. And another vast field is still open to us, which, as far as I am aware, has received but slight attention at the hands of any one. I refer to the study of the decline of the sexual impulse in men and women. It is the reverse of the kindling of the fire, it is death or dying out, that gradually, or the reverse, comes on during the declining years of life. It has its own sequence of phenomena, and from every point of view they are quite as important as the development or the awakening of the normal sex impulse.

The study of the relationships of love and pain is one surrounded, owing to its great perplexity, with peculiar difficulties. The field involved is one of great extent, yet our author has covered it with more or less thoroughness, unravelling for us many of the curious, and sometimes the apparently confused, phenomena it has to offer. In his investigations here, he again resorts to the only safe and philosophic method of research. He digs far down into the lower form of life for his data; he carries his investigations up through the higher classes of the vertebrata, and, keeping ever before him similar facts and phenomena, he searches out at last their applicability to man's own nature, and what we meet with among our own kind. As he says, very truly, concerning these facts when correctly classified, and orderly arranged and compared, it is found that "they all have a like source and they all converge to a like result."

It would be impossible within the limits of a brief review such as is here offered, to pretend to invite attention to even a small part of the great body of facts that Dr. Ellis has marshaled, and, to a large extent, classified for us. In this admirable little volume of less than three hundred pages octavo, it furnishes food for serious thought for the laborers in a dozen different fields of scientific investigation. It strikes at the very root of questions that are questions of the utmost vital importance to us at the present day. It carries reliable information calculated to assist in the solution of the most difficult problems that the physician, the jurist, the Socialist, and the biologist are now engaged upon. Indeed, no one interested in the highly important science of sexology in its broadest acceptation cannot only not afford to dispense with this volume from the shelves of his library, but its distinguished author has rendered it necessary for him to place there, from the very nature and unusual value of the information it contains, the entire series, of which, when completed, it forms a part.—R. W. Shufeldt, M. D., in Pacific Coast Journal.

## ORIGIN OF RELIGIOUS FORMULAS.

The formulas used in public worship by all established religions are founded upon ideas and customs which originated in the most ancient barbaric periods in Asia and Northern Africa. And the people of this century assume a reverend and solemn expression as they repeat the kneeling, gestures, ceremonies and prayers invented thousands of years ago on the banks of the Nile or the Ganges by the miserable, undeveloped human beings of the stone and bronze ages to manifest in some material way their conceptions of the universe, its origin and its laws—all conceptions of the rankest heathenism.—Max Nordau.

## WHERE IS THE PROOF?

Some time last February Mr. Moses Harman, editor of Lucifer, Chicago, in a criticism of Colonel Ingersoll, said that the Colonel was once asked why he did not speak for "the workers, for the ill-paid toilers, the wage slaves in field, factory, mine and mill," and that he replied: "The average wage worker deserves all the ill-treatment he gets; for the most part the wage earners are willing slaves, ignorant and stupid, not worth saving."

The Truth Seeker at the time declared that it did not believe any such dialogue ever took place. Only a person unacquainted with what Colonel Ingersoll had said on the subject of labor would ask him why he did not speak for the workers, and no one not seeking for a pretext to defame him would quote the answer above given as his sentiments.

Colonel Ingersoll spoke for the workers of the world as no man ever spoke before. There is a whole gospel of labor in what he said in behalf of workers "in field, factory, mine and mill." Men conspicuous in labor circles were his intimate friends and among his sincerest mourners. The same mail that brought to his widow letters of condolence from Andrew Carnegie and Railway President Callaway brought letters from men in the humblest occupations. Unfortunates without the money to pay for a postage stamp walked miles to take a last look at his coffin face. A New York merchant dining at a western hotel on the day after Colonel Ingersoll's death, commenting on the sadness of the waiter who served him, received the reply, "I have lost my best friend," said the merchant, "So have I." The waiter rejoined, "Mine was Colonel Ingersoll," and the merchant said, "So was mine."

Colonel Ingersoll struck at what he believed was the root of evil, religious superstition. He believed that the worst enemy of the poor man was the Church, and he attacked that institution as much for this reason as for any other. The Church both robs and deceives the ignorant poor. There was a vital truth in his assertion that Catholicism had reduced Ireland to exile, Spain to a guitar and Italy to a hand-organ.

Ingersoll never said that the average worker deserves all the ill-treatment he gets. No man of sensibility ever said it. Mr. Harman has not brought one witness to prove that Ingersoll entertained those sentiments. He quotes T. P. Quinn to the effect that Ingersoll said to him: "Quinn, the workingman may be worth living and dying for a couple of millions years from now, but the dirty s—t a—a are not worth it to-day." Quinn admits that this was said in the way of advice against his own (Quinn's) rashness. But is what a man might say in an emergency to deter another from a rash act which might make him a defendant in a murder trial, to be advertised as expressing his settled convictions on any subject upon which the remark might have a bearing?

We do not believe and probably never shall believe that Ingersoll spoke as quoted by Mr. Quinn. He was not in favor of martyrdom, which he declared proved only the sincerity of the martyr, and not the righteousness of the cause for which he suffered. Moreover, Mr. Quinn knows, and Mr. Quinn will testify, that the sentiments conveyed in the words are belied not only by everything that Ingersoll said, not only by his utterances, but by his acts in the very case that is alleged to have called them out. And Mr. Harman knows and will admit that all the testimony he has been able to elicit from men associated in the labor cause is destructive of his fundamental proposition that Ingersoll held that "the average wage worker deserves all the ill-treatment he gets." He has not published a line and cannot get the testimony of any truthful person to the extent of a line that Ingersoll ever spoke or wrote those words. Mr. Harman has devoted column after column, page after page, of his paper to inconsequential digressions about hero worship, the meaning of Free Thought, and the incompetence of the editor of the Truth Seeker, but he has given us nothing outside the product of his own mind tending to demonstrate that Colonel Ingersoll not only ignored the wrongs of the poor, but held them to be deserving of the hardness of their lot. Mr. Harman can have but one grievance against us, and it is this, that we have refused to accept his unsupported assertion that Ingersoll said, "The average wage worker deserves all the ill-treatment he gets."

Mr. Harman censures us for not producing all that he has written with a fancied relation to the subject. We would rather

bear his censure than invoke that of our readers for inflicting upon them so much that is irrelevant to the subject, or to any other subject in which they are interested. If he will advance proof of the correctness of his original charge concerning the enmity of Ingersoll toward "the workers, the ill-paid toilers, the wage slaves in field, factory, mine, and mill," we will reprint it. We think we have done him a kindness, rather than otherwise, in not publishing all the letters of his friends which place him in the wrong.—Truth Seeker, New York, Sept. 12, 1903.

## SHE IS MINE!

"She is mine. \* \* \* I own her, body and soul." It is the same old story of masculine sex-tyranny which has been repeating itself over and over again through all the ages; and if the author of "The One Woman" thinks he can pass the character of Frank Gordon (Lucifer, Aug. 29 and Sept. 3) as a fair specimen of the "opium fruit" borne so soon on the "Socialist poppy plant," he must question very seriously either the ability of the Church to teach or its adherents to learn; for the words quoted from Gordon at the head of this article are the very essence of what the Church, on the whole, has been teaching all along. In Deuteronomy xxi, 10-15, we find women were taken as wives according to the desire of the man and discarded in like manner. So we find the sex relation has varied "according to the feelings and wants of individuals," by Bible authority; of course, masculine individuals are meant.

Did not the sex relations vary according to the "feelings and wants" of Solomon to the extent of 700 wives and 300 concubines? And was not Solomon one of "the anointed of God," instead of being an Atheist? Was he not a ruler of a kingdom, rather than a Socialist? Did not David's sex relations vary according to his feelings and wants when he had Bathsheba brought to his presence, and afterwards plotted the death of Uriah, Bathsheba's husband, when he found she was with child as a result of King David's sex feelings and wants? Was not this same David "the beloved of God," "the sweet psalmist of Israel"? Was he not a king instead of a Socialist?

Was it not through this same double-dealing in sex relations that a direct ancestor of Christ was born? Were any of the noted characters referred to by Mr. Dixon, Caesar, Anthony, Alexander, Frederick the Great, Comde or Farnell, Socialists? Not one! Mr. Dixon himself acknowledges the play has been going on "now and then for the past four thousand years." Is it fair, just, manly, is it the act of a Christian, to attribute to a modern movement what the author himself acknowledges has been going on four thousand years?

In the face of this old phase of the question, I can see only two possible purposes in his story—either to advocate the same old hypocrisy, to have the men continue "to tell a tiny little polite lie," while he still holds the woman to the strictest monogamy, or to convince woman of her inferiority by classing her with "savages and children, inferior and immature forms of evolution." It is a wonder the race has reached so high a plane as it has when the long night of woman's slavery is considered, and I verily believe what is troubling the conscience of the Church most is that it sees in Socialism a possible dawn of woman's freedom.

As it will be to church women Mr. Dixon's book will most strongly appeal. It is well enough for him to know even church women are emerging from that period when it was said of woman—

"A woman, a dog, a walnut tree,  
The more you beat 'em the better they be."

BETTY M. ROBERTS.

## THE MATHEMATICS OF IT.

She had fifteen million dollars  
Placed in bonds and shares and rents;  
He had fifteen million dollars,  
So they merged their sentiments.  
Now they've raised a son who's valued  
At exactly thirty cents.

—New York Commercial Advertiser.

We all dread a bodily paralysis, and make use of every contrivance to avoid it, but none of us are troubled about a paralysis of the mind.—Epictetus.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFEROUS—Producing Light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-bringing or Light-bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Nearly five hundred of Lucifer's subscribers, many of them among the very best of its friends, will not receive this issue of Lucifer, nor any other until their subscriptions are paid in advance. This is not because we are not willing to trust them, but because the postal authorities say we shall not. We may give credit for or give away anything which we may happen to possess, from a toothpick to a farm, but we cannot give credit for or give away copies of Lucifer. What do you think of that?

L. H.

## ORGANIZED FREETHOUGHT ON TRIAL.

On another page will be found a clipping from the editorial pages of the Truth Seeker (New York), Sept. 12, entitled "Where is the Proof?" which seems intended as a reply to what I said about "Mirrors, Old and New," in our issue of Sept. 2, current volume.

R. W. Emerson said, "A simple, manly character need never make an apology."

While I have no apology to make for inserting in Lucifer the aforesaid editorial, I think it best to make a little explanation for the benefit mainly of new readers of Lucifer, who have not seen the discussion upon the life and work of Robert G. Ingersoll.

Room is given for this article, first, because I am interested in what the man says who does not agree with me, more, even, than in what is said by one who does agree with me; and, judging others by myself, I think the readers of Lucifer are likewise interested in hearing what can be said on the other side of a question that to me seems very important, very essential to the success and usefulness of the American Freethought movement, namely, the place that should be assigned to the world-famous agnostic orator and champion of independent thinking, Robert G. Ingersoll.

It will be asked, perhaps, "Why not economize Lucifer's very limited space, for better use, by epitomizing or summarizing what the editor of the Truth Seeker says, then dispose of him in a few brief paragraphs, instead of giving columns after columns to what most people will consider an endless and fruitless personal controversy?"

To this plausible objection I answer: This is not a personal controversy. The personal element therein is its smallest part. Presumably not a great many people are specially interested in what the man Eugene Macdonald's opinion of Ingersoll may be, but all Freethinkers are, or should be, much interested in what organized Freethought stands for. It is not simply the man Macdonald to whom I am giving space in Lucifer, but the accredited representative and head official of the oldest and best-known of the Freethought organizations in America, also the editor of what is claimed to be the largest Freethought paper in the world.

The Truth Seeker does not claim to be an individualistic journal—not one in which each writer speaks for himself alone. "We, the editor," speaks for all. When it is said, "The Truth Seeker says so and so," it means that Eugene Macdonald says so and so, and therefore when I give space in Lucifer to the

editor of the Truth Seeker I am giving space to the common wisdom of the organization known as the National Secular Union and Freethought Federation, and also am giving a hearing to the patrons of the largest Freethought journal in the world.

Moreover, as I see it, if I should summarize or epitomize the Truth Seeker's editorial I would lay myself open to the imputation, the suspicion, that I do not dare to let the said editor speak for himself in Lucifer—that the only way in which I can eternally answer is by first fixing him up in a way to suit myself, then "make the feathers fly."

I know full well that I have abundant precedent for so doing. I know that nearly all the political and religious organs are conducted on that plan, the plan of building up "a man of straw" and then showing their readers how easy it is to demolish you and their enemy.

In the second place, I insert the Truth Seeker editorial because I want to learn, and want our readers to have a chance to learn, all that can be known in regard to Robert Ingersoll. I want to give a fair hearing to every one who had better opportunities of knowing the man as he was than I myself had. Am glad to have fresh evidence that Ingersoll had made many personal friends among the poor as well as the rich. Much that Macdonald says in this editorial corroborates and indorses the opinion I had formed of the worth and work of this truly great man. "Ingersoll struck at what he believed was the root of evil, religious superstition." This is in accord with what I have always maintained. I have always excused him for not entering more fully into the economic, industrial and marital reforms because to do so might have seriously interfered with what he regarded as his life-work. In 1886 Ingersoll said to T. P. Quinn and a few others (see page 133 of this volume of Lucifer, No. 368):

"My life-work is to destroy the power of the priests, and if I can drive a dagger to the heart of that old whore, the Church, I'll have made my contribution to the liberties of men."

This explains why, in the language of Mr. Quinn, Ingersoll "studiously avoided mixing up in the economic struggle." It also explains why he said, at Central Music Hall, Chicago: "I know the remedy for this general distress, but I won't tell you—I don't propose to be a martyr."

Instead of "seeking for a pretext to defame Ingersoll," I have gladly inserted in Lucifer nearly everything I have ever read in his favor as friend of the workingman. But we must be just as well as generous. "We must live in the truth." The worst enemy, perhaps, to the name and fame of any man is an over-zealous friend. When Macdonald says, "Ingersoll spoke for the workers of the world as no man ever spoke before," he puts himself on a level with the man-worshippers of the East, who said of the Nazarene, "He spake as never man spake."

A much better friend—because a discriminating friend—of the memory of Ingersoll, Clarence Darrow, than whom no one knows better of what he speaks, says in part (see Lucifer, No. 275):

"For a long time I have thought that many of Ingersoll's devoted disciples never seemed to be able to form a correct judgment of his work. No man of his generation did more for the cause of religious freedom and the general principles of justice and liberty, but when it came to the question of economic or political justice Ingersoll fell very short. Of course, in discussing this question, one must assume a certain point of view. From the standpoint of the ultra-conservative, this charge cannot be made, but from the standpoint of the liberal and progressive people of the world, who are working for greater justice and opportunity to the poor, certainly Ingersoll's work and attitude were very discouraging."

Then, after giving what seems to me a judicially fair and very clear statement of the inconsistencies and self-contradictions of Ingersoll's public record, Mr. Darrow closes in these words:

"Colonel Ingersoll's writings are filled with brilliant pleas for justice for the common people, for the working man, but they are such pleas as have ever been made by all kinds of people, regardless of their real conviction or any sentiments that they actually have. The fact remains that through all his life, in whatever political situation, he did give his powers and his influence to the Republican party; that, however often they changed their policy, or however different from any opinion that he held in the absence of political compulsion, he could still ever be relied upon to fill engagements and make speeches for the support of his party. Many admirers of Ingersoll have always felt sorrow and humiliation that a man of his brilliancy and breadth of view did not take up the pressing questions that were



so important during the later quarter of his life and could not emancipate himself from a political party which the vast majority of progressive people believe to be the foe of liberal and humane ideas."

"Ingersoll never said that the average worker deserves all the ill-treatment he gets," says Macdonald. Whether these are Ingersoll's words or not I certainly cannot say. I did not presume to quote exact words. I said, "in substance," not in words, and am quite willing to stand by when properly quoted. I stated what I fully believed at the time to be the truth, and am quite willing to leave the question as to whether the letters of my friends have "placed me in the wrong" or not to disinterested judges.

In addition to what I have quoted from Darrow and to what Macdonald himself has quoted from Quinn—whose reputation for veracity is quite as good, I feel sure, as that of his accuser—I will venture here to repeat part of the testimony of George A. Schilling, another personal friend and admirer of Ingersoll:

"But while the foregoing shows that Mr. Ingersoll's conduct in relation to the executed and imprisoned Anarchists should satisfy the most fastidious radical, he never claimed to be made up of the metal that forms the martyr. The first time I met him at the Grand Pacific he said to me: 'Schilling, I wouldn't give my life or the life of my wife or the life of either of my children to make an Eden of this d— world.' When I remonstrated and reminded him of the many blessings we of this age enjoy because of the sacrifices that the heroic souls of the past had made, he said: 'Oh, Schilling, don't for a moment think that I don't fully appreciate all they did, but I insist that this ungrateful world isn't worth it. The wonder to me is that this earth didn't shrivel into a crisp when they killed poor Bruno.'"

Please remember the point in dispute. I did not claim that Ingersoll said, in words, that the "workers were not worth saving." I gave what I believed to be the substance of many utterances similar to the above. But if Ingersoll never uttered words like these—so persistently repeated by Macdonald against me—was he different from many agnostic freethinkers I have heard talk in regard to the workers. Often and often I have heard these men say, in substance, that not only the workers but all of us "get what we deserve." If we got hard treatment it is because we "deserve nothing better."

\* \* \*

Another point should never be lost sight of when considering the weight of Macdonald's argument, and that is the animus or evident object of the article in the February Lucifer, from which he misquotes a few lines. The heading of that article was "Marriage the Church's Stronghold," nearly half of which article consisted of quotations from Ingersoll's Lecture, "What Is Religion?"—the whole trend and purpose of which quotations and comments being commendatory and eulogistic of Ingersoll in his later and riper years. To show how little of truth there is in the editorial entitled, "Where Is the Proof?" I purpose to print in next Lucifer the entire article from which Macdonald misquotes a few lines, and upon which he founds his oft-repeated charges against me.

As to my "censuring" the Truth Seeker for not printing all that I have written on the subject of what Freethought means, I simply deny the charge and challenge the proof. I asked that the letters of Quinn, Schilling and Darrow be printed in the Truth Seeker and the Freethought Magazine, and I certainly did expect that, for fairness and reciprocity's sake, the Truth Seeker editor would give me as much space as I had given to him. If, however, he felt that his readers did not want fair play; if he knew that they were not interested in a calmly dispassionate discussion of the basic principles of Freethought, then he was wise, commercially wise, in adopting the policy of the Tory journals, the political and religious organs already referred to, namely, to allow nothing to appear in their columns from other journals until sifted through the brains of their own editorial corps.

\* \* \*

This article is long, but certainly none too long considering the importance of the subject. If Freethought has ceased to be a forward movement; if its recognized leaders stand for reaction, for repression, for the Tory methods of church-state bigotry and intolerance, then, surely it is time we all should know it.

THE UNPRINTABLE WORDS.

Among all the discouraging signs of the times, however, I gladly note, in the last pronouncement of the head of the National Secular Union, one hopeful change. He now prints in the

Truth Seeker the epithet which for a number of issues he called "unprintable," and which he persistently accused me of asking him to print, calling it a "pile of filth," etc. Now he prints this pile of filth just as Free Society and Lucifer printed it—not in full, but by initials and daubes. Thus he apparently abandons the Comstockian code of statute morals which recognizes some words as too "vile" to be printed, published or mailed. If this change of front should be permanent, the friends of logical Freethought have reason to congratulate the editor of the Truth Seeker and president of the National Secular Union, etc., on his conversion to the doctrine that all words are alike good, and that there is no "obscenity" except in the mind of him or her who perceives it as such, and that hence there can be no obscenity outside of the unclean mind.

For this week I close with two brief axiomatic sentences, which our readers will please take for what they are worth:

Organization has ever been the death of progress.

The greatest calamity that can befall any forward movement is the canonization or deification of its leaders.

M. HARMAN.

\* \* \*

Unexpectedly I have been detained at Topeka. Mail can still be sent to me at Las Vegas, N. M., from which point it will be forwarded to me, if present calculations fail.

M. H.

#### IT IS ALMOST SETTLED.

The social problem is almost a thing of the past. On Oct. 4, Cardinal Gibbons, after a careful diagnosis, prescribed an infallible specific and it now requires only the sanction of Teddy the Wise to render divorces in the United States as scarce as cases of yellow fever in Havana—maybe.

Seriously, the Cardinal's ideas would be ridiculous if they were not so idiotic. He thinks that the nation needs law, several large volumes bound in regulation sheep, on the subject. Of course, all marital troubles spring from the lack of legal statutes forbidding them and prescribing proper penalties in case they do occur. Lack of love, lack of harmony, ignorance of the laws of sex nature, physical or mental unfitness for the conjugal relation, and many other things need not be considered if the proper legislation can be secured. Law is his serum, but to be effectual it must be followed by the tonic of religious training.

I wonder how much religious training it took to enable the Cardinal to understand the problems of algebra or the theorems of geometry. Did his religious training assist him any in grasping the mysteries of sepals and petals, of calyx and corolla, of leaf, fruit and flower? I think not, and neither will it help any in the solution of the divorce problem.

What is wanted is a thorough education on all sex matters, and an awakening from the hypnotism induced by unnumbered centuries of priestcraft and conventionality. If the civilized world could lose at least half its alleged modesty and gain good, hard common sense in its stead, it would be immeasurably better off than it is now.

As long as men and women are utterly ignorant of the laws of sex, as long as each knows nothing of what the soul of the other demands for its happiness, there will be very little happiness in the association of the sexes no matter what plan is followed.

I wish every woman and every man who reads this would write out just what she or he requires from the opposite sex for happiness. I mean treatment, manners, language, habits, etc. How does each want the other to express their love? What treatment would each require from the other to shut out all thoughts of divorce if they are legally married? Your names need not be signed to the articles when published, but give the world your ideas through Lucifer, and some benefit may be derived.

It would be just as sensible to attempt to stop the ravages of cyclones and earthquakes by legal enactment or religious dogma as to attempt the solution of the divorce problem in that way, Cardinal Gibbons to the contrary notwithstanding.

JOHN WIER.

Abolition is a most happy invention, well calculated to reassure certain timorous rogues who might be inclined to feel remorse for their shortcomings did not the Mother Church thus take the trouble to set them entirely at their ease on that score. —Voltaire.

## VARIOUS VOICES.

Otto Wettstein, Rochelle, Ill.: Please extend number on my subscription to No. 1,100. No. 999 is full of good things and Lucifer emphatically deserves success.

H. A., Somerset, Ind.: Find enclosed \$1, which place to my credit on Lucifer. Sometimes I neglect paying for Lucifer just on time, but it is never too late to do good.

Wanted—A free woman to help do housework and bake, at wages by the week or share of the profits in baking. Henry C. Hanson, 165 North Ohio street, Aurora, Ill.

F. M. F., Kansas City, Mo.: I am interested in progressive thinking along all lines, and believe I will be interested in your paper. Inclosed find 25 cents, for which please send me "The Prodigal Daughter" and Lucifer for thirteen weeks.

David McKinney, Antlers, I. T.: Kindly state in Lucifer, for the benefit of those who have written to me in regard to settlement in the Indian Territory, that all who have not received replies shall have them soon. Illness has prevented prompt replies.

L. K., Michigan: As I am very much interested in Lucifer's principles I inclose \$1 for one year's subscription. It is a sad commentary on the intelligence of this age that such a paper has not a larger circulation. I hope that you may live long to publish it.

St. Louis readers of Lucifer who are willing to assist in establishing some kind of an information bureau for the convenience of all liberals and radicals who will visit the World's Fair are requested to correspond with Carl Neld, 1635 Kansas avenue, East St. Louis, Ill.

Belle Gager, New York: I candidly state that Lucifer is the brightest and most helpful paper in print. I read it and then send it to some one, and send out my best efforts for its success. Long may it wave. Inclosed you will find some addresses; they may reach the brains and pockets of some one.

Walter Breen, Omaha, Neb.: In all matters of the house the woman is the dominant partner, and no gentleman would be guilty of bringing any one to his house who was not agreeable to his wife. That fact being so, it does not obligate him to tell his wife that he thinks her action illiberal and narrow; on the contrary, the best plan is to realize that liberal ideas are at best a slow growth with women in general, and if she will appreciate the Truth Seeker or Freethought Magazine the husband of such a woman should be glad that she is traveling a part of the road with him, and not expect too much. Outside of the home let him meet and enjoy the society of any and all radicals that he pleases, and in this way he cannot incur the displeasure of any wife. Let social radicals realize that there is little to be gained by "rushing" evolution, and that a change at the heart is the best and surest place to change the way of thinking of both men and women. Women are not all orthodox, and if you respect her feelings and opinions, no matter what they are, the right-minded woman will respect in time the ideas of a kind and reasonable husband on matters she does not agree with.

Lillie White, Lake Charles, La.: Among the many things for which we owe thanks to Lucifer, the page called "Various Voices" is not the least. It is the home corner, where we "take our knitting" and drop in for a social chat and friendly gossip about ourselves and each other. We were glad to hear a friendly word from Mr. Jameson. Mr. White's health has not improved in the "Sunny South." He has been an invalid for over three years, not able to do a day's work, and for about eight months has been quite helpless. He has not been outside the house in that time, and is just able to get from his bed to his chair. For many weeks he was not able to lie down. He suffers a good deal, but is patient and hopeful and confident he will get well some time. I came here from Chicago three years ago, and with a sick man and a sick boy, no money and in a strange land, the outlook was not bright. But we have rubbed along some way, and since I bethought me to hunt up my spelling-book, brush up

my three R's and teach the same to the rising generation of swamp cadants, we have managed to keep off starvation. My boy is a man now, and we work together first rate. I have in mind a lot to write about the subject of breeding babies, but don't get time, so you are saved. I also want to write to some of the various founders (or would-be founders) of co-operative homes. Some time I should like to join one.

Edward Stern, 4244 Chestnut street, Philadelphia, Pa.: A couple of months ago there was published an article full of contemptible personalities, reflecting upon my wife and self. I made reply, which has thus far failed to see light, which reply is free from contemptible personalities.

[It is not an unusual thing for the writer of a rejected article to feel aggrieved. Naturally he thinks it well worth publication, or he would not write it. But the editor could not, if he would, print all the communications received; I do not agree with Mr. Stern that his article was free from personalities, but as the statement to which he refers was permitted to be made in No. 984, I will give space to his defense, which is as follows:

"The 'monogamic woman brandishing a sharp stick' is rather far-fetched. Naturally I am monogamic, likewise my wife, and doubtless our children will inherit the same desirable tendency. Viewing us phrenologically, Alfred Russell Wallace would explain that my wife and self have the faculty of conjugality normally developed, hence we could not be driven into sexual commerce with others. The 'sharp stick' is therefore not required to restrain that which would be a repulsive act. A good phrenologist would probably mark the conjugality faculty of many of Lucifer's freedom-loving contributors. 'Cultivate or you will tend to fall into promiscuous and bestial sexual commerce with different men or women.'"

Perhaps the "freedom-loving contributors" of Lucifer will not be able to agree with Mr. Stern that his article is free from "contemptible personalities." They will remember, it is to be hoped, however, that such an assertion cannot make them be the degenerates he says they are, so can do them no harm. It is unfortunate that Mr. Stern did not take a similar view of Mr. Wright's remarks. Lucifer's space can be put to better use, I trust, than the discussion of the personal relations of Mr. Stern or any other contributor.

Mr. Stern also wishes to say that he will send Mr. Fink's work on "Primitive Love and Love Stories," which was referred to by Myra Pepper a few weeks ago, to any reader of Lucifer who will send him \$1.25. The work is encyclopedic in character, he says, and is listed by the publishers, Charles Scribner's Sons, at \$3. It will, he believes, put to rout Mr. Kerr and others who do not agree with him.—L. H.]

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

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Among the Moki Indians of Arizona the men wear dresses and the women build houses. Little children fearlessly handle live rattlesnakes. Religious rites antedate Columbus' time. These and other interesting facts about our brothers in red may be found in a profusely illustrated book of 224 pages, "Indians of the South-West," written by Geo. A. Dorsey, Curator of Anthropology, Field Columbian Museum, and published by the Santa Fe. If interested in Indians and their handicrafts, buy a copy; only costs 50 cents; really worth a dollar. Write today to W. J. Black, G. P. A., A. T. & S. F. Ry. Co., 77 Jackson Blvd., Chicago and enclose coin or stamps.

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# LUCIFER.



## THE LIGHT-BEARER.

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WHOLE NO. 992

### How to Be Born Well.

In Lucifer, No. 987, W. H. Addis says: "I have seen large, strong, vigorous and rugged men who came of undersized parents, and I have seen puny, weakly and small persons born of large, healthy parents."

So have I, but it never occurred to me that there was the slightest difficulty in explaining such facts by the ordinary laws of heredity. It must, for instance, be a very common thing for a man with a tall father and a short mother to marry a woman with a tall father and short mother. In a considerable percentage of these cases it must happen that both the man and the woman have inherited the shortness of their mothers and not the tallness of their fathers. In many such cases, however, some or all of the children will inherit the tallness of the grandfathers rather than the shortness of the parents and grandmothers. The law that "like begets like" does not mean that children are in all cases just like their immediate parents.

It is the evident intention of Mr. Addis to throw doubts upon the value of the principles of scientific breeding. Perhaps the best answer I can give him is to quote the following passage from the Encyclopedia Britannica article on "Breeds and Breeding":

"The main fact of inheritance is so obvious that it is apt to be forgotten. Mr. Darwin remarks: 'It is hardly possible, within a moderate compass, to impress on those who have not attended to the subject the full conviction of the force of inheritance, which is slowly acquired by rearing animals, by studying the various treatises which have been published on the various domestic animals, and by conversing with breeders.' Certain peculiarities have appeared only once or twice in the history of the world, but have reappeared in children or grandchildren of the individuals so characterized. Thus Lambert, the porcupine man, whose skin was covered with warty projections, which were periodically molting, had all his six children and two grandsons similarly affected. The most striking cases of inheritance have, as in this instance, been observed in man; but the very existence of the numerous breeds of domestic animals is clear evidence of the possibility of the transmission of every kind of peculiarity. For instance, it is believed that the varieties of the domestic pigeon amount to at least 150, and these races differ from each other in many ways, and all breed true to their kind."

The terrible strength of inheritance exhibited by disease is a fact which is only too well established in the case of man; and in the maladies of domestic animals the same law holds good. It appears that nearly all the diseases to which the horse is subject are hereditary—for instance, contracted feet, curbs, splints, spavin, founder and weakness of the fore legs; roaring, or broken and thick wind; melanosis, specific ophthalmia, and blindness, and even such habits as crib-biting and jibbing, are all plainly hereditary. The fact that any, even the most complex combinations of qualities, are capable of hereditary transmission, is, perhaps, more forcibly brought home by considering the monetary aspect of the art of breeding, than by the fullest collection of special instances. As Mr. Herbert Spencer remarks: 'Excluding those inductions that have been so fully verified as to rank with exact science, there are no inductions so trustworthy as those which have undergone the mercantile test. When we have thousands of men whose profit or loss depends on the truth of the inferences they draw from simple and perpetually repeated observations; and when we find that the inferences arrived at and handed down from generation to generation of these deeply interested observers has become an unshakable conviction, we may accept it without hesitation. In breeding of animals we have such a class, led by such experiences and entertaining such a conviction—the conviction that minor peculiarities are inherited as well as major peculiarities. Hence the immense prices paid for successful racers, bulls of superior form, sheep that have certain desired peculiarities.' Not

only are slight and gradual changes inherited, but in some cases sudden and well-marked variations are strongly transmitted. The case of the Niata cattle is now well known; a similar case is recorded of a rabbit born with only one ear, from which a breed was formed which steadily produced one-eared rabbits."

Some of the most striking examples of heredity have been derived from the study of insanity. For instance, Lombroso tells us, in "The Man of Genius," that "all the descendants of a Hamburg noble, whom history registers as a great soldier, were struck by insanity at the age of forty. At Connecticut Asylum eleven members of the same family have arrived in succession."

"The conclusion is that all cut and dried theories of stirpiculture are useless," says Mr. Addis. On this point Mr. Addis differs to a most astonishing degree from all the breeders, all the gardeners and all the biologists in the world. No geometer is surer of the fact that the three angles of a triangle are equal to two right angles, than all breeders, gardeners and biologists are of the fact that there is a cut and dried theory of stirpiculture which possesses inestimable practical and pecuniary value.

What, then, is this cut and dried theory of stirpiculture which all specialists hold? It is the theory that "like begets like," and consequently that any quality whatsoever, physical, mental or moral, can be artificially produced by simply selecting for parenthood those who possess it in a conspicuous degree and rejecting those who are deficient in it, and repeating this process from generation to generation. This result can, of course, be brought about most rapidly by conscious and methodical selection and rejection, but even unconscious selection will bring it about, though more slowly. For example, under a state of freedom, any quality generally admired, like health, beauty, strength, generosity or vivacity, would be gradually disseminated by unconscious selection, because it would give an advantage to its possessor in obtaining lovers, and would consequently increase his chance of leaving numerous offspring. I have already pointed out, however, that unconscious selection might also favor some qualities which are no longer good, though once immensely valuable, such as the fighting and hunting instincts, and that to get rid of these conscious selection will probably be required.

In No. 988 George H. Courson, Jr., says: "Does the theory of evolution, now so generally accepted, allow free men or free women to interfere with natural selection, or the survival of the fittest, among men any more than the course of the planets?"

It does. Natural selection has not in any way prevented the modification of domestic animals and plants by artificial selection, and it would not prevent the modification of human beings in the same way. Huxley somewhere makes the fine remark that man has by selection changed the devourer of the flock into the faithful guardian of the flock. We only need to apply the same methods to man to get equally wonderful results.

I am glad to say that the discoverer of natural selection was among those who have seen the possibilities of human improvement by artificial selection. In the closing chapter of the "Descent of Man," Charles Darwin says:

"Man scans with scrupulous care the character and pedigree of his horses, cattle and dogs before he matches them; but when he comes to his own marriage he rarely, or never, takes any such care. . . . Yet he might by selection do something, not only for the bodily constitution and frame of his offspring, but for their intellectual and moral qualities."

R. B. KERR

## Marriage the Church's Stronghold.

Robert G. Ingersoll—name loved and honored by libertarians everywhere—when asked why he did not speak for the workers, for the ill-paid toilers, the wage-slaves, in field, factory, mine and mill, his answer was substantially this:

"First—The average wage-worker deserves all the bad treatment he gets. For the most part the wage-earners are willing slaves, ignorant and stupid, not worth saving."

"Second—To enter the field of economic reform would seriously interfere with the main purpose of my life, which is the overthrow of religious superstition. If I can drive a dagger to the heart of that old harlot, the Church, I shall have contributed my share to the world's redemption."

At the time of making this answer Colonel Ingersoll seems to have believed that the only way to destroy theologic superstition is by direct attack; by logical argument; by the keen shafts of sarcasm and ridicule; by the arguments drawn from physical science and plain common sense.

That these modes of attack and these weapons have their value, their place, in the warfare against church superstition will doubtless be admitted by all, but that they are the only or the best methods and weapons is an open question. If we are to judge by his last public lecture, even this master of ridicule and of logical argument saw the need of something else before the close of his extraordinary career as an iconoclast.

In his last public lecture, his address before the Free Religious Association of Boston, answering his own question as to "What is Religion?" Robert G. Ingersoll, the world-renowned Agnostic and champion of Free thought, seemed to reconstruct his line of assault upon the strongholds of theologic superstition. One of those who heard this address, delivered while in full possession of the ripened powers of this intellectual giant, tells us he prefaced his new departure in words like these:

"I am now about to say what I have long wanted to say, but have not said. It is this: (Then proceeding he gave utterance to language that cannot be construed to mean other than the most pronounced blasphemy against the main support of the power of the Church—canon-law marriage): 'For thousands of years men and women have been trying to reform the world. They have created gods and devils, heavens and hells; they have written sacred books, performed miracles, built cathedrals and shrines; they have crowned and uncrowned kings and queens; they have tortured and imprisoned, flayed alive and burned; they have preached and prayed; they have tried promises and threats; they have coaxed and persuaded; they have preached and taught, and in countless ways have endeavored to make people honest, temperate, industrious and virtuous; they have built hospitals and asylums, universities and schools, and seem to have done their very best to make mankind better and happier, and yet they have not succeeded.'

"Why have the reformers failed? I will tell them why. Ignorance, poverty and vice are populating the world. The gutter is a nursery. People unable even to support themselves fill the tenements, the huts and hovels with children. They depend on the Lord, on luck and charity. They are not intelligent enough to think about consequences or to feel responsibility. At the same time they do not want children, because a child is a curse, a curse to them and to itself. The babe is not welcome, because it is a burden. These unwelcome children fill the jails and prisons, the asylums and hospitals, and they crowd the scaffolds. A few are rescued by chance or charity, but the great majority are failures. They become vicious, ferocious. They live by fraud and violence, and bequeath their vices to their children. Against this inundation of vice the forces of reform are helpless, and charity itself becomes an unconscious promoter of crime."

"Why should men and women have children that they cannot take care of—children that are burdens and curses? Why? Because they have more passion than intelligence, more passion than conscience, more passion than reason. You cannot reform these people with tracts and talk. You cannot reform these people with prayer and creed. Passion is, and always has been, deaf. These weapons of reform are substantially useless. Criminals, tramps, beggars and failures are increasing every day. The prisons, jails, poorhouses and asylums are crowded. Religion is helpless. Law can punish, but it can neither reform criminals nor prevent crime. The tide of vice is rising. The war that is now being waged against the forces of evil is as hopeless as the battle of the fireflies against the darkness of night."

"There is but one hope. Ignorance, poverty and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by talk or example. This cannot be done by religion or by law, by priest or hangman. This cannot be done by force, physical or moral. To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. Science, the only possible savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother. This is the solution of

the whole question. This free woman. The babes that in then born will be welcome. They will be shaped by glad hands to happy breasts. They will fill homes with light and joy."

In part Colonel Ingersoll has answered his own question, but only in part. In answer to the question, "Why should men and women have children they cannot take care of?" he says, "Because they have more passion than intelligence, more passion than conscience, more passion than reason."

But is it not true that conscience itself, the religious conscience, the conscience developed from early childhood onward, the conscience built up by the teachings of priest and parent, a parent and Sunday school teacher, the conscience directly based upon "God's Holy Word," the "divine law" that says to women, "Wives submit yourselves to your own husbands as unto the Lord," "The head of the woman is the man," etc., etc.—is it not true that this religious conscience in the mind of woman is the chief factor in bringing children into the world that their parents cannot provide for?

Yes, it is very true, no doubt, that man's redundant passion is responsible for much of the evil pointed out by Colonel Ingersoll, but it should be remembered that it is within the marriage pale, the marriage code which is supposed to have the divine sanction, that woman submits to unwelcome and unwise motherhood, not outside of marriage—with rare exceptions.

But if man's ungoverned passion is mainly responsible for overproduction as to number of children, how is it as to quality? Is it not the lack of passion, especially on the part of the mother, more than anything else that is responsible for the poor quality of offspring?

In her "Poems of Passion," Eliza Wheeler Wilcox is a better philosopher than is Robert G. Ingersoll. Also in her prose writings, when she says, "Every great genius was born of a great passion, and the reason there are so few great geniuses is that there are so few great passions."

But if the great Agnostic orator has failed in his diagnosis of the evils caused by unwise and irresponsible parenthood, he has made amends in his proposed remedy. This remedy is "Science must make woman the owner, the mistress of herself; must put it in the power of woman to decide for herself whether she will or will not become a mother."

Here we have, potentially, if not fully expressed, the union of Liberty, Love and Wisdom, and this trinity incarnated in woman gives the remedy for redundant and invasive passion on the part of man. If woman is "mistress of herself," and if she is wise—that is, instructed by "science"—and if influenced by desire to do the best possible for her unborn child (it may safely be assumed that all sane and normally developed women would so desire, since motherhood is conceded to be woman's strongest passion) then all children would be "welcome," and "ignorance, poverty and vice would cease to populate the world."

A priest of the Order of Jesus—a Jesuit—wrote a book entitled "Mistakes of Ingersoll." It is now in order that a supplement to that book be written, showing that the greatest of all the mistakes of Ingersoll is his demand that woman should be mistress of herself. When a generation of human beings shall be born of really free mothers the occupation of the priest will be gone, because no longer needed. Children born of really free, self-reliant, intelligent, self-responsible mothers will not need to be born again, will not need a "go-between" in shape of priest to tell them what to do or be saved. They will know enough to be their own saviors, their own priests, their own rulers or kings.—M. Harman, in Lucifer No. 846.

"He abused me, he beat me, he defeated me, he robbed me." In those who harbor such thoughts hatred will never cease, for hatred ceases not by hatred at any time; hatred ceases by love; this is an old rule.—Buddha.

## DO YOU EVER THINK

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## A Glimpse of an Active Career.

John Turner, chief organizer of the National Shop Assistants' Union of England and a member of the Executive Committee of the London Trades Council, is making a lecture tour of the United States. His first address will be at a mass meeting in Murray Hill Lyceum, New York, Friday evening, Oct. 23, on "Trades Unionism and the General Strike." The news of Mr. Turner's return to the United States will be quite pleasing to those who heard him during his visit here in 1896.

Mr. Turner is just under forty years of age and has been identified with various radical and revolutionary movements for twenty-two years, joining the National Secular Society of London before he was eighteen. At that time Charles Bradlaugh was at the height of his popularity and was fighting to take his seat in the House of Commons. Three years later Mr. Turner joined the Socialist League, a revolutionary Socialist organization with William Morris as its most active and militant personality, and in 1886 was a member of the Executive Board and financial secretary of the organization. From 1884 to 1892 was probably the most energetic period of the revolutionary Socialist movement in England, and during that time no one was more active or energetic than Turner.

The Chicago affair of 1886-7 made him an Anarchist, and during all these dark years no one has been more convinced of the justice of his cause or the ultimate triumph of those principles than John Turner, and few have been more active in spreading these ideas than he. He took an active part in the agitation for the pardon of the Chicago men in 1887, speaking at as many as eighteen meetings in one week.

In 1889 he was a delegate to the International Socialist Workers' Congress, held in Paris, where the now famous resolution calling on the workers of the world to throw down their tools on the first of May and demonstrate their solidarity was brought forth by a delegate from the Knights of Labor, and was carried.

That year he set to work to organize into a trade union the shop assistants (retail clerks) of London. Several attempts had been made previously by others, but in vain; for, as is generally known in the labor world, the shop assistants are so steeped in middle-class prejudices that they are the most difficult of all men and women to organize. However, several of his colleagues having requested him to make the attempt, he decided to do so, and issued a call just after the historic dock strike. The result of the call was the formation of the United Shop Assistants' Union, with himself as president, a post he held nine years, until 1898, when an amalgamation took place with the National Union of Shop Assistants, Warehousemen and Clerks, of which he is now chief organizer. During his first two years as organizer he brought into the union nearly 4,000 members. He was selected by his union to represent it at the International Congress of Shop Assistants held in Brussels last month.

He was connected with the Commonwealth, the organ of the Socialist League, and in the early nineties, when Nicol and Mowbray were arrested for incitement to murder for protesting against the condemnation of Charles Calles, Battola and Denkin, Turner stepped in and wrote the leading article for the next issue of the paper, which had been confiscated, together with all the matter set up for that week. The paper was brought out only a day late, notwithstanding the police had the office under observation all the time and another raid was hourly expected.

He participated in the riots at Trafalgar Square on "Bloody Sunday," and was an active participant in the great dock strike.

His connection with the Journal Freedom has been of many years' standing, and he is regarded as one of the ablest of the English Anarchists and one of the best-informed men in the labor movement.

In 1894 he made his first visit to America and undertook a lecturing tour under the auspices of the Anarchists. His tour lasted seven months, and embraced New York, Boston, Philadelphia, Brooklyn, Buffalo, Cleveland, Pittsburgh, Indianapolis, Detroit, Chicago, St. Louis, Omaha, Denver and a score of smaller places. He delivered over a hundred lectures, the majority of which were before trade unions, Single Tax and Free Thought societies. He was very cordially received by the great majority of the labor men he came in contact with, and addressed most of the central labor unions in the cities mentioned above. President Gompers of the American Federation of Labor took the

chair at his meeting in Indianapolis and gave him a letter of introduction to the trade unionists of the country.

Of late years his duties as organizer of the shop assistants have taken him somewhat from the Anarchist movement, but in spite of his many duties he can always be relied upon to speak or write for the cause whenever he can steal a moment's time.

When George Redborough, the editor of the Advertiser, was prosecuted in 1898 Turner was on the defense committee and took an active part in raising funds to defend him. E. G.

## Incompetence of Government.

In a letter to a Singletaxer who is also in sympathy with public ownership of public utilities, Mr. Charles Francis Adams used the following language:

"The fact is, when it comes to handling private business, any and every government is, in my opinion, utterly incompetent, whether it is a water system, schools, railroads, telegraphs, post-offices, or what not. Every time private enterprise would do it four times as well at about half the cost. Please don't talk to me of doing business through governmental machinery. It is one colossal exhibition of waste, extravagance and incompetence."

Mr. Adams is courageous enough to include education, which many pretended individualists "concede" to the State. But isn't everything he says applicable to the administration of justice, to police activity, to the army and navy? Is it reasonable to suppose that an organization which cannot economically and efficiently conduct a very simple business—the operation of a street car system, or the distribution of letters and packages—is competent to enforce justice and protect rights? The fact is that there is more, not less, waste and corruption in the business that governments have always monopolized than in those which they have but recently acquired. The cause which produces the incompetence and waste in the directions mentioned by Mr. Adams is fully operative in all other directions. Politicians are like other men; it is the principle, the condition under which they work that is fatal to honesty and efficiency. And is not that principle or condition coextensive with the sphere of government? Mr. Adams ought to be an Anarchist—Liberty (New York).

## Depravity Due to Ignorance

It is surely a sign of amazing progress when our W. C. T. U. women demand that the subject of sex should be taught in our public schools. In the St. Paul Dispatch, Sept. 22, I find this:

"Mrs. W. J. Allen, chairman of the Purity League in Milwaukee, said that the Woman's Christian Temperance Union wanted the subject of sex taught in the public schools, beginning with the kindergarten and continuing up through the grades. Much of the immorality in the schools, as in the world, is due to ignorance. Parents should tell their boys and girls about their origin, and not use a senseless subterfuge when asked by curious little folks about things about which older and perhaps more vulgar boys and girls have told them."

Now, this very claim has been one of Lucifer's most important ones. Most, if not all of the vice, crime and depravity of the world are due to ignorance, and it is a most hopeful sign when the women of the W. C. T. U. demand education sexwise for the rising generation. Flora W. Fox.

## The Bible.

As a literary monument the Bible is of much later origin than the Vedas. As a work of literary value it is surpassed by everything written in the last two thousand years by authors even of the second rank. And to compare it seriously with the productions of Homer, Dante, Sophocles, Shakespeare or Goethe would require a fanatized mind that had entirely lost its power of judgment. Its conception of the universe is childish and its morality revolting. And yet men, cultivated and capable of forming a just estimate, pretend to revere this ancient work. They refuse to allow it to be criticized and discussed like any other production of the human intellect. They found societies and place enormous sums at their disposal to print millions of copies of it, which they distribute all over the world; and they pretend to be edified and inspired when they read it.—Max Nordau.

Of all the actions of a man's life, his marriage does least concern other people; yet of all actions of our life, it is the most meddled with by other people.—John Selden.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Bacon.

LUCIFIO—Producing light.—Bacon.

LUCIFORM—Having the form of light.—Bacon.  
 The name Lucifer means Light-Bearer or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## By Their Fruits.

Two very excellent maxims have come down to us from the dim and distant past—not the words of "plenary inspiration," but simply the dictates of common sense and common experience. They read thus:

"Judge not, that ye be not judged."

"By their fruits ye shall know them."

As I see it, these maxims are not mutually destructive. The first means that we should not sit in judgment upon and condemn the motives of others. No one is clairvoyant enough to see the springs of action; and no one can see back far enough to correctly judge of a long line of causes that led up to the commission of any particular act. And yet, for self-protection, we are obliged to sit in judgment upon the acts themselves, and we are compelled to infer from these acts the general character of the person who commits them.

★ ★ ★

Under the head, "From the Far West," in this issue, in the first letter quoted the writer says: "Some of them [the Free-thought people] are under the impression that your treatment of Ingersoll is not consistent." But few of the Free-thinkers of San Francisco read Lucifer. Hence they are wholly dependent upon the Truth Seeker of New York, the Free-thought Magazine of Chicago and the Torch of Reason, Kansas City, for what they know of my treatment of Ingersoll; and now, as the editors of these papers have persistently refused to let their readers see what it is that my friends and myself have said in the Ingersoll symposium, I ask all who claim to be Free-thinkers to read what I said in the article, reproduced elsewhere in this issue, that gave rise to the discussion. This article was entitled "Marriage the Church's Stronghold," and was written, as any unprejudiced mind can see, not to defame the name and memory of Robert G. Ingersoll, but to give him honor for what he had said and done in the work of human emancipation.

The opening lines, so persistently misquoted against me, were inserted as giving the substance of what I had long understood as Ingersoll's attitude, at one time in his life, toward the average workingman, and which attitude I honestly believed was quite consistent with his political career, for most of his life. But while the truth should always be told when passing upon the life-work of all men, it will easily be seen that I passed over, very lightly and very quickly, this phase of his work and devoted nearly the whole of my article to a phase with which I was, and am, in hearty accord.

"Let justice be done though the heavens fall."

"By their fruits ye shall know them."

As Garrison said, so say I:

"I will not equivocate; I will not excuse; I will not retreat a single inch, and I will be heard." M. HARMAN.

The trouble with most people is, they bow to what is called authority; they have a certain reverence for the old because it is old. They think a man is better for being dead, especially if he has been dead a long time.—Ingersoll.

He who knows most grieves most for wasted time.—Dante.

## Replies to Criticisms.

On page 239, current volume, No. 588, W. L. C. thinks I have a "wrong idea of the 'Message to Garcia,' in my comments on the case of Carson and the Missouri Pacific Railroad." Am always glad to be corrected when I make mistakes. Not having read the famous message I was careful to say that I hoped the common interpretation of Fra Riberius' intent is not the correct one.

Will say in regard to the case of Carson, who was reported "abandoned" by the railway management for saving the bridge over the Kaw at the time of the great flood, that I have since been informed by the agent of the Missouri Pacific at Valley Falls that the report of Carson's retirement is without foundation. He is still in the employ of the same company, having been transferred to Little Rock at his own request.

The case of the engineer on the "sound steamer" referred to by W. L. C. is by no means parallel to that of the man who saved the bridge. There was no emergency demanding immediate action when the engineer, without consulting the captain, changed the speed of the vessel, with disastrous results. My critic's logic is faulty, as I see it.

## "THE IDEA OF SOCIALISM."

On page 288, same number just cited, is found a protest by C. F. H. against Lucifer's idea of Socialism, reference being made to my experience last summer in Michigan, wherein I am charged with laying all my troubles at the door of Socialism. If our good friend will read again what was said at the time he will see that I discriminated. I did not then, and do not now, denounce all forms of Socialism. I claim to be a Socialist myself, quite as much as an individualist. Rockefeller, Morgan, Mark Hanna, Roosevelt—all the monopolistic bosses of the country—are both individualists and Socialists, but their individualism and Socialism are not to my liking. I did not write the introduction to the "Message from Mrs. Williams," and therefore am not responsible for the "ding" in reference to the "knavery of the postoffice" as giving fresh illustration of the "possibilities of Socialism." I certainly do not think that the villainies authorized or condoned by our monopolistic and tyrannical postoffice system should be charged against the Socialism advocated by George D. Herron, Eugene V. Debs, Clarence S. Darrow and many others I might name. Lucifer's platform is broad and free; each writer (including editors) is responsible for his or her own utterances; no more, no less.

## NOT A "PRIEST" NOR A "SMART ALEC."

"It is to be hoped that Moses Harman is not contemplating taking orders as a Catholic priest. He is, however, as he frequently reminds us, old enough to be the father of quite a flock."

This paragraph is clipped from the editorial columns of Free Society, Chicago, dated Sept. 20, and signed "Jr."—elsewhere written out as "Abe Isaac, Jr."

To my thinking, the first and chief qualification for editorship is truthfulness (including justice). The second is courtesy (including fairness). As I see it, both these qualifications have been disregarded by the writer of the above paragraph. Instead of frequently reminding my readers that I am old enough to be the father of quite a flock I have mentioned, within the space of a few months or years, that I am old enough to be the father of two of my critics, who seemed by their manner to think they knew much more of the matter under discussion than I did, and whose treatment of me bordered on the parental. In thus saying I stated the simple truth, and have no apology to make; but if the two critics alluded to constitute "quite a flock," then perhaps my present critic is in the right, and I will be compelled to take my place at the foot of the class and learn from him what words and numbers really mean.

As often said before in these columns, age does not always bring wisdom, but if we have to cross a pathless desert or precipitous mountain we would probably prefer as guide one who knows the dangers by close observation and experience, rather than one who has only heard what these dangers are, but who, by his assumption of superior knowledge, constantly reminds us of the good old Greek word, "sophomore!" M. H.

Our duty is to enter on the consideration of every subject with a sincere desire to learn the truth, and to renounce whatever error we may have imbibed.—William Emery Channing.

Oh, the ignominy of being a popular preacher!—F. W. Robertson.

## From the Far West.

A few more extracts characteristic of the letters I am receiving from the Pacific Coast will probably be read with interest by some at least of the Light Bearer household.

From San Francisco C. V. Cook writes:

"Have consulted every friend that I could reach personally and already know of twelve or thirteen who would subscribe for Lucifer if you were here. I think if you are able to work that you might take a fairly large number of subscriptions. On the street, too, you should be able to take in a few dollars each evening on pamphlets or trial subscriptions. Remember San Francisco is a great place to discuss questions on the street. It would be unfortunate for you to come so far west and yet miss coming to California. The climate is invigorating and you would feel like working, and upon this would depend your success in business. The Social Science Club is not now in active order, but nearly all are co-operating with the Educational Lecture Association, that is, the Free Thought and Science Society. If you would be able to address us on the Free Thought phase of some question I feel sure I would be able to arrange with the Free Thought people for a lecture. Some of them are under the impression that your treatment of Ingersoll is not quite consistent. But if the Free Thinkers object the Social Science Club will try to get you a good hall. I would like to hear something of Ingersoll on the Sex Question. His last lecture makes a fine opening. I have three copies of Olver's 'Citizens and Countryless World' (cloth), that I would contribute to you. A lecture or two on the street would dispose of them easily. Every one seems willing to help by subscription to Lucifer, and if you meet our free people you will find most are glad to help if they can see that you are reaching those who need it. How much you would need for your support I am no judge, but this is the lay of the land as I see it. If you do decide to come, announce it through Lucifer, so we may get our heads together."

I, too, feel much interest in everything that Ingersoll said on the sex question, also on the labor question, and if any of our friends know wherein we have failed to correctly reproduce the great orator in regard to these questions I will thank them to let me know. The Free Thinkers spoken of by Brother Cook have probably read the Truth Seeker's statement of the case only. If the Truth Seeker's method be the true Free Thought method, then I am no Free Thinker, and will have to begin at the beginning and learn my lesson all over again.

A good lady friend and subscriber living in the metropolis of the West Coast writes in part:

"I would certainly advise you to come to our big city. At present there are a number from the East giving lectures on 'soul culture,' etc., and drawing large houses, but of your teachings I really never heard until a personal friend showed me Lucifer a couple of years ago. I have not dared to circulate it among my friends. If there is anything I can do in the way of inquiry, will be pleased to do what I can, for I feel grateful to you for what Lucifer has done for me."

From Santa Ana, Cal., D. Edson Smith writes:

"While there are fourteen or more churches in this town of upwards of 6,000, there is a large Liberal element here. At one time we had a large and active Liberal club. Samuel P. Putnam used to have fair audiences at this place. He always stopped with me when here. Lois Waterbrook lived here a long while and sowed Liberal seed. But there has been no one here to 'round up' the Liberals for a long time. If you come to the great city of Los Angeles I would think it advisable to come down here, thirty-four miles. If you decide to come, let me know in season. I will meet you at the depot and keep you while you stay."

M. A. B., writing from San Jose Cal., thinks it very doubtful whether I could do anything in his city because—

"There is so much prejudice against anything pertaining to the sex question. Very few have the courage to advocate that reform publicly, especially when it is likely to endanger their bread and butter. Few people have the heroism that you, your daughter and a few other pioneers in your line of reform possess. I honor such people and am sorry I cannot be of more service to you."

## NO LUCIFERS ON SALE.

Another old-time reader of Lucifer and liberal patron of its book list writes from the Gate City of the West:

"You should certainly extend your trip to the metropolis of the Pacific Coast and see with your own eyes what is going on here, whether it pays you financially or not. It may be your last opportunity. Am sure if you go back to Chicago without coming to California, being now so far on the way, you would always regret it. The cost of living in San Francisco need not be great, and I for one would be pleased to help to defray your expenses if you accept my offer. You can rest assured that you will find

represented here every kind of advanced thought, although but to a limited degree, perhaps, in your line. I have never seen any Lucifer on sale at the stores that keep newspapers of advanced minds. Should you decide to come to California I would be pleased to hear from you before you reach San Francisco, so that I could wait for you at the railroad station and look after your comfort."

C. R."

Will some good friend take it upon him or herself to see that Lucifer and its pamphlet literature are kept on sale at the principal book stores and news stands in San Francisco? Also at Los Angeles, San Diego and other towns? If I am to make the tour of the Coast cities, this would be one of the best ways to advertise my coming and to make the trip a success in all ways.

## LUCIFER: A FRIEND AND COMPANION.

A gold hunter in the mountains, writing from Red Bluff, Cal., sends this greeting:

"Lucifer and its fraternity are new to me. I find here the expression of what has been the development of years of thought, but thought which I have held alone. I do not know a single person who thinks with me. In this way Lucifer has been a friend and companion. Should you visit Sacramento or San Francisco, both good centers, I shall endeavor to go there and hear you, should you speak. Trusting I may have the pleasure of meeting you."

Yours sincerely,

K. HAYDEN.

One more letter, a fair sample of many others I should like to reproduce, in part at least, did space permit, must suffice for this time. Writing from San Francisco a friend sends encouragement in these words:

"Am pleased to be of service to you. A Liberal society has been formed and will have the first meeting this evening. I enclose programme of lectures. Will do all I can to assist you with introductions to people whom I know. Cannot see any good reason why you should not be successful in taking many subscriptions to your Lucifer, and sell many books. I am president of the People's Spiritual Society, and know many Liberal people, to whom I will introduce you, and will ask others to do the same. Hoping your health is improving and that you will visit California in the near future. Yours fraternally,

J. H. L."

Once more thanking all who have written in answer to inquiries—all who have offered to assist in any way to make my proposed visit to the Coast a success, I again request all letters for me personally to be sent to Las Vegas, N. M., care of Solomon Harman.

M. HARMAN.

## Anarchistic Methods of Nonconformists.

Passive resistance is being resorted to in England by people who would indignantly repudiate the imputation of Anarchistic policy—the Nonconformists, who violently object to the new education act on the ground that it practically reimposes the old church rate and forces men to pay for denominational teaching opposed to their own religious convictions. It is not necessary to examine here the provisions of the reactionary act. The point is that, having failed to prevent its adoption by parliament, thousands of otherwise "law-abiding" citizens are passively resisting its enforcement by refusing to pay the school tax. And this course has the approval of prominent divines, lord mayors and other influential personages. The plea of these resisters is that their conscience does not permit them to obey this particular law. They believe in government, in majority rule, in the omnipotence of parliament, but they draw the line at the school act. It would be interesting to know what they think of passive resistance on the part of those whose conscience—or reason—revolts against most of the acts of their government! The appeal to conscience, to individual judgment, is fatal to the whole business of government. The Nonconformists are Anarchists with respect to the school law, and they are building more wisely than they know. Illogical and inconsistent as they are, more strength to their elbows!—Liberty (New York).

Perhaps one of the noble lessons Darwin left to the world is this—which to him amounted to a profound, almost religious conviction—that every fact in nature, no matter how insignificant, every stripe of color, every tint of flowers, the length of an orchid's nectary, unusual height in a plant, all the infinite variety of apparently insignificant things, is full of significance. For him it was a historical record, the revelation of a cause, the lurking place of a principle.—Frank Cramer's "The Method of Darwin."



## What Our "Delinquent Subscribers" Say.

E. Z. Ernst, Olathe, Kan.: Be sure to put me down for a regular subscriber. Will send money soon. Lucifer must go on.

Delos Dunton, Carpentersville, Ill.: I inclose \$2 on subscription to Lucifer, and hope others will come to your aid in your work.

C. L. Swartz, Wellesley, Mass.: I am a subscriber to Lucifer, and desire to continue to be, even if I have to pay one cent postage on each copy.

Edw. Hayes, Brooklyn, N. Y.: Inclosed is \$1 to renew subscription. I don't know if it's due, but you deserve all we can do for the good and noble work you are engaged in.

E. A. Wray, Chicago: Please continue sending Lucifer to me. I have learned to like your paper and do not wish to do without it. I will call soon and pay my subscription.

J. E. Phelps, West Sutton, Mass.: Inclosed find \$1 to renew my subscription to Lucifer, which expired a short time ago. I hope the Postoffice Department will not cause you trouble. Our best wishes are with you.

Dr. M. Rowe, Illinois: I see that my subscription is behind. Please don't stop my paper, as I will catch up soon. A great many periodicals come to our house, but none, in my opinion, of such importance as Lucifer. The world needs it.

J. L. Buxton, Milford, Mass.: I think I am way behind on subscription to Lucifer. It is unfair to let the paying for such a good paper go so long, for there is hardly one paper that does not have an article worth more than the year's subscription.

F. E. Miller, Michigan: I am still under the disagreeable necessity of acknowledging myself in arrears on subscription, and feel grateful to you for kindness in sending Lucifer. I hope to make amends soon, and should very much regret to have my Lucifer discontinued.

Frederique de Crane, Iowa: By no means discontinue my paper, as I can hardly do without it. My husband is out of work, but I will pay as soon as possible. I most heartily hope that all your subscribers will send in their names and that the list may be swelled with many new ones.

John A. Lloyd, Indiana: I had about decided I would have to discontinue taking Lucifer, but when I saw the last number I concluded to pay you for two years' subscription. Have been bedfast for the last eight months and always will be, so will have to cut off all unnecessary expenses.

E. E. Coleman, Indiana: In response to your recent request in Lucifer to delinquent subscribers, I write to inform you that I am still a subscriber to Lucifer and expect to be for a long time, as it is my favorite of the eight or ten periodicals I get. I will forward a dollar on my subscription in a few weeks.

G. J. Lambrigger, Nebraska: Here is \$1 for one year's renewal to your valuable paper. I take some twelve or thirteen publications, some of the most radical Freethought and Socialist papers published, but if I had to confine myself to but one paper Lucifer would be the one. Never stop sending me the paper till I say so. Am sorry to be caught in arrears.

Bettie M. Roberts, Miller, Mo.: I shall be very glad if you will continue sending Lucifer to me. I have paid on subscription several times, and expect to continue paying for Lucifer, although I am in arrears a few months at present. I cannot understand how it can be the business of the postal authorities whether your subscribers want the paper and pay for it or not. That is your business and that of the subscribers. Yes, tell Uncle Sam that I want Lucifer and expect to pay for it.

The mischief of past legislation justifies the belief that as the presence of legislation is diminished, and the human mind less hampered, the progress will continue with accelerated speed.—Buckle.

A woman said to me: "I have no friends." But how could it be otherwise when her life was fenced about with formalities?—Elizabeth Gibson.

## Religion.

Naturally, it might be supposed that nothing good could come out of unmixing error, but, as a matter of fact, all races and peoples have ever regarded their religion as the most valuable of all their possessions. Yet this applies only to each people's own religion, and is never the estimate by one people of the religion of another. At the risk of repetition, let us bring forward an illustration of this most important qualification. If a convention of all the religions on the globe were to be called, each sect being represented by one delegate, and the question were to be voted upon, in the case of each religion separately, is this religion true? or, is this religion beneficial to man? the result would inevitably be that only one affirmative vote would be cast in each case, and that would be the vote of the delegate of the particular religion upon which the vote was taken; and if the action of this convention regarding the feasibility of preserving or abolishing religions could be conclusive, it would be found that all the religions of the world would be overwhelmingly voted down and abolished, and this by the action of avowed religionists alone.—Professor Lester Ward.

## Thomas Jefferson's Religion.

Say nothing of my religion; it is known to myself and my God alone. Its evidence before the world is to be sought in my life: if that has been honest and dutiful to society, the religion which has regulated it cannot be a bad one. It is a singular anxiety which some people have that we should all think alike. Would the world be more beautiful were all our faces alike, were our tempers, our talents, our tastes, our forms, our wishes, aversions and pursuits cast exactly in the same mold? If so variety existed in the animal, vegetable, or mineral creation, but all were strictly uniform, catholic and orthodox, what a world of physical and moral monotony it would be! These are the absurdities into which those run who usurp the throne of God and dictate to him what he should have done.—Thomas Jefferson, in a letter to Charles Thomson.

A gentleman residing in the beautiful city of Seattle is desirous of knowing if there is a lady reader of Lucifer, refined, neat and musical, who would like to co-operate with some gentlemen of the West in the effort to secure or create a home-made heaven? If so, she is sincerely requested to respond to this brief message, giving necessary information to the undersigned, who is a believer in absolute equality of the sexes; that heaven is not a locality, but a creatable condition, attained when our goodness is guided by enlightenment. Born poor in 1861, have passed through years of poverty and felt its bitter and unjust sting, but am now worth about \$10,000; am 5 feet 8 inches tall; weigh 130 pounds. Being naturally musical and artistic, am very sensitive to all forms of this world's discord, but as truly appreciative of the harmonies of life. Realizing as I do, that religious, political and social superstitions are holding our race in mental and physical bondage; knowing well how few there are who are entirely free from their all-blighting effects, I feel that an unusual effort on the part of these few is necessary in order to demonstrate their superior position. Being temperate and considerate myself, am fully aware that any woman to appreciate elevating principles must first possess them herself. This message I therefore mission to stir the heart of a congenial soul to a full realization of its true import. She will then be fully advised of all necessary particulars, of which she feels concerned, by addressing J. T. Parker, Fremont Station, Seattle, Wash.—Adv.

Among the Most Indians of Arizona the men weave dresses and the women build houses. Little children fearlessly handle live rattlesnakes. Religious rites antedate Columbus' time. These and other interesting facts about our brothers in red may be found in a profusely illustrated book of 224 pages, "Indians of the South-West," written by Dr. J. Dorsey, Curator of Anthropology, Field Columbian Museum, and published by the Santa Fe. If interested in Indians and their handicraft, buy a copy; only costs 50 cents; easily worth a dollar. Write to-day to W. J. Black, G. P. O. A. T. & S. P. Ry. Co., 75 Jackson Blvd., Chicago, and enclose coin or stamps.

## AT LAST I HAVE THEM!

Obtain photographs of Ida C. Craddock, victim of the Postal Inquisition. We can not sell her books, but you may have her picture and judge for yourself why she incurred the enmity of the Censor. Two styles, 50 cents each, two for 90 cents. Address Edwin C. Walker, 244 West 24th Street, New York, N. Y.

## A PRIVATE MATERNITY HOME


Or Lyndon's Hospital for Women During Pregnancy and Confinement. Especially adapted to cases that wish to avoid publicity. We provide a home for the infant by adoption if desired. For particulars and terms give description of case, and address C. B. WOOD, M. D., Suite 21, 119 LaSalle St., Chicago, Ill.







# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII, NO. 42

CHICAGO, ILL., OCT. 29, E. M. 263. [C. E. 1903.]

WHOLE NO. 993

### REVOLUTION.

Truth is shining, earth's awaking;  
 Freedom rising, chains are breaking;  
 Tyrants on their throats are quaking.  
 For their reign is nearly done.  
 Knowledge coming, error leaving;  
 Pen and press their past retrieving,  
 Swiftly fly their shuttles, weaving  
 All the nations into one.

Priests and creeds are retreating,  
 Men the guide within are heading;  
 Everyone his garden weeding;  
 Headlong, bigotry is hurled.  
 Love unspringing, hate is dying;  
 Men rejoicing, knaves are sighing;  
 Deadly comes fast are flying  
 From a renovated world.

—William Denton.

### The Woman Question.

However woman's position in society may change, however her outlook and ideals may develop, so long as the race exists she cannot escape from motherhood. So long as the race exists the question of the birth supply must ultimately come back to her for its answer. Without her understanding, without her conscious and intelligent co-operation with the forces and tendencies that make for progress in the evolution of society, there can be no solution of the vexed questions of the day.

In dealing with woman's relation to society I shall take the subject outside of all consideration of religion or morality. Religion has had a prominent place in the past history of woman's position and it still exerts a great influence. It is a factor which will have to be met in the accomplishment of any racial reform, but it is a matter for the individual to deal with and need not concern us here. This is equally true of morality, which has ever been a variable quantity dependent upon time and place. The morality of one particular age or race is not that of another. Every civilization has its own code. In the last analysis morality must find its basis in science, and its purpose in the progressive well-being of society. Whatever, then, conduces to the improvement of the birth condition and the education of the young is of the highest morality, even should it be found in a complete overturning of all previous codes and ideals.

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In our age and race a study of birth conditions must be a study of marriage. That is the only recognized and legitimate source of offspring. Marriage—that is, the established relation of men and women—has been in all races and all ages founded on economic considerations. Early group-marriage sprung out of the necessity of a weak species to unite themselves for purposes of defense and sustenance. Marriage by capture followed when the race grew less nomadic and established itself in localities, and marriage by purchase arose when the race had become in some degree industrial and woman had acquired a certain economic value as a worker—a slave. In this gradual way marriage as we know it today has been developed, and since the beginning of industry it has been essentially a property institution. Modern marriage has been clothed with a spurious sanctity, it has been enshrouded with incense of sentiment and romance, but underneath all the fair show it remains an institution of property right in wife and children. Our present mar-

riage system is part and parcel of our economic system, and those of us who contemplate a revolution in economics must recognize the fact that such a change must be accompanied by a change in the marriage institution, a revolution in the established relation of the sexes. Those of us who have thought out the matter along revolutionary lines must see that the new system must have for its object the betterment of the race through enlightened reproduction.

Marriage, I have said, is a property institution, but in its development as such there has grown up within and around it a feeling, an attitude of mind, a belief that amounts to a superstition, a superstition promoted and fortified by religion and boasting "divine" authority. This is as deadly as any of the old theological beliefs from which we are freeing ourselves, and it is much harder to eradicate, for it permeates the whole attitude of men and women toward each other. It is the very essence of our "Christian marriage," and it reaches its fullest development in prostitution, that inevitable companion of legal marriage.

★ ★ ★

This superstition may be briefly stated thus: Men have sexual needs which women must supply, but since this service of women in behalf of men entails some risk and sacrifice on their part, they must be given economic compensation.

Do not be in haste to deny that this is the essence of marriage. Look closely and you will find it wherever you find civilized man. Furthermore, men, instead of taking the humble position of beggars or suitors for this service, have arrogated to themselves the right to demand it. This has bred in women the necessary cunning to secure their reward, and has made of marriage a disgraceful barter, in which the woman shrewdly withholds the required service until she has the reward inalienably secured to her. If she is foolish enough to surrender herself without these precautions she runs great risk of losing her recompense. She will not be cheated again, but will drive a sharper bargain with the next purchaser.

All women may not understand this, few women would admit it, but they all know and act upon it. Every girl learns early in life to use her charms as an allurements with which to beguile men into saying the things she likes to hear and doing the things she wants done. How many women will own to the possession of passionate needs and desires? Where will you find frank equality between women and men?

Love itself, love in its affectional and intellectual aspect, has succumbed to the same perversion, and you will find whole realms of philosophy tainted with this lie. Love, we are told, is conflict, strategy, deceit. We are told this, and we believe it and we act upon it. The woman prides herself upon restraining and ignoring her own nature and using her attractions as a snare. She plays upon the passions of men for her own ends. Men pride themselves upon being quite too clever to be played with, and take great glory to themselves for outwitting women, taking them off their guard and compelling their submission. And there are those who call this love!

And the children—oh, the pity of it! the shame of it!—the children are mere accidents in this perversion of instincts, this bargaining between lust and avarice.

"Oh! oh!" will cry the virtuous ladies. "Such talk is shocking!"

True, it is shocking. It is meant to be shocking. Your

"Christian marriage" is shocking. Your woman's "virtue" is shocking. Your whole system of sexual morals and economics is the materialization of an abominable lie.

As soon as you see it in its nakedness, stripped of its trappings, you yourselves are ashamed of it, and you want it hidden again under this glamour of romance and religion with which you conceal its enormity.

Here, then, is my arraignment of marriage—modern marriage, with its concomitant divorce courts, its unspeakable but inevitable prostitution, with its impossible and unnatural ideas of virtue and its hypocritical disregard of them; this thing of shreds and patches, permeated by an atmosphere of falsehood and concealment. This is the full flower of our present economic system. This is the best we have been able to do in making birth conditions and growth conditions for our young.

"We are here to get better births and a better result from those births." We cannot do this through marriage. What is to be done about it?

Here, then, is the question. I put it to you women, I put it to you men, to all women and to all men. It is the baby question, it is the woman question, it is the social question. It is peremptory, it is insistent, it will not be ignored, it must be answered, and you men and women must together find the answer. —From "The Woman Question," by Adeline Champney.

### Does It Pay to Be a Radical?

I believe Mr. Crane can understand my question if he will study it some more, for he is naturally bright. I have known others to comprehend what I "had wrote or said," to use one of Mr. Crane's advanced grammatical forms, but they did not have to defend hypocrisy and other questionable doctrines. As a preacher of total depravity, Mr. Crane has John Calvin faded to an attenuated shadow. There is no hope for reform for the "excesses" and "barnacles" he describes, yet the line between them and the true radical is so uncertain that he cannot define it when asked to do so. Confessing ignorance, I ask: What has the free woman to fear from the impostor barnacle that she does not fear from the true radical? What is a "nefarious design"? Mr. Crane is a plagiarist. I am sure I saw this expression thirty years ago in "The Terror of Yano, or, His Forty Victims," by D. Deadeye Sleuth. It is orthodox enough to be even older. What warning is there in it that wide-awake people need?

To make the radical cause stand for hypocrisy as a fixed policy "when the result is sufficient" is certainly a nefarious design. I will ask Mr. Crane once more, and hope he is done with dodging: Do you justify the impostor in the deceptions you described when he thinks the reward is sufficient? If not, then modify your maxim.—Anonymous letter sent to J. M. Crane.

I have received an anonymous letter, signed with a picture of skull and cross-bones and postmarked Chicago, in which the writer, presumably referring to two recent articles of mine in *Lucifer*, complains that I "defend hypocrisy and other questionable doctrines." I admit the accusation; so that settles that.

Then he goes on to say: "As a preacher of total depravity, Mr. Crane has John Calvin faded to an attenuated shadow." I know of no basis for that accusation. I do not believe in total depravity, not even in the total depravity of a writer of anonymous letters who signs them with skulls and cross-bones.

He proceeds: "There is no hope for the excesses and barnacles he describes, yet the line between them and the true radical is so uncertain that he cannot define it when asked to do so." I think I drew the line between them fairly well in *Lucifer* No. 358.

Going on, the writer says: "Confessing ignorance, I ask: What was the free woman to fear from the impostor barnacle that she does not have to fear from the true radical?"

Before attempting to answer that question I will mention the fact that my article on "Does It Pay to Be a Radical?" was written to point out the reasons why conservative women have wrong opinions of radicals. Of course, free women are more likely to detect impostors than conservative women would be, and I think neither a free nor a conservative woman has anything to fear from a true radical.

"What is a 'nefarious design'?" he asks, but he seems to have looked into the dictionary after asking, for he adds: "To

make the radical cause stand for hypocrisy as a fixed policy, 'when the result is sufficient' is certainly a nefarious design."

I am not certain whether he is using the phrase "stand for" in the usual slang way, which would mean to make the radical cause a defender of or a tolerator of hypocrisy; or if he means it in the good English sense, which would mean to make the radical cause merely another name for hypocrisy. I certainly made neither assertion.

Then he concludes: "I will ask Mr. Crane once more, and hope he is done with dodging: Do you justify the impostor in the deceptions you have described, when he thinks the reward is sufficient? If not, then modify your maxim."

I thought I made it perfectly clear that I do not blame impostors when the reward is sufficient to make them impostors, and if they did not think the reward sufficient they would not be impostors. In other words, I do not blame impostors any more for being impostors than I blame a wolf for being a wolf. But if I were a raiser of sheep I think I should take precautions to prevent wolves from killing them. When I pointed out the difference between true radicals and impostors I was simply discriminating between wolves and shepherd dogs, as it were.

I think words would be wasted in trying to defend hypocrisy for a reader of *Lucifer* who writes anonymous letters and signs them with skulls and cross-bones. I do not even blame him, for the reward, doubtless, is sufficient. Selah!

JONATHAN MAYO CRANE

Jonathan Mayo Crane—Comrade: I take the liberty of writing you a private letter in response to your query in *Lucifer* asking women to give the proportion among men calling themselves radicals they have found worthy of the name.

My experience dates back to some fifteen years ago, and among the hundreds of men calling themselves radicals whom I have either corresponded with or met personally, there are but two of the correspondents and three I know personally who fail to come up to my definition of a true radical.

These two correspondents are both educated men—one a professional man, the other a business man—and they persist in writing upon sex questions in a way offensive to any refined woman. I say persist, not that I continue to write to them, but I know of others they have written to, and the letters are quite similar to the ones I received.

Of the three I met who deserve to be "read out of the ranks," one is so certain that every radical woman exists but for the one purpose of sex intercourse that he is highly offended when he finds one who does not respond to his advances. The second has a fashion of treating his new acquaintances to flowers, theater tickets, rides, etc., and then telling his next acquaintance—who is, perhaps, with him at the theater—"I spent five, ten (or such like) dollars on Miss or Mrs. So and So, and then she refused my advances." He ought to learn that putting a radical woman under financial obligations to him doesn't necessarily mean that she repays him in the way he expects. Right here is a good place to say a word against the practice of indiscriminate giving on the part of men. It is a very commendable thing to wish to afford another person pleasure, but it should be done freely or not at all, with no expectation of reward, sexual or otherwise. At least, one would suppose when a man asks a woman to take a ride or accompany him to the theater, he gets as much pleasure from her company as she does from his. This sort of radical has not outgrown the idea that sex is a sort of merchandise.

The third and last one I feel called upon to denounce is a man whose conversation is always on the one theme—sex. He is gentlemanly in his deportment, would never cause any woman a moment's inconvenience or trouble but he simply breaks every rule of good conversation by everlastingly talking on one subject.

Now, I consider none of these five men bad, yet if a woman friend of mine should ask me regarding them I should feel it my duty to warn her as to their decided peculiarities and save her the trouble of having to offend them perhaps later.

The faults in radicals are not all on the side of the men by any means. There are women who call themselves radicals, and yet when among conservative people they denounce radicalism. I am glad to say I know but one of this type. One need not parade one's ideas among people one knows will disagree with

them, but one should either keep still or speak one's true sentiments when occasion warrants.

Thank you for having brought the subject up for discussion. It's the only way we have of learning what others think.

MYRA PEPPER.

Chicago is now the storm center of agitation for a weeding-out campaign among reformers. The disturbance arises naturally and is in harmony with experience. There never was organized any sort of reform movement but soon or late the better element concerned in it had the deplorable fact forced on their attention that the cause had drawn to its standard a bunch of adherents who were a damage to it.

Such harmful persons very early attached themselves to the Christian Church and moved the Apostle Paul to voice the wish that they were cut off just under the ears. But that was long ago. Not to linger in the too distant past, we may note that the American revolutionary cause developed a set of men, such as Paine and his kind, who had to be turned down when the patriots took hold of the country and filled the offices. The men were well enough as tree-planters, but the fruits were plainly designed by Providence for the elect, who gathered them.

Afterwards the anti-slavery cause in America was hampered by a set of people called Abolitionists, who, according to the opinion of the best thinkers in the party, put the whole movement on the burn. Such were Garrison and the other extremists, who held that the way to get rid of slavery was to destroy the institution. It is needless to say that they were read out of the anti-slavery party with the awful circumstances of excommunication. I wish I could recall the names of the persons who were foremost in causing their expulsion, but unfortunately nothing has been heard of them since and their names have not been preserved in the common speech.

At Chicago the work of differentiation—the separating of the woolly from the too woolly—has been started in one division of the reformers by Mr. Jonathan Mayo Crane, a contributor to *Lucifer*, and in another by Mr. H. L. Green, editor of the *Free Thought Magazine*. Mr. Crane is a social reformer; Mr. Green is a free religionist, and each finds himself rubbing elbows with individuals whose conduct and motives he cannot applaud.

Mr. Crane is almost persuaded that it does not pay to be a radical, because there are to be found in the radical camp the following mischievous characters, owing to whose presence the course of free love does not run smooth:

1. The sexual tramp or forger, who sees nothing in radicalism but an easy means of gratifying his one predominating desire.
2. The terrorist, who imagines he can kill the upstart tree of justice by lopping off its topmost branches.
3. The impostor, generally a mere rake or libertine.
4. The fool, who imagines that a free woman should not repel the advances of any man.
5. The noisy rebel, who delights in saying or doing things that show his or her disregard of or contempt for conventional society.

Sympathy is at once felt for the high-minded man who, when the persons above characterized claim the proud title of radical, would gladly be known as something else; and his desire is all the more understandable from the fact that the opponents of any party invariably select its parasites to hold up as its representatives. Still it is not practicable for one to disassociate himself altogether from the vile. Suppose you get out of the radical camp, where do you find yourself? You are in the conservative camp, where the company is just as bad; or in the orthodox, where it is worse. The sexual tramp, the terrorist, the impostor, the fool and the noisy rebel are still with you. You can't lose them, and if you keep running to escape identification with the undesirable you will finally be asking yourself whether it pays to be a vertebrate animal.

One would like to feel that all radicals are high-minded and act from sane and conscientious motives. In approaching one of the fair sex the professed social radical should be able to say without intent to deceive: "I am doing this thing on principle, and not for the purpose of gratifying any desire which predominates at the moment. I am proceeding about this business as a radical." He should be generous enough to admit that the woman with no strings on her is not under obligation to meet the advances of every man, and he should respect her right to repel them so long as she makes an exception in his case.

I abhor the rebel who to show his disregard of conventions delights in doing things. He ought to be doing time. The one who says things is no better. He should keep quiet and let me do the talking. True, he often expresses my views, or at least the logic of the position I have taken, but his holding the mirror up to my mind and exposing it naked causes me embarrassment. Dang him for proving to me that I haven't the courage of my convictions!

It is vain to hope that the fools in all reforms will ever learn sense, but we must not let them put us on the run. I trust Mr. Crane will take counsel of his liver, that seat of courage in our species, and conclude that if radicalism is sound it will pay him to be a radical.

The complaint of Mr. Green produces more agony in my mind than do the troubles of Mr. Crane, as it is based on the conduct of Freethinkers, and I profess to be a Freethinker myself, while I have never qualified as a social radical.

Mr. Green differentiates two classes of Freethinkers, and against one class prefers the following charges:

1. They dislike and oppose the Church "for the reason that the Church teaches a better morality than they like to live up to."
2. They "glory in destroying the Church."
3. They "hate the Church."
4. They "rejoice if a clergyman goes wrong and brings disgrace upon the Church."

Of the Freethinkers transgressing as above Mr. Green affirms that they are "a damage to the Freethought cause and do us more harm than good—they bring disgrace to the cause, and should not be recognized as Freethinkers." Those are the bad Freethinkers. The virtues of the good ones shine by contrast, thus:

1. They oppose the Church "for the reason that the morality taught by the Church is too low for them."
2. They "pride themselves in advancing a higher civilization and making the world better."
3. They "aim only to rid the Church of its errors and false teachings."
4. They are "greatly pleased if a clergyman steps up higher and in place of preaching superstition preaches the Religion of Humanity."

Any Freethinker who realizes that he belongs to the first class will make haste to get into the second under penalty of losing his tag. As for myself, I am not conscious of belonging wholly to either. It is tough to find oneself left out or divided, but that is my fix. While disliking and opposing the Church, I must strenuously deny that I do so on account of the lofty morality which it teaches. No morality is too good for me, or higher than I like to practice. And I would not say either that my dislike and opposition are based on the grounds of its low moral teaching. I am against its religion. Teaching morality is a serious offense on the part of the Church, but its crime in inculcating supernaturalism. If any gentleman has left the Church to escape its high morals, he must have done so under a misapprehension, as he may be as immoral while a believer as he can if he turns unbeliever.

I ask to be let in on No. 2 of the first class, and to "glory" with the rest so ticketed in "destroying the Church." Any person not wishing to see the Church destroyed should join and support it. But I also desire to be accounted one of those who "pride themselves in advancing a higher civilization." Such pride is not inconsistent with glorying in destroying the graft which is the Church. "Ecrasez l'infame," remarked Voltaire; crush the monster. I think he was right, and so was Ingelsoll when he said that the only way to reform the Catholic Church is to destroy it; and considering that the Protestant Church is Catholic so far as it is churchy, no reason appears for making an exception in its favor.

There is nothing in the wrong-going of a minister to rejoice the emancipated heart. (See Class 1, No. 2.) A clerical fall does not connote a decline of faith. . . . I am in Mr. Green's communion so far as to be greatly pleased if a clergyman "steps up higher and in place of superstition preaches the religion of humanity." We must in the future depend upon ministers who turn state's evidence to supply the Freethought platform. I once hoped the Liberal University might turn out our kind of preachers, but am afraid not much dependence can be placed on that source. Mr. Wakeman's web of cosmological sociology does not appear to be catching the fly student. So I am glad



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringer or Light-Bearer, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Westward Bound.

LAS VEGAS, N. M.

Leaving Topeka and the many friends whose co-operative help I had been the recipient of for near four weeks, on board a Santa Fe "tourist" train, I passed through a lovely country, made doubly interesting by one of the loveliest autumn days, Monday afternoon, October 19. Kansas corn, the chief agricultural product, is now safe from frost, and will yield a fair average, so we are told by the later estimates, notwithstanding reports of killing frosts in September. Nothing attracts the eye of the tourist through Southern and Western Kansas more than do the dark-green fields of alfalfa clover, contrasting so strongly at this season with the somber brown of the cornfields and the long stretches of dead prairie grass.

At Hutchinson, 168 miles out from Topeka and 692 miles from Chicago, occurred the first serious detention—an "engine off the track," at or near the "round house"—giving rise to an uncomfortable reflection as to what might have been the consequences had the monster iron horse taken it into his head to leave the track when the train was at full speed and while passing over high embankments.

So much time was lost in getting the engine to its place again that it was full 9 o'clock before we were once more speeding onward towards the next important stopping place, La Junta—pronounced La Hunka—in Colorado, the junction of the main line with the Denver branch. La Junta is a town of some five thousand people, situated near the valley of the Arkansas River, a shipping point of much importance for cattle and horses, also for cantaloupes and sugar beets, which latter industry has lately become a remunerative one wherever irrigation in Eastern Colorado is practicable.

From Hutchinson to La Junta, a stretch of some 337 miles, the direction is nearly west, but from this point the road takes a nearly southwestern course to Albuquerque, N. M., a distance of 147 miles.

Soon after leaving La Junta the twin mountains called Spanish Peaks came into view, on the western horizon, white with snow, shiny bright in the morning sun, and distant some thirty or forty miles from the nearest point on the road.

The immense plains are the home of the "prairie dog," an animal about the size of the common gray squirrel, but shaped more like the dog family. As the train thunders past the little fellow stands erect on his hind feet, on his hillock, showing a whitish brown chest and abdomen, apparently wondering what business the iron horse has to come whistling and puffing through his domain without first getting permission from the original settlers. Like his old-time neighbors—the buffaloes and the Indians—the prairie dog is fast finding out that he has no rights the white man feels himself bound to respect.

When passing the Raton range of mountains it takes two and sometimes three engines to get one train through the tunnel—elevation 7,998 feet above sea level. At this point it is said many people suffer from the effects of the change in the density of the air, but I felt no inconvenience from this source. My attention was taken up wholly by the picturesquely beautiful scenery on all sides, snow-capped ridges lying to the south of us now, as well as to the northwest.

At 4 o'clock p. m., Tuesday, nearly four hours behind time,

the "tourist" train pulled into the station at Las Vegas, N. M., the point on the way to San Francisco I had been looking forward to for more than a month past. This little city is the commercial metropolis of Northern New Mexico, 6,262 feet above sea level, finely situated for climate, altitude, purity of atmosphere, etc., as a health resort and also as a pleasure resort for those who have money and leisure to spend in pursuit of the sensuous pleasures of mortal life. At the depot I was met by my old-time friend and relative, Solomon Harman, who holds a responsible position in the service of the Santa Fe Railroad Company, with whom I am now stopping at "The Central," a finely located and well-appointed medium-priced hotel, whose landlord tries hard to make his guests feel that next to one's own home a well-ordered hotel is the place to live for solid comfort.

Have met a few of the independent thinkers of Las Vegas, who are trying to arrange for a meeting Sunday evening, provided a suitable hall can be obtained.

M. HARMAN.

The article on the first page of this issue was taken from "The Woman Question," an address delivered before the Boston Social Science Club by Adeline Champney. It is published in a neat little pamphlet by the Comrade Co-Operative Company, New York, and is to be had for 5 cents by ordering of the publishers or of this office.

## John Turner Arrested.

The following dispatch is taken from the Chicago Record-Herald of Saturday, Oct. 24. Comment is perhaps unnecessary. The reader is intelligent enough to make his own:

"New York, Oct. 22.—Armed with a warrant sworn out by Secretary Cortelyou of the Department of Commerce and Labor, a party of immigration inspectors, secret service operators and policemen under command of Acting Captain Daly of the East Thirty-fifth street police station, invaded Murray Hill Lyceum in East Thirty-fourth street to-night and arrested John Turner, an Englishman, whom they accused of promoting Anarchy.

"There were more than 500 alleged Anarchists, including Emma Goldman and John Most, in the hall at the time. Turner, who is the organizer of the Shop Assistants' Union of England, had just concluded a lecture on 'Trade Unionism and the General Strike' at the Murray Hill Lyceum when the officers entered. Turner went quietly, while the audience, at first disposed to resist, remained seated when Emma Goldman urged that no demonstration be made. The arrest was made under the provisions of the alien labor law relating to 'inciting and promoting Anarchy.' For five weeks, so the authorities say, Turner has been traveling over the country preaching Anarchy, but so far they have been unable to lay hands on him. A collection of Anarchist literature was also confiscated by the authorities during their raid. Among it were copies of a circular announcing that Turner would lecture on Oct. 27, Nov. 1, 8, 9 and 15.

"Turner was taken to Ellis Island and will be arraigned before a United States commissioner to-morrow. He will be deported. This is the first case under the new law."

## Will You "Love" and Not "Obey"?

It is getting to be quite the thing, even among church people, to omit the word "obey" from the marriage ceremony. The brides in such case declare they are willing to promise they "will love, honor and cherish," but they will not promise to obey. It is the opinion of many married people that it is easier to "obey" than to love. Indeed, a promise to love is a risky affair, and in many if not in most cases impossible of fulfillment, whereas it is quite possible to obey. People cannot "love" to order, or reverse, or honor, but in a pinch they can obey. It is the old story of straining at a gnat and swallowing a camel—Pittsburg Kansas.

## Censorship by Injunction.

When "government by injunction" came into vogue in the United States, under the fostering care of federal judges, predictions were made that it would yet be extended so as to operate as a press censorship. The idea was hooted, but now the step has been taken. A judge in Cincinnati has just granted an injunction which forbids the publication by a labor paper of a list of "unfair" business places. If an injunction can be used for that purpose, it can be used for any other object of press censorship; and every newspaper is thus placed at the mercy of any autocrat of the bench.—The Public (Chicago).

Had nature as many laws as the State, even God himself could not rule it.—Ludwig Boerne.

## Does It Pay to Be a Radical?

CONTINUED FROM PAGE 331.

when a minister preaches the religion of humanity in lieu of superstition. Only, to have my full approval, he must give his doctrine the right name and not steal the thunder of Prethought and shove it on his confiding hearers as an echo from Sinai.

Mr. Crane's segregation of radicals cannot be very effective as regards the main body of them, for the worst thing threatened is his individual desertion of a cause that enlists such a variety of skates. But Mr. Green starts his wedge in the very center of disruptive possibilities, and there is going to be a total cleavage when he drives her home. To one side will fall those repudiated Freethinkers who are ethically subnormal as tested by the morality of the Church—those who hate the Church and glory in its destruction, and who do not grieve and refuse to be comforted when a preacher proves by his conduct the insufficiency of his moral code. On the other side from these people who bring disgrace upon the cause will be found such as reflect credit upon it—to wit: the morally superior, who seek not the destruction of the Church, but only to rid it of certain errors or mistakes which that otherwise admirable institution has inadvertently permitted itself to entertain. These will assert their exclusive claim to the name of Freethinkers, and the other fellows will have to do their thinking hereafter through a different quilt.

The separation of the genuine from the bogus Freethinkers being now complete, and the latter left without a label, Mr. Green becomes prophetic. This is his vision:

"Hereafter we are not to be judged by our opinions but by the character of our lives. We shall never gain the public approbation until we shall be able to prove that Prethought will give the world a higher morality than Christianity, that Freethinkers make better citizens, better business men, better husbands, and better wives than Christians. We shall hereafter be judged by the same rule that Christians are, by our deeds and not by our creeds. The sooner we learn this lesson the better it will be for us."

That has a good, old-fashioned sound. Somebody long since put the same sophism in fewer words: "For modes of faith let graceless zealots fight; his can't be wrong whose life is in the right." But the character of one's life is no guarantee whatever of the correctness of his opinions, and it cannot exempt his faith from judgment. Mr. Green does not mean to be taken literally or to have it inferred that he practices as he writes about not judging men by their opinions. Probably he knows nothing about the life of Mr. Jonathan Mayo Crane, but he knows his opinions and judges and condemns him thereby. He cut Lucifer off his exchange list because he could not abide its opinions; and to look over his category of excommunicated Freethinkers one would conclude that it is mainly because of a difference of opinion that he relegates them to the woods.

No scientific truth was ever got at by making a man's life a test of the soundness of his intellectual convictions. The declaration, therefore, that we shall hereafter be judged by our deeds and not by our creeds is fallacious. We shall be judged by both. By our deeds the world will judge our morality. By our creeds they will judge our capacity for absorbing superstition. Possibly they will sometime gauge a man's intelligence by his belief.

A duty laid upon us under the new departure is that of proving that Freethinkers make better citizens, better business men, better husbands, and better wives than Christians. That ought to be easily done, provided President Roosevelt is not appointed judge in the competition. Mr. Roosevelt's ideal of a good citizen is one who is anxious to fight; of a husband, one who is anxious to raise a large number of children; and of a wife, the woman who, like the spouse of that martyr in Queen Mary's reign, Mr. John Rogers, could follow her husband to the stake, or draw a pension as a war widow, "with nice small children and one at her breast." Freethinkers might fail in this examination, many of them being men of peace, and also averse to burdening the fruitful sex with all the young ones they will bear. Yet if they except to Mr. Roosevelt as referee, how can they consistently permit anybody to decide for them whether their morality is higher or lower than the Christian article, unless it be themselves? But they are in the minority, and any higher morality they might introduce would be as much out of fashion, and hence as eloquently denounced, as though it were distinctly lower. The one way to "gain the public approbation" (if that is what

we are looking for instead of the cold truth) is to practice approved Christian morality more rigidly than it is adhered to by the Christian. But how that would convince a rational public of the superior value of Prethought as a promoter of "higher" morality than the Church teaches is not at once perceived.

I aim to lead a life devoid of crime, but whether or not I succeed in doing so I trust that nobody will ever quote my personal merits or demerits as affecting any proposition I may here happen to have advanced. My shining virtues, which attract an embarrassing amount of attention in the community where I reside, do not logically tend to prove the Christian religion false; and if my austere life should convince another that the convictions I hold are sound I could only feel that I had made a convert by false pretenses. When Freethinkers get down to making doubters of Christianity by the practice of the approved Christian morals, it may become incumbent on some of us to head off the unreasoned influx by getting into jail.

The man of corrupt life is a moral imbecile, but may have valuable ideas. My conviction that the Christian religion, being a humbug, is necessarily mischievous, and that Prethought is the one road to truth and sound basis of conduct, is so firm that if all true Freethinkers were to abandon orthodox morality my confidence would not be shaken in the least. When urged to the practice of a higher than Christian morality in order that we may gain the approbation of the Christian public, we may be sure that our advisers are not recommending that we shall depart the breadth of a skivver from any line of morality that orthodox Christians approve.

I propose to offer at an early date a few suggestions as to what might prove to be superior in one domain of ethics to the accepted system, with a view to providing Mr. Green with a defined and specific purpose in the place of his generalities about higher morals. Meanwhile the efforts of himself and Mr. Crane to weed out their respective camps will be philosophically observed.—G. E. M., in *Truth Seeker* (New York).

## Instruction in Sexual Matters.

The maxim that the "blood of martyrs is the seed of the Church" holds good in other matters than religion. When Anthony Comstock, in his self-righteous zeal on behalf of public morality, persecuted the late Ida C. Craddock in one place after another on account of her writings on sexual matters, until, finally, he drove her to self-destruction, he gave an impetus to the whole question that will work directly against his views. Miss Craddock's booklet, "The Wedding Night," which is under the ban, had met with a qualified approval from not a few physicians and clergy. While, perhaps, we could not agree with all that the writer says—and this might apply to writings on any subject—there is much in what she says that is good, and nothing that could be called vicious. We believe that the authoress was impelled by the highest motives in writing and circulating the pamphlet; and so far as we have been able to learn, no evidence has been produced that any one's morals have been injured by its perusal.

We think that physicians are increasingly realizing that for the laity to become better informed on sexual matters will contribute to the solution of some of the most vexed social problems; and it is a pity that a misguided monitor of public morals should be able to secure the assistance of a prejudiced judge in an attempt to check the movement. As a matter of fact, this incident comes closer still to the medical profession. These subjects are sometimes discussed quite freely in the medical press; and who can guarantee that a copy containing such discussion may not fall into the hands of somebody outside of the profession? Or, again, any physician might write a letter containing the substance of any of the indicted paragraphs in "The Wedding Night," in answer to a patient's inquiry. The question therefore arises: What are our legal rights in the matter? We doubt if the laws governing the practice of medicine have anything to say upon such a topic. If Anthony Comstock is going to exercise a censorship over our literature and correspondence, he will meet with some opposition. And if he spares us, what right had he to single out for his attentions somebody else whose motives were exactly those of the physician, the imparting to those who seek it of advice on sexual matters?—Eugene H. Porter, A. M., M. D., editor, in the *North American*.

Men should keep their eyes wide open before marriage and half shut afterward.—Mrs. Soder.

## VARIOUS VOICES.

Mrs. C. Danzig, Herkimer, Kan.: I enclose \$1 to pay for another year, and hope others will do the same. Am glad the editor is receiving such a cordial welcome.

C. B. Hoffman, Room 134, Board of Trade Building, Kansas City, Mo.: Please send Lucifer to me here instead of to Enterprise. I should be pleased to have friends in Kansas City or visiting here call on me.

Mrs. A. E. B. Chapman, Kan.: I greatly admire your straightforward, plain talk on the sex question, and feel that woman's slavery is the slavery of all humankind and the cause of untold misery and degradation. I am heartily in favor of radical reformation all along the line, for I am one who has suffered and so been made to see.

W. W. M., New Haven, Conn.: I am renewing my subscription herewith, though I know it has not yet expired, for I do not want it to expire. Having read Lucifer for fifteen or sixteen years, I feel I cannot do without it so long as I am alive and the paper continues to be published. My best wishes to encourage you in the work you are accomplishing.

G. W. C., California: I have saved a dollar for you. I see in last Lucifer that you will stop it to those who are not paid in advance. I wish that we could spare you more, but we have been unfortunate and are short of money in our old age and decrepitude. Wife is 82, I am 84; we have to do washing to keep up expenses, so we are tired most of the time. We don't own a home, so have to pay rent. We have 140 hens, but have to buy feed for them, so the profit on them is small. I am getting deaf, blind, dizzy and clumsy. I can see to read some yet, but can't remember it as well as I used to.

[The name of the writer of the foregoing letter is not given, as the letter was not given for publication; but it is a name familiar to many of Lucifer's readers. He has been a subscriber to Lucifer almost from the first of its existence. He and his wife had a comfortable home of their own some years ago, but went to California to take part in an enterprise, and through this move lost everything they had. Since then the struggle for existence has been very hard. Their subscription is now paid in advance, but so far as I am aware there is no postal regulation regarding the use to be made by us of this hard-earned dollar.—L. H.]

Kunegon: I have been, as your books will show, a reader of Lucifer for about ten years, and during that time have written little or nothing for its pages. The writers of the different articles appearing in Lucifer have all been earnest, and most of them honest in the expression of their views on the all-important subject of sex and cognate question. I want to especially commend the article by Dora Forster in No. 990, as being among the best I have ever seen on the merits of the question. She truly says: "Sex slavery cannot exist where educated minds have produced an ideal which makes such slavery abhorrent," and, of course, it logically follows that where no such lofty ideals exist there will be not only sex slavery, but slavery in all its varied forms, just as we have it among us at the present day. This ideal to which Dora refers is a wonderful thing. In it lies the fate of humanity for good or for ill. With a lofty ideal a man is safe from harm by evil, no matter where he may be. Such an individual sees no evil, and surely a man is safe from that which to him has no existence. He, as he looks abroad in the world, discovers only good. He clearly understands that the so-called evils that he meets on the journey of life are only the results of ignorance, seeking in a wrong direction for the good. We are all after the good, or what we in our mistaken judgments esteem as good. No man goes wrong because he wants to go wrong. He is not instigated by the devil, for the very good reason that, outside of the false and counterfeit ideals of men, the devil has no existence. In other words, evils and devils have no existence outside of the vain and ignorant imaginations of men. Hence the cultivation of a pure and lofty ideal becomes the most important business of every man, woman and child upon earth, and the time is coming when everything that interferes with the promotion and improvement of this ideal will be cast out of decent society as detrimental to the best interests of humanity.

## Innocence Versus Ignorance.

Innocence and ignorance are generally regarded as synonymous. A wise writer, who in his own nature united the innocence of the child with the wisdom of the philosopher, speaks of the two kinds of innocence. That condition of childhood which has no knowledge of evil he calls the innocence of ignorance; whilst the purity of a maturer state, when the possessor has passed through the fires of experience, he describes as the innocence of wisdom. To those who hold that innocence flies before the fall of knowledge—that its very existence depends on a state of ignorance, this will appear absurd. This notion has so perverted modern minds, that not only is innocence supposed to consist in an oblivion to evil, but even natural facts, which are related to what we somewhat exclusively call moral questions, are carefully concealed from the young, lest their innocence should thereby be sullied. The training of most children largely consists of a studied hiding from them of some of the most interesting facts of their existence. Their natural curiosity regarding their origin and first appearance as human beings is baffled at every turn, and the most ridiculous falsehoods are invented to keep them in ignorance. A child's curiosity is often aroused by the arrival of a new baby, when straightway mothers, nurses and friends fabricate absurd stories about doctors with babies in bags, of bushes on which babies grow.

Even intelligent parents, who in other matters encourage the curiosity which leads a child to ask questions about everything it sees, will, when confronted with inquiries on this subject, give evasive and ambiguous replies. In this way the deception is kept up for several years, the parents priding themselves as their children's innocence. Yet they are fully aware that the knowledge withheld must come at no very distant period. They know perfectly well that, in spite of all the deception that was practiced upon themselves, some portion of the truth became known to them, and that their own children must inevitably discover something of their physical nature and origin. Where, then, is the wisdom of hiding what must be revealed, or of telling children silly lies to keep them from discovering, in any but a clandestine way, some of the most wonderful and interesting phenomena of nature? This foolish policy arises from a misunderstanding of the true nature of innocence, from confounding it with ignorance. Parents fondly think that in keeping the minds of their children dark they are preserving the purity of their hearts and habits. But only noxious and unwholesome things grow in the dark, and it is impossible to calculate how many young souls have been polluted through ignorance. The pure, young mind, looking out into the world through inexperienced eyes, begins to wonder and inquire. He brings his wanderings and questionings to the source of all his wisdom—his father and his mother. He is put off with fairy tales, which satisfy him for a time, but do not accord with the growing revelation which comes with his growth of mind and body.

A boy's confidence in his parents having been impaired by past deception, and perhaps by harsh refusals to impart the desired information, he turns to others. His school-fellows have been perplexed, misled and repulsed in the same way, and with them he finds sympathy and a perfect readiness to impart all the real or fancied knowledge they possess. Happy the boy or girl who at this time meets only pure and innocent minds with which to commune on forbidden themes. Could parents insure only such companions for their children their methods would not then be so disastrous. But, alas! coarse and common minds are ever the readiest to impart their corrupted knowledge, and the fountain of wisdom is poisoned at its source. The knowledge which, received from a pure and understanding mind, elevates and instructs, when associated with impurity is destructive of "innocence born of ignorance."

The wise parents, instead of weaving pretty fancies as answers to the child's questionings, teaches the wonderful way in which all creatures enter into their earthly existence. It is easy to explain, even to young children, how the births of flowers and trees, birds, beasts and human beings are similar, and a new wonder and beauty will be added to all forms of life. The young mind receives such information with wonder and delight, and, given in such a way, the knowledge so earnestly coveted by every child brings only pure and noble impressions, instead of the coarse and degraded ideas too often introduced by ill-trained school-fellows or gossiping servants. Instead of concealment and mistrust, a beautiful confidence will be induced between par-



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THIRD SERIES, VOL. VII., NO. 42.

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WHOLE NO. 994

### IT KNOWS NOT ITS POWER.

The people is a beast of muddy brain.  
That knows not its own strength, and therefore stands  
Loaded with wood and iron; the powerless hands  
Of a mere child guide it with bit and rein;  
One kick would be enough to break the chain.  
But the beast fears and what the child demands  
It does, nor its own terror understands.  
Confused and stupefied by bugbears vain—  
Most wonderful! With its own hands  
It tries and rakes itself, gives itself life and war  
For perils doled out by kings from its own store,  
Its own are all things between earth and heaven;  
But this it knows not, and if one arise  
To tell this truth, it kills him unforgiven.  
—Campanella (an Italian monk), A. D. 1600.

### Survival of the Fear of Sex.

The Censor has the support of the body of the people because, third, and particularly, the fact of sex is held to be a blunder of God or nature, one or the other, as your sexphobist's viewpoint is that of the Theist and Christian, or the Rationalist. Not so many years ago a brilliant Liberal, then still somewhat under the influence of ascetic antinaturalism of the dominant religion, lamented in a periodical of which he was editor that the continuance of the race depended upon a relation so indelicate and shameful as sexual association. I have reason to hope that he is now nearer to the apex of the moral wedge.

The religious belief was that this world is merely a temporary stopping-place in which we prepare for heaven or hell. Whatever distracts our attention from our future home, one or the other place named, is bad for our souls. If we are happy here we are likely to forget God and go to hell. If we are miserable here we are likely to be reminded of God and go to heaven. That is the gist of the old doctrine. The fear of sex is about the only survival of it that is doing business amongst us. It was held that not even ambition, wealth and fame were so apt to turn men's thoughts from God and his saints and from the devil and his never-dying worms as were sexual joy and domestic happiness. If a Christian had these and was moderately comfortable otherwise he would play fast and loose with the plan of salvation and find himself blacklisted when the whistle blew for the eternal assignment. No one not in a degree familiar with the beliefs that prevailed during the Dark Ages, and before, can realize the depth of degradation and suffering to which the common people descended under the influence of their conviction that poverty and misery were passports to heaven, and wealth and happiness were sentences to hell. Of course the church that assiduously taught this doctrine and the princes that accepted it were content to see the people practice it, for did not all good Christians believe in the doctrine of vicarious atonement? Woman was held to be the cause of the "fall" of Adam, and, consequently, the mother of sin and hell, and the perils and pains of motherhood were supposed to have been put upon her as punishments for being "first in the transgression."

The story, recalled by Lecky, if I am not mistaken, of the priest who would not carry his mother across a river lest she, a woman, should contaminate his person and endanger his soul, graphically pictures the thought and feeling of the early and middle Christian ages. How that thought and feeling have survived, have come down into these later Christian ages, perhaps cannot

better be demonstrated than by this excerpt from the decision of Judge Phillips of the United States Circuit Court, in the cause of "the United States vs. Harman" [45 F. R., 423]:

"There is in the popular conception and heart such a thing as modesty. It was born in the garden of Eden. After Adam and Eve ate of the fruit of the tree of knowledge they passed from that condition of perfectibility which some people nowadays aspire to, and, their eyes being opened, they discerned that there was both good and evil; and they knew that they were naked; and they sewed fig-leaves together and made themselves aprons." [You will perceive that Judge Phillips typifies the 'evil' in the world by nakedness and the 'good' in the world by clothes, which might lead us to suppose that he is one of the tailors of Tooley street. But he proceeds.] From that day to this civilized man has carried with him the sense of shame, the feeling that there were some things on which the eye, the mind, should not look; and where men and women become so depraved by the use, or so insensate from perverted education, that they will not veil their eyes or hold their tongues, the government should perform the office for them in protection of the social compact and the body politic."

Here we have a judge on the federal bench handing down an opinion in a case involving the liberty and perhaps the life of an old man whose only fault was that he had printed in his paper a serious protest against a grievous crime committed under cover of marriage—we have this judge appealing for authority to lock the wheels of the press and imprison an honest man—we have him appealing, like an anointed priest, for this authority to a legend of the primitive ages, a legend long ago exploded by science; we have him appealing to an alleged explanation which every student of the customs and habits of savage and barbarian peoples knows to be utterly without foundation in fact. We have the thigh-bone of some dead cave-dweller used in a vile attempt to bludgeon a civilized scholar into silence. We have this federal judge making this appeal in the name of the myths, the fictions of the "social compact" and the "body politic." And, stranger still, in all our tens of millions of men and women in this "land of the free," we have only here and there a single person or a tiny group that sees the monstrous evil of this burlesque of justice, that endeavors to throw light into the dark places of popular prejudices and legal iniquities, to cut the bonds that bind living men and women to the rotting corpses of ancient creeds and cults.—From "Who Is the Enemy?" by E. C. Walter.

### Rulers Are Not Originators.

No great political improvement, no great reform, either legislative or executive, has ever been originated in any country by its rulers. The first suggestors of such steps have invariably been bold and able thinkers, who discern the abuse, denounce it, and point out how it is to be remedied. But long after this is done even the most enlightened governments continue the abuse and reject the remedy. At length, if circumstances are favorable, the pressure from without becomes so strong that the government is obliged to give way, and, the reform being accomplished, the people are expected to admire the wisdom of their rulers, by whom all this has been done.—Thomas Henry Buckle.

As the proletariat has nothing to lose, his "nothing" is not in need of government protection. On the contrary, he can only gain when state protection is taken away from the favored.—Max Stirner.



### The Canadian Strike Commission's Report.

It will be remembered that about a year ago the United Brotherhood of Railway Employees, through its executive officer, Mr. Estes, began a movement for the organization of all employees of the Canadian Pacific Railway. The theory of Mr. Estes is that railway "trade" unions are a failure, and that one "industrial" union will be a success. All employees of the Canadian Pacific Railway were urged or invited to affiliate with the United Brotherhood instead of the other railway brotherhoods. The invitation was not accepted by the members of the railway trade unions, except that members of the trackmen, freight handlers, blacksmiths, etc., were more or less affected. The men employed as clerks, not being organized, welcomed the opportunity to better their condition.

During the early part of the present year the United Brotherhood declared a strike on the Canadian Pacific Railway, because of the discharge of its members. An appeal was made to other labor unions for assistance, by the enforcement of boycotts and sympathetic strikes. The members of the railway brotherhoods having contracts with the company could not and did not render such assistance, but the Western Federation of Miners, and other labor unions affiliated with the American Labor Union, responded favorably.

Because of the sympathetic strikes and boycotts among coal miners, longshoremen, and others, the strike took on a serious aspect, so far as the company was concerned. The Canadian Government appointed a "Royal Commission" to "inquire into and concerning the said disputes" and to take "evidence on oath" and "to report to our Minister of Labor of Canada the result of your investigation, together with the evidence taken before you, and any opinion you may see fit to express thereon."

The commission's report has been published, and a few quotations from it, together with comments thereon from the November issue of the Locomotive Firemen's Magazine, will be of interest:

\* \* \*

**BLACKLISTING.**—Notwithstanding that great attention is paid to the effort made by the strikers to boycott their former employers, and notwithstanding that the counsel for the strikers charged that the former employers were blacklisting the strikers, the commission says that "time did not admit of full investigation into this matter." It appears to a casual reader of the report that it would have been fairer to both employer and employee if the commission had devoted at least some time to this matter, inasmuch as many days of time, and many columns of its report, were devoted to investigation of the boycotts by strikers.

\* \* \*

**VIOLATION OF CONTRACTS.**—The commission says:

"The testimony shows that it is necessary to penalize the wanton violation of contracts as well as the sympathetic strike. We would, therefore, suggest that the courts be clothed with power to disincorporate any incorporated union and to declare illegal any unincorporated organization which is shown to have violated any contract without color of right, or to have gone out on sympathetic strike."

Just why labor unions should be "penalized" for the violation of contracts, and no punishment of corporations or other employers for the same offense, is not made clear by the commission's report.

\* \* \*

**INTERFERENCE OF FOREIGN OFFICIALS.**—The commission is incensed because the executive officials of "international" unions, which officials being citizens of the United States are therefore "foreigners," have acted in executive capacity in the prosecution of strikes. Just as the master class and the public press that cater to that class denounced the officials of the Brotherhood of Locomotive Engineers during the Grand Trunk strike of many years ago, just as the officials of the Order of Railroad Telegraphers were denounced as "foreigners" during the strike of Canadian telegraphers, just as the officials of the Brotherhood of Railroad Trackmen were denounced as "foreigners" during their late strike, so does the Royal Commission now denounce the officials of the recent striking organizations as "foreigners." Evidently the master class believe that if Canadian workmen can be deprived by law of "foreign" assistance which comes from the workers of the United States through "international" labor unions, it will be less difficult to whip them into submission. The following is from the report of the commission:

"As has already been said, it should not be tolerated that

Canadian industries should be subject to the dictation of foreigners who know no law, so far as such industries are concerned, but their own desires, and whose business and avowed object it is to keep up unceasing friction between the employer and employee, and who are not trade unionists, but Socialist agitators of the most bigoted and ignorant type. We therefore think that it is necessary for Parliament to interfere in the direction of making it an offense, punishable, in minor cases, as summary conviction before a county judge or police or stipendiary magistrate, by fine or imprisonment, and in grave cases, as conviction by indictment, by imprisonment only, for any person not a British subject, and who has not been residing in the province for at least one year, to procure or incite any employee or employees in Canada to quit the employment without the consent of the employer; or for any person within Canada to exhibit or publish, or in any way communicate to any employee or employees the contents of any order, request, suggestion or recommendation (or any document purporting to be a copy thereof), by any person or persons ordinarily resident without Canada, that he or they quit the employment as aforesaid, whether such order, request, suggestion or recommendation, or copy thereof is signed, or purports to be signed by such person or persons as his or their own behalf, or on behalf of any other person, or of any association of persons, whether incorporated or not."

\* \* \*

**LABOR LEADERS.**—The commission renders a valuable service to all labor unions when it exposes the manner in which railway companies buy the honor of representatives of labor unions, and how these companies secure the admission of secret agents to membership in labor unions.

It is probably a fact that on every railway system or division in America railway corporations have paid spies in the local lodges of different railway brotherhoods. Information comes from Chicago that some time ago a member of the Brotherhood of Locomotive Firemen, who had lost his position on one of the leading roads running out of that city because of defective eyesight, and who was employed in a stationary plant, was offered a position by a detective agency. Notwithstanding his defective vision he was to have a position as locomotive fireman provided for him, for the performance of which service he was to receive the regular fireman's wages. In addition to this income he was to receive a salary from the detective agency for his services in betraying the secret, or private business, of the Brotherhood of Locomotive Firemen. The member in question pretended to agree to the scheme, and asked that he be placed to work on the road which formerly employed him. This request was refused by the detective agency because, as was said, "we have a man there already." He was instructed to call again—and here is where the detective agency was too shrewd for the member. When the member left the agency he went to a prominent member of the Brotherhood, told him of the plot, and asked advice. The agency "shadowed" the member, and realized that he would not do for them. When the member returned to the agency he was informed that he "was not wanted."

The proceedings of the Wabash injunction case show that the company had two members of the Brotherhood of Trainmen at their meetings who were paid spies, and who made affidavit to the court as to what was said by prominent members of that Brotherhood at the meeting. It is safe to remember that at any meeting of any labor union there may be spies present, and the following is the advice of the Royal Commission:

"If workmen are not careful in the selection of their leaders, if they do not choose straightforward and fair-minded men as the officers of their organizations, the case for recognition is hopeless. That the workmen should be careful in the selection of their leaders is also shown by the fact that in at least two or three instances their purchasability was proved beyond doubt. The man who was the chief organizer for Canada of the United Brotherhood of Railway Employees is shown to have betrayed the secrets of the union to the employers for hire, at the very time that he was being paid by the union for bringing in new members and while he was administering the oath which binds to secrecy. The evidence is also clear that paid hirelings of the railway company worked their way into the union, took a leading part in its deliberations, initiated new members, and duly reported all that took place to their master."

How are members of labor unions to select honest men, either for members or "labor leaders"? Will the commission give them a clue as to evidence of a man's integrity? It is a notorious fact that in the United States legislative representatives, in town councils, state legislatures, and in Congress, will sell out to corporations who will "pay the price," and from some of the antics against labor unions by legislative representatives in Canada one is almost persuaded that the "hoodie" microbe has infected that country. The fact of the matter is: as long

as the public, as voiced by the Royal Commission, does not punish bribe-givers there will always be bribe-takers. If we would enact laws that send men to prison for giving bribes and for accepting bribes there would be less bribery, and men who now pose as leading members of society, staunch pillars of the church, and high functionaries in the business world, would be found "doing time on the rock pile."

UNION LABEL AND BOYCOTT.—"We see no reason why incorporated unions should not be given the right to use the union label on the products of their manufacture." This is, indeed, considerate! Who has questioned that right? The commission does not say. Continuing:

"There is no reason why a union should not be allowed to advertise its products by means of the label, and in this way bespeak the patronage of the public. On the other hand, the publication of the 'unfair' and 'scab' list is wrong in principle. Why should any person or union be allowed to publish or placard any other person or body of men as 'unfair' or as 'scab'? Such action tends manifestly to a breach of the peace and argues a contemptuous indifference to, and a high-handed attack upon, the rights of others. There is no reason why the unions cannot confine themselves to the publication of 'fair' instead of 'unfair' or 'scab' lists—a 'white' list, and not a 'black' list. We think, therefore, that the use of the union label should be recognized by law, and that it should be allowed to incorporated bodies, but that it should be made a specific offense to use or publish the epithets 'scab' or 'unfair' in connection with the name of any person or organization."

Boycotts are condemned by the commission, and it says that they are also "condemned by the best type of labor leaders." Of whom this "best type" consists is not divulged. The union label is but a "boycott" on all nonunion goods. When a man refuses to purchase a suit of overalls because it does not bear the union label, he is, in fact, boycotting all nonunion manufacturers of overalls.

INCENDIARY AND SCURRILOUS LITERATURE.—The commission says:

"Another reason for parliamentary condemnation of these organizations is that it might serve to stop the distribution of their incendiary and scurrilous literature. As examples of the kind of matter which is periodically put forth in the journals of these bodies we may quote the following extracts."

The report then quotes from the official publications of the labor unions referred to, and also quotes what correspondents have said in those publications. That much of the matter is "incendiary and scurrilous" will not be questioned, but how is a government to suppress "free speech and a free press"? If a labor union is to be suppressed or punished for circulating literature that criticizes the master class, or makes false statements about the masters, are corporations and employers to be suppressed or punished that commit the same offenses against the servant class? If not, will the commission please explain why not? The "literature" that railway officials filed with Judge Adams, which literature was the sole cause of the issuance of the notorious injunction, was indeed "scurrilous," and no less untruthful than that published in the commission's report, and for the suppression of which the commission suggests "parliamentary condemnation." Another suggestion may be cited: If a labor organization can be suppressed for circulating "incendiary and scurrilous literature," why could not the same law be used by the political party in power against the opposition political organization when the latter makes public shady affairs that the "government" desires hushed up? The trouble with those who start out to legislate objectionable labor unions out of existence is that they do not remember that laws aimed at your enemy may hit your friends.

THE OBJECTIONABLE LABOR UNIONS.—The three labor unions against which the commission's report is mainly directed are the Western Federation of Miners, the Brotherhood of Railway Employees, and the American Labor Union, all of which are the avowed enemies of the American Federation of Labor and its constituent unions, and also of the railway brotherhoods; in fact, the United Brotherhood of Railway Employees was organized for the express purpose of supplanting the older railway brotherhoods.

Members of the railway brotherhoods do not approve of the principles of the Brotherhood of Railway employees, and they condemn their methods—but that is a matter between them and

us, and we ask no legislative assistance in its fight against us. If the railway employees of the United States and Canada, of their own free will, decide in favor of the United Brotherhood of Railway Employees and against the other railway brotherhoods, those employees should have the liberty of exercising their desires, without interference of the Government. Members of the railway brotherhoods are too chivalrous to applaud legislative injustice even to an avowed enemy—and they are too wise to permit the master class to use them in its war on all labor unions! Even though labor unions of the different schools war between each other over questions of union policy, even though some resort to disreputable methods to destroy the older unions, the latter are too wise to desert their class in a class war!

It is true that the Royal Commission takes occasion to toss bouquets at the feet of the older railway brotherhoods, which compliments are appreciated because they are deserved, but a casual reader of the report is led to doubt the sincerity of these compliments, for when these same brotherhoods have indulged in strikes in the past they have been accused by the master class of nearly all the offenses that the Royal Commission now accuses Canadian strikers who are members of opposition labor unions.

POLITICAL LABOR UNIONS.—The commission especially condemns the three labor unions mentioned because they have officially endorsed the Socialist party and because they advocate the government ownership of all industries. The writer, personally, does not believe that Socialists' theories can be successfully operated so long as the human race is actuated by a dog-eat-dog policy, and he believes that with the government ownership of any industry the working people become semi-soldier or semi-slave, losing much of the independence of free citizenship; but because he is possessed with these beliefs is no reason that he should approve legislation that will deny to others the right to advocate such theories. When the Royal Commission suggests the suppression of labor unions for political reasons it is sowing seed that may ripen fruit poisonous to Canadian freedom! If a Republican, Conservative, Democratic or Liberal government may enact legislation which forbids members of labor unions endorsing the theories of Socialism, should not a Socialist government have the privilege to suppress any organization that endorses other political theories? Some years ago the glass workers in the United States endorsed the Republican party, and advocated a protective tariff. While other labor unions prohibited the official endorsement of any political party, no man in the United States had the audacity to suggest that the Glass Workers' Union should be suppressed by legislation for political reasons. Let us hope that no "Royal Commission" and no "government" will ever have the power to dictate the political action of the working people; but the Canadian Royal Commission says that "with regard to these organizations we think they ought to be specially declared illegal."

### Mr. Crane Summed Up.

That my reply to Mr. Crane was unsigned, was purely an oversight. The skull was no doubt placed there by some meddling mail agent, as a warning not to mail unpopular doctrines.

It has been supposed that people could be guided by principles. Mr. Crane's teaching is that we cannot. He says he defends the hypocrite, but also that he would not have the radical cause "stand for" hypocrisy. As a cause is known by what its adherents say, this distinction is too fine. He warns women against a certain class, yet says that class is not bad but only looking for the natural reward of hypocrisy. Truth and lies are both good, and the only course open is to ask Mr. Crane what to avoid.

One would think that a class having "nefarious designs" on women, and who cannot change any more than a spider can help being a spider, is a fair example of total depravity, but Mr. Crane repudiates the doctrine.

I ask a question, and he begins, "Before attempting to answer," etc., thus raising a smoke and failing to answer at all. C. F. H.

By no process can coercion be made equitable. The freest form of government is only the least objectionable form. The rule of the many by the few, we call tyranny. The rule of the few by the many (democracy) is tyranny also, only of a less intense kind.—Herbert Spencer.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bearing or Light-Bearer, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire let us hear from you if you want to continue to receive Lucifer.

## Notes by the Way.

Albuquerque, N. M., Oct. 29, 1903.

I found many things at Las Vegas that were new and interesting to this traveler. The hot springs and the Monteruma Hotel, six miles up in the mountains, were among the places visited, and which have made an impression on memory's page not soon to be forgotten. The hotel is closed for the season, and report says it will not be reopened for the general public; that it has been sold by the Santa Fe Company to the United States Government to be used as a sanitarium for invalid soldiers. The building of this hotel as an advertisement for business for the road is regarded as a gigantic folly. It is believed to have cost more than a million dollars, and that it never has paid running expenses, to say nothing of its original cost.

As a health resort, however, the city itself is undoubtedly a decided success. The air is so pure, the climate so equable, the nights always cool and the days nearly always clear and sunny, the water so excellent, the sight of the neighboring mountains such a perennial inspiration, it would be strange if the sick did not get well, provided always that their lungs or other vital organs are not so nearly destroyed before coming here that recovery is impossible.

After a pleasant and fairly profitable sojourn of one week I again boarded the tourist train, and after a run of 136 miles through the New Mexican mountains I found myself at the ancient and very picturesquely located city called Albuquerque. Arriving at about 7 o'clock p. m., I was very agreeably surprised to be met and greeted by an old friend named Bullard, an Englishman whose acquaintance I had made while living in Topeka, ten or twelve years ago. Notwithstanding the fact that he was holding a good position in the employ of the Santa Fe Company Mr. Bullard was a regular attendant at the meetings of Topeka's most radical club, and when that club gave a public reception to Lucifer's editor on his release from the Kansas penitentiary in February, 1895, he was one of the principal speakers, and because of the publicity given by the State Journal, Topeka, to this meeting, and especially to Mr. Bullard's address, he was sharply reprimanded by one of the officers of the company. Am glad to be able to report that there was at least one man in the employ of this great corporation that could not be intimidated by such attempts to control his opinions and the public expression of those opinions.

The train that is to carry this letter is now standing on the track, so I must close for the present, with kindly greetings for all the readers and friends who may care to follow me in thought while on my trip to the far Pacific Coast. Letters for my special attention may now be addressed in care of C. V. Cook, Parrott Building, San Francisco, Cal.

M. HARMAN.

## Letter From Philip G. Peabody.

The following letter was written to one who has not only paid his own subscription but has helped us in our work materially in other ways. I wish to say in explanation of the letter to which he refers that they were not written for publication, but that I gave them publicly as an indication that many of those who are technically not subscribers according to postal rulings in our case really want the paper and are among its most earnest friends. I will add that there are very few who "repeatedly promise" to pay, and in almost every instance when a subscriber does promise the promise is fulfilled. If only one dollar were needed it might be easy to pay promptly, but I realize that with many of Lucifer's readers so many dollars are called for that it is practically impossible to pay all when due. I should be very sorry, too, to know that any one went without sufficient nourishment in order to send money to us. We certainly need all the money we can get in order to publish our paper, but there have been instances in which the money sent to us involved so much sacrifice on the part of the sender that we have sent it back and sent the paper without pay. But in many instances the neglect to pay subscriptions is the result of inattention. The subscriber simply does not notice the number on the wrapper, so does not compare it with the number of the paper to learn if his subscription is due. We hope our friends will pay attention to this in future, so that we will not have to notify them of expiration of subscription.

Mr. Peabody's words seem rather severe; but we allow him to express his opinion.

L. H.

Editor of Lucifer: I feel like saying "there are none so stupid as those who have a motive for not understanding." Surely Lucifer's readers who are overflowing with praise for its management must know not only that it takes money to run a paper, but that to print such a paper as Lucifer, on such a subject, is a matter of peculiar difficulty, and that, at best, it must largely be a labor of unpaid love. Under these circumstances it is inconceivable to me how they can have the impudence to keep writing to Lucifer, time after time, paying for it in praises, and always insisting that it be sent, "will pay soon, but cannot get along without Lucifer." I say seriously that an honest man would rather go on one full meal a day than refuse to pay for such a paper, when due. That the impudence of such people has no limit.

Recently the postoffice people have threatened to suppress Lucifer, unless subscriptions are paid: this has fully appeared and an appeal has been made, based on it. Yet even now I am amazed to see the same old "sponging" letters sent, instead of money.

I am glad that those who do not pay their trifling subscription can no longer get their papers; and this, not from the act of Lucifer's publisher, who has always been far too lax and generous; but by act of the postoffice authorities. While it is meddlesome and all wrong, it in this case works admirably: it will show who the friends of Lucifer are.

PHILIP G. PEABODY.

P. S.—Such letters as are on page 326, col. 1, make me profoundly indignant, in view of the statement which elicited them. What humbuggery to keep whining for the paper to be sent when you have been told that it cannot be.

P. G. P.

## The Death of H. L. Green.

On Friday morning, Oct. 30, H. L. Green, editor of the Free-thought Magazine, and his wife, were found in their bed room, fully dressed, and dead. An open gas jet revealed the cause of their death. It is not known whether their deaths were accidental or self-inflicted. Both were old, both had been ill and weak for a considerable time, and both were known to be discouraged and expecting death soon. Their only son died about a year ago, and it seems that they never recovered from his loss. Of late months Mr. Green has had able volunteer assistance in the publication of his magazine, and it is to be hoped that the magazine will continue to be published and will be rejuvenated, growing stronger in good work as the years go by. It is a rather curious coincidence that Mr. Green's death should have occurred in the same manner as that of S. P. Putnam a few years ago, the similarity even extending to the doubt as to whether the deaths were the result of their own desires.

L. H.



## John Turner and the Anti-Anarchist Law.

A few cases of the anti-Anarchist law will probably be made in the case of John Turner, who was arrested while filling an engagement to speak at the Murray Hill Lyceum, New York, on Oct. 23. The subject was "Trade Unionism and the General Strike." No charge was made in the news dispatches that he discussed Anarchism, and I am informed by eye and ear witnesses that he stuck to his subject and that the meeting was altogether orderly and quiet. Mr. Turner is chief organizer of the Shop Assistants' Union of England and a member of the London Trades Council. He is also a Communist-Anarchist, and it is because of this latter fact that he was arrested and threatened with deportation. A writ of habeas corpus was procured by Pentecost and Campbell from Federal Judge Lacombe, and the constitutionality of the law and the arbitrary proceedings under it are to be tested. A correspondent in New York writes:

"When Turner was arrested and was to be deported I remembered that he had told me that he took out his first papers as an American citizen when he was here before. That was before the anti-Anarchist law was passed. I told Pentecost about it and he has got out a writ of habeas corpus and will try to prevent the deporting of Turner. I hope he will be successful, but you know the law is only for the puritans and the 'uncorrupt,' so Turner may get short shrift."

Thus it is easy to perceive, from this and from many other instances, that our republic is rapidly drifting into bureaucracy. The board of inquiry which decided that Turner should be deported was not judicial, and if Turner had not possessed influential friends he would have been at once deported without trial.

L. H.

## A Question of Heredity.

A. G. S., alias Red Page Stephens, in the Bulletin, says "that is so" to one Margaret Haland, who asserts that "without her motherhood woman has nothing of importance to contribute to the work of human elevation." Motherhood, far from being a contribution to the elevation of humanity, has in itself no moral quality whatever. Its ethical value is determined by circumstances over which it has no control. Under certain conditions it may as readily make for degradation as for elevation. How much does the slum woman, spawning criminals and idiots, contribute to the uplifting of the race? Or the society woman, bearing a devoted progeny, with the atavistic taint of sensuousness vitiating their blood? Motherhood, before it can elevate, must itself be elevated, and that means work for women in the fields of political and social and educational activity. Then the motherhood that is worthy must be mated with an equal fatherhood, and there's room for a heap of improvement in that direction before anything approaching a decent standard is attained.

"Only by fecundity woman becomes useful to the race," says A. G. S. "The race," "the race!"—why always "the race"? If we are all to immolate ourselves on the altar of the Future, and the race for which we sacrifice must in turn be victims to another Future, and so on ad infinitum, there will never be a Present worth living, and the race had better be comfortably dead than offer itself as a perpetual oblation to itself. "That she may be racially useful," continues Stephens, "she must be secluded in a harem or its modern equivalent of the home, and kept off the grass of cerebral excitement." To the healthy mind there is something revolting in the conception of woman as a human queen ant—the helpless, brainless incubator of the race, valued only as a hatching apparatus. Why should we not retort, "Only by his fatherhood can man contribute anything of importance to the work of human elevation. That he may be racially useful he must be fenced in a paddock like a stud hog, and kept off the Red Pages of egotistical inebriation."—Roalind, in *The Worker* (Australia).

## The Right of Sovereignty.

The only real "sovereignty," or right of "sovereignty," in this or any other country, is that right of sovereignty which each and every human being has over his or her person and property, so long as he or she obeys the one law of justice towards the person and property of every other human being. This is the only natural right of sovereignty that was ever known among men. All other so-called rights of sovereignty are simply the usurpations of impostors, conspirators, robbers, tyrants and murderers.—Lyssander Spooner.

## Defensive Co-operation Is Urgent.

With a well-organized and active agitation already at work in the land against radicals, and with the present party in power frankly threatening to "run out all Anarchists, Socialists, and Freeovers," the need for defensive co-operation becomes more pressing each day. Engrossed in our petty differences of opinion, we have neglected to prepare for this general danger. Now, with the season of national elections, hurrahs and red fire at hand, we have to face organized assault.

The plan of attack is simple, magnificently so. Under cover of a grand patriotic hurrah, on pretense of protecting the government, radicalism in all its branches is to be legislated against in most furious fashion. The ghost of half-crazy, deceived Ciolgosa is to be led forth, amid campaign enthusiasm, to delude people into the idea that we Free People—particularly those who are Anarchists—are common enemies. The recent fake "Anarchistic" attempts on Roosevelt will be held up as evidence against us. And under the influence of a presidential election it is easy to predicate success.

But, like all such attempts, there are points where the plan fails to be as effective as required. The expectation is that no effective resistance can be made. Unfortunately for the archists, the progress of science puts into our hands means for both effective and successful resistance. The prevalent patriotism of the masses, too, is a weapon for our hands, if wisely utilized. But to utilize the means of defense at our command, while not a peculiarly costly action, demands organization, courage, and brains.

To put it flatly, those radicals who want to save themselves and those they love must get together and take measures for mutual aid in self-defense. And those who volunteer to undertake active part must realize that half-measures are as bad as nonresistance.

Let no one misunderstand me. I do not propose that any one be protected in assassination, rape, or any like act. But I do call for a firm resistance to all archistic invasion of our rights as human beings.

LEWIS PASTERNAK.

## It Is Best to Live in the Present.

Making men live in three worlds at once—past, present and future—has been the chief harm organized religion has done. To drag your past behind you, and look forward to sweet rest in heaven, is to spread the present very thin.

The man who lives in the present, forgetful of the past and indifferent to the future, is the man of wisdom.

The best preparation for to-morrow's work is to do your work as well as you can to-day.

The best preparation for a life to come is to live now and here.

Live right up to your highest and best! If you have made mistakes in the past, reparation lies not in regrets, but in thankfulness that you now know better.

It is true that we are punished by our own sins and not for them; it is also true that we are blessed and benefited by our sins. Having tasted the bitterness of error, we can avoid it. If we have withheld the kind word and the look of sympathy in the past, we can to-day give doubly, and thus, in degree, redeem the past. And we best redeem the past by forgetting it and losing ourselves in useful work.

It is a great privilege to live.—The Philistine.

## Man and Nature.

Man vainly ascribes his misfortune to obscure and imaginary agents; in vain he seeks for mysterious and remote causes of his ills. In the general order of the universe, his condition is doubtless subject to inconveniences, and his existence overruled by superior powers; but those powers are neither the deities of a blind fatality nor the caprices of whimsical and fantastic beings; like the world, of which he forms a part, man is governed by natural laws, regular in their course, consistent in their effects, immutable in their essence; and those laws, the common source of good and evil, are not written among the distant stars, or hidden in mysterious codes; inherent in the nature of terrestrial beings, interwoven with their existence, they are at all times, and in all places, present to man; they act upon his senses, they warn his understanding, and dispense to every action its reward or punishment. Let man, then, study these laws.—Volney.

## VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of us.

Miss K. R. Atten, O.: Inclosed find \$1, which apply for renewal of your valuable paper, which I cannot do without as long as it is to be had and I have the money to pay for it.

J. W. Grigsby, Dallas, Tex.: In looking over some of my old papers I found two copies of Lucifer two years old. I was a subscriber at that time; have taken it "off and on" for many years, in fact ever since I first knew the brave little paper as the Valley Falls Liberal. Owing to various causes I have lost sight of it at intervals, only to renew my acquaintance with it again and again with greater interest than ever before. I now find myself hungering for a sight of its old, familiar face.

H. Armitage, Fairbank, Ariz.: I have been a subscriber to Lucifer for two years and a half, and my subscription is paid nearly a year in advance, so my name should not have been cut off. You don't know how I have missed your bright little paper. I would rather pay double than miss the most advanced paper published. I look on the writers as personal friends. Referring to Mr. Crane's article "Does It Pay to Be a Radical?" I wish to say that I think it does. We should remember that this is a campaign of education and the men he speaks of are the product of the present hypocritical system and would not exist under a freer system and better environment. But if we must be assured that everything is going to pay before we are willing to attempt any reform, we will all follow the bellwether, even though he lead us to perdition.

H. E. S. Baker City, Ore.: Wish you would study Socialism more thoroughly, as I see you (L. H.) have wrong ideas regarding it. We will get liberty ten times quicker under Socialism than we could under Anarchism. Man—all nature—has organization, and a head. To get clothed, fed, housed, taught, healed, etc., in the best possible manner with the least labor is a common-sense business scheme we ought to work for—the total abolition of poverty, also. Then when people are all economically independent liberty lovers can soon gain their attention and will have a majority. There must be organization, and if not ruled by the whole people it will become tyrannical like the postoffice is now—a branch of public service not controlled by the public. You may know more ten to one than I, but I cannot believe that you have correct ideas of Socialism.

O. H. P., Great Falls, Mont.: Yours of the 26th at hand, and in reply will say that while it must seem a very small matter I cannot afford to take your bright little paper any longer—at least for the present. The recent closing of the mines and smelters here and at Butte and Anaconda has produced a regular panic in this state. Collections are impossible to make, we are asking our creditors for extensions of time, and cutting off expenses wherever possible, even to the buying of many magazines and papers that ordinarily we would not think we could do without. If the shut-down lasts a year, as is thought probable by many, half the population of the state will leave—where wages are higher than anywhere else in the country and labor ordinarily fully employed, will be found only empty houses and stores. So I inclose 50 cents, which will cover all arrears, and you can send me a receipt in full at your convenience.

L. G. Landenberger, St. Louis, Mo.: I thank you for publishing my article "One Man and One Woman." I should like to reply to just one point in your comments. When I spoke of one man and one woman constituting an ideal marriage, you say that it is my ideal. I beg to say that it is not my ideal, but the Scripture ideal, for if left to my own desires I would likely have a very different ideal. You may reply that it is because I accept the Scriptures as a revelation from God that I have such an ideal. I do indeed. But I also believe that the truest and best instincts of man and woman are in perfect accord with Scripture, as I pointed out. Furthermore we have a wit-

ness who is hard to gainsay. I refer to Swedenborg. His statements are not the ravings of a madman or a fanatic. Every well-read person knows that he was one of the greatest seers, and philosophers the world ever saw. His affirmations concerning his intromission into the spiritual world, which lasted for twenty-seven years, are made in the frankest fashion. He was those who were in the highest states of heavenly bliss and the cause of it was the interior union of one man and woman. One may think lightly of his "things heard and seen," but I believe and feel sure that the relation between man and woman which he sets forth has in favor of it everything that is noble and true, good and pure. Revelation teaches it, the nature of man and woman proclaims it, reason deduces it, and the experience of the best men and women confirm it.

W. E. T., Little Rock, Ark.: Am sorry I overlooked the fact that my subscription was in arrears, and inclose \$1 for renewal. Why, of course I want the paper. It has more good common sense (which is uncommon) than any other paper published. I was not aware that postoffice rules prohibited mailing papers to those in arrears. I would like to see a copy of the ruling, or law if it be.

[In the extracts from postal laws and regulations, edition of 1902, printed in the application for entry of publications at the second-class rate, I do not find any statement that the publisher must not send to subscribers who were not paid in advance. But I was informed that such was the case when I submitted our list to the officials at the Chicago postoffice. I was told that I had no right to send copies to the five hundred lapsed subscribers in any way—neither as subscribers, as gratis subscriptions, nor as sample copies. There is just one exception. I understood that if we could show recent orders from these subscribers—that is, statements from them that they would pay for their papers—we might have the privilege of sending to them on credit. As I did not wish to risk having the edition thrown out of the mails, as might have been done under this ruling, I immediately cut off the names of all in arrears, and also cut down the number of copies printed in order to comply with these regulations. Heretofore in our experience as publishers we have been conceded the right to send out as many sample copies as we had subscribers. Now we are told that we can print only twice the number of our paid-in-advance subscribers. This means that the copies which we keep for files, for bound volumes, to supply calls for back numbers, the copies which we send gratis, and those which may be used for any other than to supply paid-in-advance subscribers, must all be taken from the supply which we have heretofore been enabled to use as sample copies. When it is remembered that it is through the circulation of sample copies that nearly all of our subscribers are obtained, it will be easy to realize how seriously this ruling may cripple Lucifer's work unless means are taken otherwise to make up the loss in this direction. What such means shall be will probably be discussed later.—L. H.]

## Sloven or Slouch.

There are many varieties of this species, but there is one distinguishing feature which is characteristic of them all: a disregard for the feelings of others. A sloven can never become a member of any well-regulated colony, as it is his class that has broken up more co-operative societies than anything else. People of this class flatter themselves that an easy, indifferent way of shunting their duties on others prevents their actions being seen in their real light, but nevertheless their fellows study them.

Some of the above class will be most careful of their personal appearance on the streets and when calling on their friends away from home. But in their homes we see them as they really are. Look at their bedrooms after they have changed their clothes, or even if they have been there but a quarter of an hour, and the disorder is a sight to behold. One shoe will be pitched in one corner and one in another; torn up fragments of letters and pieces of newspapers will be thrown on the carpet; articles of apparel will be on the chairs and tables, but never hung up in the closet, and so the sloven fastens on others the work he will not do himself, knowing instinctively that the individual whose life is well trained and ordered cannot exist in an atmosphere of confusion.

Women folk see this side of him, and at his office men see







# LUCIFER.



## THE LIGHT-BEARER.

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WHOLE NO. 995

### THE AIM OF LIFE.

We live in deeds, not years; in thoughts, not breaths;  
In feelings, not in figures on a dial;  
We should count time by heart-throbs. He most lives  
Who thinks most, feels the noblest, acts the best.  
And he whose heart beats quickest, lives the longest;  
Lives in one hour more than in years do some  
Whose fat blood sleeps as it slips along their veins.

—Philip J. Bailey.

### The Fight for Free Speech.

The cause of free speech is the cause of man. A gagged mouth is worse than a shackled body. Truth is born of open discussion. The days of the Inquisition were the dark days of the human race. A beneficial censorship is a contradiction in terms. Every censor is, consciously or unconsciously, an enemy of humanity. The paltry excuses for restriction of free discussion sometimes to be heard from pulpits or read in newspaper columns always have their genesis in corrupt motives or in gross ignorance. No honest man needs to fear the open discussion of any question. When all sides are given a full hearing there can be no fear of the defeat of the truth. Conscious error likes to creep into dark holes and shuns the bright light of day. The whine that the opposition should be suppressed comes from cowards who have no real faith in the convincing power of that in which they pretend to believe. The persecutor brands himself in the eyes of the coming age. He may triumph for the moment, but his memory is doomed unless worthier advocates succeed in purifying it from the stain. Comstock is the greatest enemy of purity in the United States, as Philip II. of Spain was in reality the deadliest foe of Christianity, and as those who suppress the utterance of Anarchist opinions are the worst traitors to the government they profess to adore. The crowned madman of Germany has done more to bring monarchy into disrepute than the entire radical press of Europe, and his less majestic laws have only succeeded in bringing him into richly deserved contempt.

In all ages the truest lovers of mankind have toiled to imbue their fellows with the spirit of open-mindedness. The cause of free speech numbers the most glorious martyrs in history. Socrates, whose name we hold in reverence to-day, was murdered by the Athenian people for seeking to lead them to think for themselves. Bruno in death and Galileo in imprisonment paid the penalty of loving truth more than public opinion. Roger Bacon upheld the cause of scientific research against unnumbered persecutions. Milton perceived that no error was so fatal as the suppression of thought, and penned his glorious "Areopagitica," which remains to this day an unanswerable argument to all who, either from mental weakness or from a tyrannous disposition, seek to set bounds to human speculation or expression. Voltaire, Paine and a host of others have followed in demonstrating that free minds and free lips were necessary in order that men might grow and learn. In our own land Elijah Lovejoy gave his life for the principle of freedom of the press, and from his martyrdom was born the grand apostleship of Wendell Phillips in the cause of freedom. We stand indeed on holy ground when we approach the sublime company of those who, through the ages, have striven to secure not only for themselves, but for all mankind, the right of unfettered utterance on every theme. Well for us if we are found worthy to tread in their footsteps and to bear the most humble part in this great work.

Never was the cause of free speech in greater need of fearless championship. The people of the United States seem drugged or stupefied on this vital issue. For thirty years Comstockism, trailing its slimy length with the immunity afforded by plausible but damnable false pretences of concern for public purity, has sunk its venomous fangs deep in the flesh of men and women immeasurably purer than their persecutors. The foul murder of Ida C. Craddock was but an episode in the filthy career of this spawn of utter villainy. More recently the growing spirit of imperialism has proceeded to almost incredible lengths. Free speech is confessedly strangled in Porto Rico and the Philippine Islands, and restrained even in Cuba, where the United States cannot pretend to have any right to meddle. Sedition laws, the enactment of which utterly destroyed the Federalist party of a hundred years ago, are to-day complacently received by the degenerate issue of sires to whom liberty was something more than a name. The Declaration of Independence is trodden under foot and spit upon by the present rulers of our land, as containing too strong an affirmation of human rights. Workingmen are denied the privilege of peaceable assembly and the right to reason with their fellow workers. All these are but symptoms of a great and growing disease, the cure of which lies in the development of public intelligence.

This is the cause to which we have pledged ourselves. In our work for freedom of expression we invite the co-operation of all who believe in according to others the rights they claim for themselves. Human rights are without exceptions. White, black, brown, yellow or red of hue; male or female, young or old, poor or rich, of every class and rank; Catholic, Protestant, Buddhist, Jew, Mohammedan, Mormon, Theosophist, Spiritualist, Mental or Christian Scientist, Dowdite, Korshian, Atheist or Agnostic in religion; Republican, Democrat, Prohibitionist, Socialist, Single Taxer or Anarchist in political alliance or social philosophy—all these and all others are entitled to the full and free expression of their ideas of truth and should be protected in it. Not all of them can be right. Perhaps none of them is wholly right. But out of the friction of their contending views is kindled the spark of truth. All true progress must come by the road of freedom of expression. Let us, therefore, build well for the millions who are pressing ahead, that their course be not checked by stumbling blocks unworthy of an enlightened age.—James F. Morton, Jr.

### The Beauties of Government.

To be governed is to be watched, inspected, spied, directed, law-ridden, regulated, penned up, indoctrinated, preached at, checked, appraised, seized, censured, commanded, by beings who have neither title nor knowledge nor virtue. To be governed is to have every operation, every transaction, every movement noted, registered, counted, rated, stamped, measured, numbered, assessed, licensed, refused, authorized, indorced, admonished, prevented, reformed, redressed, corrected. To be governed is, under pretext of public utility and in the name of the general interest, to be laid under contribution, drilled, fleeced, exploited, monopolized, extorted from, exhausted, hoaxed and robbed; then, upon the slightest resistance, at the first word of complaint, to be repressed, fined, vilified, annoyed, hunted down, pulled about, beaten, disarmed, bound, imprisoned, shot, mitrilled, judged, condemned, banished, sacrificed, sold, betrayed, and, to crown all, ridiculed, derided, outraged, dishonored.—Proudhon.

## A Free Society.

AN ADDRESS BEFORE THE ROY-CROFTERS BY CHARLES LOUIS BREWER.

To those who keep in touch with current events it is getting very evident that Socialism is coming, whether we want it or not, as the only way out of the situation we are drifting into, and the only manner of expressing the rising spirit of brotherhood and fraternity. It vibrates in the air, pulses in the blood, thrills in the soul and is beginning to cut fantastic capers in most men's minds.

The only anti-Socialistic argument really worth anything is that which holds it up to reprobation as "The Coming Slavery." And the only people who can properly use that are the Anarchists. Coming from others, it is merely amusing to the audience and dangerous only to the chump who uses it.

And here is where I am glad to see my Socialistic and Capitalistic friends both neatly cornered. Every opponent of Socialism is coming more and more to teach the basic principles of Anarchism, and the Socialists are constantly countering by accepting these same principles and making them their own. Thus the gospel of Freedom is preached from all platforms and the candle of Governmentalism goes flickering away at both ends.

We are used to hearing Socialism and Anarchism defined as exact opposites, and so they are. But they are the opposite halves of one whole—the complementary poles of a well-balanced society. The social problem is merely a question of giving each its proper sphere.

While Socialism was only a theory its advocates were just as bigoted and unreasonable as any one else. They had their various cut-and-dried programmes all ready, and every one was to work so many hours a day for so many days a year and for so many years. The ideal Socialist State was a great machine, as smooth and stupid as clockwork, and there wasn't a place in it that a genuine man with blood and brains wouldn't be glad to swap for a job in hell.

But now the Socialist is getting his bumps against the real thing and learning to appreciate the demands of individuality. The capitalists on one side and the Anarchists on the other are pulverizing his mechanical programmes and making him see a big dynamic difference between human beings and brass cog-wheels. And he is rising to the situation and meeting both classes of opponents by representing Socialism more and more as a healthy, natural development of society, which will mean freedom instead of oppression and spontaneity in place of bureaucracy. One of the most hopeful signs of the times is that prominent Socialists are coming out over their own signatures in Anarchist papers and declaring their adherence to the principle of individual freedom.

My own belief in Socialism began when I saw that as the government became an industrial organization it would naturally and necessarily cease to be a political and military organization. Later I had to admit that the industrial State might maintain a crueler and more crushing tyranny than was ever possible under military rule; and there is much in history and human nature to indicate that this will be attempted. Many Socialists still believe in law and look forward to the Socialist State as the reign of strict law in every department of life.

To meet this we have to depend on the growing love and knowledge of freedom among the people. In the bright light of publicity it is becoming clear that when the social commonwealth is established no one must be compelled to join it. All who choose, for any reason, good, bad or indifferent, to live and work and exchange independently, either singly or in groups, must be free to do so, and to have their own land, tools and capital and the use of all public utilities, such as mails and transportation, at cost and without any adverse discrimination.

But things once made clear are sometimes forgotten. Power generally corrupts and intoxicates, and the blindest and most incorrigible fool on earth is the big, strong, brilliant man who prostitutes his splendid faculties to the service of a creed or an institution. If the social commonwealth is established before the masses of Socialists are permeated with the principles of Anarchism there will be not only a strong effort to retain some such legal machinery as we now have to regulate individual conduct, but there will be great opposition to leaving the open door for individual initiative and progress in industrial matters. And under the influence of leaders in whom the lust of power is

still strong the majority may decide that it is the Whole Thing, and that what it does not choose to do shall not be done at all. And then it may—in the name of the people, of course, and as a necessary measure for public convenience and safety—send its duly elected and accredited representatives to take possession of the Roycroft Shop, and every other independent concern in the country, and either close it up or run it according to the law of it.

But I think that if the love and knowledge of liberty is as strong and widely diffused enough to prevent such a move I will certainly be strong and self-centered enough to defend it. For all the live people, every one capable of carrying a message to Garcia, everybody with electricity in their blood, except their eyes and radium in their souls, will join the rebels and start in to baptize the world with fire. And when they get through I think it will be universally conceded that the talent is the oil, and the call the authority, and that no administration, no institution, and no majority will henceforth dare to stand in the way of the individual or say "Thou shalt not!" to anything he may wish to do.

And so I hope that, to avoid trouble and to inaugurate the reign of peace on earth in a peaceable manner, McMahar, Chandler and the rest of the Roycroft agitators will mix enough Anarchy with their Socialism to help their converts understand that each individual man and woman is inherently and by right superior to all the laws that men can make and immune nevertheless from the rules of all institutions and the decrees of all majorities.

If this is done and the social commonwealth entered upon with the clear idea that it is for the people, and not the people for it; that it is not really a thing at all, but only an intelligent method to aid the development and facilitate the manifestation of individuality—then our public relations will be all right and lovely; and it will only remain for us to attend to the little personal detail of being all right ourselves and becoming harmonious notes in the harmonious whole.

## Aluminum Currency in Iowa.

Dollars, half-dollars, quarters, dimes and 5-cent pieces made of aluminum and properly stamped circulate in Williams, Iowa, in all manner of business transactions. The prime purpose is to draw trade from other towns, and the plan seems to be working out successfully. It draws the trade, and, strange as it may seem, it passes as currency at above par and is redeemable in United States coin. One can buy any quantity of goods at the same price as for Uncle Sam's money in nearly all stores. In fact, the dealers, when selling goods, do not know whether the purchaser is to have it charged, pay in United States money or in aluminum coins.

A few months ago an association of these dealers put up \$10,000 and established a butter and egg emporium. They hired a man to run it, and he buys all the butter and eggs that come in town. He pays 2 or 3 cents more per pound for butter and 1 or 2 cents more per dozen for eggs than any adjoining merchant do or can afford to do on Chicago or New York markets, but these prices are to be paid in aluminum coins. When a farmer wants Uncle Sam's money he gets the cash market prices paid in other towns. He has his choice, and in each case is satisfied.

As to the selling part of this butter and egg emporium, the promoters retail all of the butter and eggs needed by the citizens in Williams at the prices which prevail in other towns. The surplus is shipped to eastern markets.

The concern lost a little money for the first few months and fully expects to lose something every year. But the owners of the stock say their share of the presumed and inevitable loss of the emporium will not be as much as though they bought and sold butter and eggs in their own stores. Storekeepers are anxious to get hold of these aluminum dollars as the coin of the realm, for the reason that they can go to the emporium all day and get dollar for dollar by exchanging the aluminum for bank notes.

It seems to be an endless chain of currency, and very easy in moving poultry, butter and eggs. The farmer likes the plan for he is sure of a cash market for all he has to sell. If he takes aluminum dollars, they are good at any time at any one of a dozen or more places of business, and it requires no passbook, no due bills or book accounts at the store.—Daily Paper.



## Is the Higher Stirpiculture Possible?

Given knowledge of heredity sufficient to make it possible to use conscious selection in combining the qualities necessary to insure intellectual and moral as well as physical improvement, the higher stirpiculture would be practicable to an indefinite extent.

Do we possess such knowledge? We can improve the animals below man so as to make them fitted to serve our purposes. Having fellow human beings subject to our will, we could by breeding improve the stock and strain, increase in the descendants strength, power of endurance, amiability and submissiveness.

But when we attempt to use the reproductive element to change the characteristics of living beings so as to make them better, higher and more capable of self-support and self-government, without reference to their service to us, we are up against a different proposition. In so far as we can instruct persons to form wise unions for themselves, we can undoubtedly help them. But how far can we do this? We can advise consumptive and paralytic not to marry; we can advise the weak and feeble to remain single; we can urge the importance of selecting for partners persons who are essentially sound in body and mind. But do we know enough to inform the rising generation how to marry so as to insure offspring of the best quality, mentally and morally, as well as physically? Do we know what the combinations were that gave to the world Socrates, Marcus Aurelius, Roger Bacon, Bruno, Servetus, Luther, Shakespeare, Milton, Kant, Gibbon, Humboldt, Washington, Jefferson, Webster, Lincoln, George Eliot and Florence Nightingale?

A large amount of vitality and muscular development do not imply intellectual or a fine moral nature. What strong and symmetrical men were the South Sea Islanders seen at the World's Fair at Chicago? Yet, mentally, they were children.

One of the conditions of a high degree of intellectual development in a people is sensitiveness and susceptibility to the nervous maladies. Lombroso and other psychiatrists and alienists have shown that most of the noted characters of history, from Pericles to Peel, from Socrates to Spencer, were victims of neuropathic troubles of some kind. Nesbitt gives sketches of nearly three hundred authors, artists, statesmen, generals, philosophers, philanthropists, etc., including the most famous men and women of the past, and shows that they inherited diseases or neuropathic tendencies which developed into physical or mental disorders. The world cannot, in its desire for physical strength and soundness, afford to lose men and women of genius such as have helped to make the race progressive and the world brighter and better.

Some writers maintain that genius is a result of the concentration of mental force in some portions of the brain at the expense of other portions, whereas in ordinary persons the distribution is general. Hence the eccentricities, the erraticisms, the weaknesses, as well as the brilliancy, of painters, poets, orators, inventors and discoverers—of genius.

Does anybody know how to teach the young how to make selections of companions that will add to the intellectual and moral wealth of the world?

It is in vain that theoretical stirpiculturists point to the results of men's experiments which have resulted in improved domestic animals, fruit and grain. It is evident enough that man can improve members of his own race under similar conditions, and for similar purposes, by the same methods.

The question is, How can the human race be improved mentally, morally and physically so that self-overreignty shall not be lost in servitude, so that subjects of the experiments may be their own masters, able to order their own lives, and not be like "dumb driven cattle" under the domination and existing for the profit and pleasure of others?

The animals which have been domesticated and, under the supervision and selection of man, have been improved for his use, restored to a state of nature, would either perish or in time revert back to their original condition. In the struggle for life there have survived those physical and mental qualities in different environments which have been the best for the animals, those which have fitted them to compete successfully, to overcome the obstacles in their surroundings and to adjust themselves to apparently unfavorable conditions which could not be escaped. Every deviation from the type which Nature has produced in the struggle for life is a departure from the natural conditions which are favorable to the "survival of the fittest"

where the hand of man does not come in to protect and enslave for his own purpose. If a group of men should attempt to modify family stock, to change by selection a number of human beings so as to make them pre-eminently virtuous and good, such efforts might result in unfitting the subjects of such experiments for a self-supporting career in an environment requiring them to compete with their fellowmen and to achieve success, if at all, by their own efforts. To succeed in this world, where competition is keen, men must be capable of attrition with their fellows and of benefiting thereby. They must possess combativeness and aggressiveness as well as knowledge. Mere amiability, kindness and conciseness will not do.

In trying to breed a variety free from vicious inclinations, free from strong tendencies to coarseness of life, the danger might be in eliminating that animal strength, that natural vigor, without which virtue is mere weakness, negativism—nothing. To have great strength of character, to have great moral qualities, there must be capacity for wrongdoing, with liability of abuse of those strong qualities which, unperverted and wisely directed and controlled, give us the highest type of manhood and womanhood.—R. F. Underwood in the Boston Investigator.

## The True Kings.

In the higher condition of society, toward which mankind is unconsciously advancing, men will shun all responsibility for and arbitrary control over the conduct of others as sedulously as during past ages they have sought them as the chief good. Washington declined to be made king, and the whole world has not ceased to make the welkin ring with laudations of the disinterested act. The time will come yet when the declination, on all hands, of every species of governmental authority over others will not even be deemed a virtue, but simply the plain dictate of enlightened self-interest. The sentiment of the poet will then be recognized as an axiom of philosophy—

"Whoever mounts the throne,—King, Priest, or Prophet,—  
Man alike shall groan."

Caryle complains, in the bitterness of his heart, that the true kings and governors of mankind have retired in disgust from the task of governing the world, and betaken themselves to the altogether private business of governing themselves.

Every individual is the rightful sovereign over his own conduct in all things, whenever, and just so far as, the consequences of his conduct can be assumed by himself; or, rather, inasmuch as no one objects to assuming agreeable consequences. For disagreeable consequences, endurance, or burden of all sorts, the term "cost" is elected as a scientific technicality. Hence the exact formula of the doctrine, with its inherent limitation, may be stated thus: "The Sovereignty of the Individual, to be exercised at his own cost."—Stephen Pearl Andrews.

## Woman's Industrial Emancipation.

If woman's industrial equality with man is secured all else will follow. Woman's industrial emancipation means more to me than her political emancipation. Complete industrial emancipation means the highest type of woman as a result, the word "industrial" comprehending in this sense all remunerative employment. Each step in the industrial movement has raised her in the scale of civilization rather than degraded her.

There is no fixed rule by which nature has intended that one sex should excel the other any more than there is any fixed point beyond which either cannot develop. Nature has no intentions and evolution has no limits. True science teaches that the elevation of woman is the only sure road to the evolution of man. As woman has the power given her to support herself she will be less inclined to seek marriage relations simply for the purpose of securing what may seem to be home and protection.

One of the greatest boons which will result from the industrial emancipation of woman will be the frank admission on the part of the true and chivalric man that she is the sole rightful owner of her own being in every respect; that whatever companionship may exist between her and man shall be as thoroughly honorable to her as to him. In callings where men surpass women, women will be obliged to abandon the field; but where services are performed with equal skill and integrity by both there will come honest competition and an equalization of compensation.—Carroll D. Wright.

# Lucifer, the Lightbearer

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIO—Producing Light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire let us hear from you if you want to continue to receive Lucifer.

## Among the Mountains.

SOCORRO, N. M., Nov. 4.

A son of the mountains—the Alleghenies—I enjoy this feature of my sojourn in New Mexico far more keenly, as I think, than would those born and bred on the level plains. The purity of the atmosphere brings even distant mountain ranges to our very door, so to speak, while the "eternal sunshine" throws a splendor, a magnificence, over the landscape that must be seen to be appreciated.

For more than two weeks I have enjoyed to the full this purity of the "breath of life," these splendid panoramic views of the mountains and plains of New Mexico, and have meantime made the personal acquaintance of many of the progressive people living in three of the more prominent towns of this territory. Did space permit I should be glad to mention the names of all who have welcomed and who have been more or less helpful to me during these weeks, but as this is scarcely possible, I shall have to content myself with saying, in a general way, that every where I meet evidence that the vastness, the grandeur of scale on which Nature does things in this part of the world, have had a corresponding effect on mental development, and that narrowness, bigotry, prejudice, conventionalism, sectarianism are not characteristic traits of the people of New Mexico, at least of those with whom it has been my good fortune to become acquainted.

Myself a valetudinarian, I am much interested in the question of comparative advantages of different localities as health resorts. Of the three places just alluded to—Las Vegas, Albuquerque and Socorro—the first is perhaps the most celebrated; the hot springs and Montezuma Hotel, near that place, having been more generally advertised by the management of the Santa Fe Railway system than either of the other points; yet it would be very hard for me to choose as between these three if I were expecting to make a long stay in New Mexico.

As to elevation, Las Vegas is 5,383 feet above sea level; Albuquerque 4,535, and Socorro 4,571, and for this reason health-seekers with small lung capacity would probably choose the last named; also on account of its more southern latitude, the summers being longer and the winters milder.

Of these three Albuquerque is the more important as a center of progressive thought, also as a political and commercial metropolis, although not the seat of political power—that honor (or dishonor) belongs to Santa Fe, the oldest town in the territory and one of the very oldest in the United States.

At Albuquerque I had the pleasure of meeting many of the Socialists, also of the "New Thought" people, the Theosophists, etc. At Carpenter's Hall in that city I had the honor of addressing a small but very attentive and intelligent audience, presided over by W. P. Metcalf, president of the local Socialist club. Also at my room in the Highland House I met, by invitation,

near a dozen wide-awake agitators for a more just and equitable arrangement of economic and financial conditions, opportunities and awards.

Sunday night, Nov. 1, I made a short run of seventy-six miles from Albuquerque to Socorro, an old town of some 1,000 inhabitants, county seat of Socorro County, at which place I am now the guest of our old-time friend, Ada M. Morley of Dall, N. M., near which place she has lived many years on a typical New Mexican ranch. Somewhat unexpectedly I found her busy doing what she can to defend a man named Wallace, an employe and neighbor, now in jail here, charged with killing another ranchman named McCammon in a dispute over the payment of a debt by McCammon to Wallace. The case is attracting much attention all over the territory, and as it is typical of the methods often employed by ranchmen and others in the great West I will state it somewhat in detail as I find it reported in the papers, also by the prisoner himself and his many friends.

Irving Wallace, unmarried—a Scotchman, as his name would indicate—came to "The Deltas," as a certain section of the New Mexican mountains are called, about fifteen years ago, and by industry, economy and fair dealing accumulated a herd of almost 300 cattle. This herd of cattle Wallace sold to a neighbor, named McCammon, for \$4,000, receiving \$300 down and notes for the balance; interest to be paid yearly thereon till settled in full. When the first payment of interest fell due Wallace called upon McCammon for his money and was met by a pistol shot at short range that pierced his clothes and grazed his flesh. The men clinched, and in the struggle McCammon was disarmed. Thus starting for the house, he called to his wife to bring his "Wheeler." Believing that he could not get to his horse soon enough to save his life, Wallace shot and fatally wounded his adversary, then helped him into the house and to his bed. Not knowing whether the wound would prove fatal, and knowing that the only witness to the encounter was the wife of his assailant, Wallace hid himself in the mountains, intending to return and give himself up for trial after the excitement consequent upon the shooting should have time to cool off. After some weeks of privation and exposure, the nights being cold and his clothing scanty, Wallace was arrested and placed in jail in Socorro, his preliminary examination being set for to-morrow, Nov. 5. As before said, this tragedy is a characteristic phase of Western life, and from the general good reputation of the principal actors the trial will be watched with great interest by hundreds if not thousands of people. As one well-informed reporter expressed it to me, "Not since the assassination of McKinley has there been so much excitement here over the sudden death of a fellow human being."

To-morrow night—Thursday—I expect to return to Albuquerque, hoping to do a little more work at that place before again taking passage over the main line to San Francisco, at which point I have appointed to meet a few of Lucifer's friends Monday evening, Nov. 9, hoping to be there in time to take a little part—if permitted—in the memorial meeting on the 11th in honor of the judicially murdered victims of the police "riot" at the Chicago Haymarket, May 4, 1886.

M. HARMAN.

"The Fight for Free Speech," which appears on the first page of this issue, is from a pamphlet, "Do You Want Free Speech?" written and published by James F. Morton, Jr., editor of the Demonstrator, Home, Wash. The pamphlet is written in Mr. Morton's usual clear, able style and is an important contribution to the literature of free speech. It may be ordered of James F. Morton, Jr., Lake Bay, Wash., or of this office.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of us.

In another column Laura H. Earle asks some questions that will be difficult to answer. The letter was not written for publication, but I thought some of our readers may be able to give us light on the subject.

If any of our readers has a copy of Charles Bellamy's "Experiment in Marriage" to dispose of we would like to be informed of the condition of book and price asked.

## John Turner Ordered Deported.

New York, Nov. 7.—The law against the admission of Anarchists to the United States was sharply upheld by Judge Lacombe in the United States court to-day when he ordered the deportation of John Turner, the English "red." This is the first case under the new law and highly interesting as indicating the attitude of the government. Turner had been ordered out of the country by the authorities at Washington, but sought to evade the order by a writ of habeas corpus. Pending an appeal to the Supreme Court, Turner must remain a prisoner on Ellis Island.

H. O. Pentecost, the attorney for Turner, contended that the law which classified Anarchists among the excluded persons was unconstitutional. Anarchy, Mr. Pentecost claimed, was a religion, but this contention is disposed of by Judge Lacombe, who said:—

"It is difficult to understand upon what theory the exclusion of an alien who is an Anarchist can be held to be a prohibition of the free exercise of religion."

Judge Lacombe quoted a federal decision which declared that every sovereign nation has the power inherent in sovereignty and essential to self-preservation to forbid the entrance of foreigners within its dominions or to admit them under such conditions as it may see fit to prescribe, and that the constitution has committed the entire control of internal relations to the national government in peace as well as in war.

"As to abridgement of the freedom of speech," said he, "that clause deals with the speech of persons in the United States and has no bearing upon the question what persons shall be allowed to enter therein."—Record-Herald.

## A Permanent Postoffice Scandal.

The so-called frauds and scandals which have agitated the press of late are trifles compared with the greater loss and waste which are a daily burden upon federal revenues. The business of the Postoffice Department has been and is administered with great inefficiency, lack of economy, and with no broad-gauged appreciation of the increased needs of the country, while the postmaster general is a political appointee, and his chief assistants secure and hold their positions not because of their knowledge of the business or of their experience or familiarity with it, but for other reasons.

Instead of working on business principles, the postoffice machine is governed by a bulky book of laws that has grown from the slim book of 1794 as fast as successive Congresses have cared to pass postal bills. Rates of postage are changed, service is rendered, contracts are made under regulations passed by men dead for generations, whose laws were made for a postoffice which as late as 1873 cost in total expenditures only what it costs now for the single item of railroad transportation. The Postoffice Department may recommend until it is weary, and these laws do not budge. Congress—and that means chiefly the House Postoffice Committee—says what the postoffice shall do and shall not do. I once asked a high postoffice official why he failed to carry out a plan he had to save perhaps the total amount of the postoffice deficit on certain contracts. He shrugged his shoulders.

"Why bump one's head against a stone wall?" said he. "Congress won't pass it."

And here enters the next drag on the postoffice machine.

"Every plan that has ever been presented to Congress for improving the postal service," said a high postoffice authority, "has been scrutinized by interests. Do you suppose we can have a revision changing the present rates of paying the railroads as long as some of the most prominent senators and congressmen are identified with transportation interests, or establish a parcels post while T. C. Platt, president of the United States Express Company, is United States senator?"

I turned to another official.

"Do you mean," said I, "that you could not pass a bill objectionable to interests?"

"Well—and he smiled diplomatically—there would certainly be opposition."

Finally there is the civil-service system. If a postoffice official fulfills his routine duties, he rises in the service by sheer mechanism. Once in a berth, it requires a trial for gross inefficiency or misconduct to get him out. If the misdeed of an office where there is no spur of self-interest to push a man to effort fails to stifle his progressiveness, sophistication tells him

that it is unwise to arouse an interest. "Not too much real!" is a watchword in the United States postoffice. Even if the head of a department wished to have a force as efficient as that demanded by the manager of a business, he could not have it.

Here, then, is the institution: Heads who are not expected to know the business; a civil-service machine that comprises the real postoffice; parts of two outside departments enforcing the laws and auditing the mere bookkeeping accounts; antiquated laws governing; Congress directing; interests watching both Congress and the postoffice. It is a serious question what part the American people play in this government business, the people who paid the deficiency of more than \$4,000,000 last year and who contributed nearly \$120,000,000 in postage for its postal service.—M. G. Cunliff, in the World's Work.

Fort Wayne, Ind., Nov. 7.—When Congressman Robinson left for Washington a few days ago there was no commotion here except among the mail clerks. They could not understand why the east-bound mails were suddenly so heavy from Fort Wayne until they discovered that the packages bore the congressional frank of the congressman and were destined for Washington. The total weight of the packages, which included the congressman's personal effects, was 1,500 pounds.—Record-Herald.

It costs the government eight times more to carry the mails than it costs the express companies to have their matter hauled.—W. J. Bryan.

## Who Shall Say Who Are Radicals?

When Mr. Crane comes to man his "radical ship" I wonder how many competent persons he will find. Not more than two, I fear, for besides himself I am the only genuine, all-around, thoroughbred radical in the lot. You know, "The whole world is queer but thee and me, and thee is a little queer."

I wonder if there is a radical anywhere who would not be "read out of our ranks" by somebody. Even I—a most thorough and consistent radical—am decidedly "read out" by our good Father Harman (see Lucifer 984), and Adeline Champney in some paper not only reads me out, but politely consigns me to the same hot place the Christians would if they could. And a good friend who recommends a colony to me says, "They are not radical on the sex question," but presumes they are quite radical enough to suit me.

Now, I am a good radical and these people are good judges, Mr. Harman especially, and if mistakes are made in this instance who can do the reading out and do it fairly?

I liked Mr. Crane's article, "Does It Pay to Be a Radical?" very much. It reminded me of a lecture I read years ago—"Can Radicals Be Happy?"—by Hugh Pentecost. I thought it one of the best things I ever read. Mr. Crane's characters are true to life, we frequently meet them, but I agree with Lillian Harman that "we cannot read them out of our ranks." But we can read them out of our own individual lives, and have a right to refuse to associate with any one who is inharmonious or disagreeable, whatever he calls himself.

Our good Father Harman has to give his young ones a lambasting once in a while to show how much he loves us, I suppose. That's a way some fathers have. But I don't think it was quite fair for him to give me such a licking when I wasn't any sadder than some of the other girls. Adeline Champney said as bad words as I did, and she didn't even get scolded. But I ought not to blame him. I feel just that way myself when people call my ideas stuff, rot, etc., and some way it doesn't sound so bad when the other fellow catches it.

What I said of free speech might have been said better a little differently. I meant if I was an editor I would shut out certain things, just as any editor has a right to do, but I am the last person in the world to put any restraint on anybody else writing or publishing anything they want to.

I suppose my article would have been just as good without using the words objected to, but we sometimes get an idea—erroneous, no doubt—that unless we use hard words and speak very loud we get no attention nor listeners.

LILLIAN WHITE.

Lake Charles, La.

It is not the disease, but the physician; it is the pernicious hand of government alone which can reduce a whole people to despair.—Junius.



## VARIOUS VOICES.

James W. Adams, Lake Bay, Wash.: Home grows slowly, both in numbers and improvements. No other village on the Sound equals it in neatness and thrift, and this is commented on by the old-timers. Inclosed find \$1 on my subscription.

Walter Breen, Omaha, Neb.: As to the exact position of Ingersoll on the great economic question of the twentieth century, Socialism, is it not likely that his views on this subject are the same as Voltaire's on questions of a similar nature in the eighteenth century? My impression is that the future historian will find many parallels in the lives and the life-works of the two men. Both were men with a national reputation, both had incomes that were princely, both liked to live well and both enjoyed the wit and repartee of bright intellects of their age. They each made their central attack on the prevailing superstitions of their time, the one principally on the Roman Church and the other turned his attention on the Protestant religion. They each did their work with somewhat of the same weapons, sarcasm and ridicule, and did as much as any two of the world's greatest men (who labored on this line) to further the cause of mental liberty. This one great achievement alone will be sufficient to place them with the immortals. A century hence we shall no more think of inquiring about Ingersoll's position on the "labor question" than we would now think of seeking to discover the views of Monsieur de Voltaire on the "tenement house" question.

S. R. S., Kansas: I notice that Lucifer has made no mention of the decision referred to in clipping inclosed. The courts of New York had decided that divorces obtained in South Dakota were void in New York—a most damnable decision, since it made bigamists of many prominent New Yorkers who had got divorces in South Dakota and married again. The United States Supreme Court decision will make those cranks feel sick who have been trying to get Congress to pass a national divorce law, as it practically declares state sovereignty in the matter of divorce. It establishes as law the principle of "interstate comity." And it slaps in the face those puritans who howl and yowl eternally about "easy divorce." Easy divorce is all right—the easier the better. Let us hope that "easy divorce" will now take fresh start and grow and flourish like a green bay tree. The road out of unhappy marriage should be made smooth and wide and inviting, and without any toll gates or other obstacles.

No preventing Providence, my sweetheart, or solid girl, will be in Chicago the 17th, 18th and 19th to visit friends and relatives and attend the "New Thought" convention. She will give you a call. She and I are "equals" in marriage experience as well as other things. I am her third husband and she is my third wife. How is that for high? If at first you don't succeed, try, try again.

[The clipping referred to follows:]

"The Supreme Court of the United States in a recent decision has proclaimed the principle that a divorce which is valid in the state in which it was granted is valid in every other state of the Union, and frees both parties to the suit from the marriage tie absolutely and everywhere. This decision overrules a good many decisions of state courts which have recently undertaken, with incongruous and unfortunate results, to except decrees of divorce from the constitutional provision that 'Full faith and credit shall be given in each state to the public acts, records and judicial proceedings of every other state.' The marriage relation establishes a civil status. Every state has the right to determine for itself, within the limits of the national constitution, what shall be the civil status of its citizens. And its determination, under the federal constitution, must be respected in every other state."

Laura H. Earle, Redford, N. Y.: Where my copy of Lucifer has been going I feel rather uncertain; however, being now settled for a time, I should like to have it sent to me here. If you will be so kind. Having, by the untoward circumstances of my recent life, been deprived of every particle of information as to the movement of thought in the world, the sight of Lucifer will be even more than commonly welcome. I should like much to hear something of Virna.

There is a question as to sex manifestations which I should like to hear discussed by those who have thought and acted. Does a sex attraction that is exclusively physical justify itself? And how does such a phenomenon explain itself in a person who

recognizes the essential differences between this emotion and that of love? Or are the two emotions only different aspects of the same great passion? Again, does gratification of the physical need blunt the perceptions for what might be called the more etherealized love? And would the answers to these questions have exactly the same application to one sex as to the other? This last question seems to me vital; as, in my own experience, I am more and more struck by the different, sometimes apparently opposite, effects of the same cause on the opposite sex. Of course, nobody knows these things, but opinions are still helpful to those struggling with the problems of life. To compare experiences should be of great value; but this, to a great extent, we are forbidden, I suppose, by our written and unwritten laws of taboo. Pardon me if I take your time with several questions instead of confining myself to my first statement of a question, but one seems to lead by a natural sequence to the others, and I find all irresistible.

## A Thanksgiving Proclamation.

This [the American] people has been grateful for a mighty reason. It has believed it was a divinely ordained nation. It has believed the curtain of waters of the Atlantic Ocean was let down on the eastern side of this continent for a mighty purpose. It has believed Providence caused that curtain of waters to remain unpenetrated until 1492, with that mighty purpose. It believes Providence itself kept it there for fifteen centuries after the coming of Christ, and until Columbus' prow parted the waters of this western continent, for that mighty purpose. It has believed that purpose was to establish and maintain here on American soil a mighty and a model republic with corner stones of religion, science, labor and freedom, utterly regardless of what it cost in tears, in treasure, in effort and in blood. . . . It has buried the red flag of Anarchism. It has maintained law and order. . . . The due reward has not been withheld. Peace, prosperity and contentment have been its reward during the last twelve months. Destruction by epidemic and pestilence, by tornado and flood and fire has been mercifully kept away. . . . Let them glorify God, the author, gracious and bountiful beyond expression, of our untold and priceless blessings. Let all the people fail not to give thanks.—Richard Yates, Governor of Illinois.

Fasting and prayer are religious exercises; the enjoining them is an act of religious discipline. Every religious society has a right to determine for itself the time for these exercises and the objects proper to them according to its own peculiar tenets; and this right can never be safer than in their own hands, where the constitution has deposited it.—Thomas Jefferson.

## Who is Max Graber's Wife?

Nineteen years ago Max Graber married Mrs. Sarah Graber in Russia. Several years afterward he left her in their native village and came to Chicago. He was a butcher and in the end became a man of comfortable means. In the Ghetto, where he lived, he met Lena Levinson. She was a girl in her teens then, and American breeding had given her a certain charm lacking in the peasant wife left behind in Russia. Graber had a divorce document drawn up by a Chicago rabbi and sent it to his wife in the Czar's dominion. Before an ecclesiastical tribunal of Jewish high priests, it is said, Mrs. Sarah Graber accepted the divorce document with 500 rubles, and by the laws of the "goy" was declared divorced.

Then Graber married the pretty Lena Levinson. By his second marriage Graber already had four children when Mrs. Sarah Graber suddenly appeared in the city. Magnified stories of Graber's wealth had been carried back to the village on the steppes. Mrs. Sarah Graber declared the "goy" had not divorced her. She had Graber arrested for bigamy, and after a trial in the Criminal Court he was convicted. Pending a decision upon the validity of "goy" divorces, however, Judge Nelson suspended sentence and allowed Graber to be released on a recognizance of \$2,500. Two suits for separate maintenance followed. Judge Holdom granted Mrs. Sarah separate maintenance and Judge Gibbons granted Mrs. Lena separate maintenance. At both women were thus recognized by the courts as Graber's legal wives, the marital conundrum was left as far from solution as ever.



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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII, NO. 41.

CHICAGO, ILL., NOV. 19, E. M. 1903. [C. E. 1903.]

WHOLE NO. 996

### A MAN MUST LIVE.

A man must live. We justify  
Low shift and trick to treason high.  
A little vote for a little gold  
To a whole Senate bought and sold  
By that self-evident reply.

But is it so? Pray tell me why  
Life at such cost you have to buy?  
In what religion were you told  
A man must live?

There are times when a man must die.  
Imagine, for a battery  
From soldiers, with a sword to hold,  
From soldiers, with a flag unrolled.  
This coward's whine, this liar's lie:  
A man must live!

—Charlotte Perkins Stetson Gilman.

### The Outcome of State Socialism.

The experience of those who are loudest in their advocacy of a new social order under the paternal control of a government, shows that even in private voluntarily-formed societies the power of the regulative organization becomes great, if not irresistible, often, indeed, causing grumbling and restiveness among those controlled. Trades unions, which carry on a kind of industrial war in defense of workers' interests versus employers' interests, find that subordination almost military in its strictness is needful to secure efficient action; for divided councils prove fatal to success. And even in bodies of co-operators, formed for carrying on manufacturing or distributing businesses, and not needing that obedience to leaders which is required where the aims are offensive and defensive, it is still found that the administrative agency gains such supremacy that there arise complaints about the tyranny of organization. Judge then what must happen when, instead of relatively small combinations, to which men may belong or not as they please, we have a national combination in which each citizen finds himself incorporated, and from which he cannot separate himself without leaving the country. Judge what must under such conditions become the despotism of a graduated and centralized officialism, holding in its hands the resources of the community, and having behind it whatever amount of force it finds requisite to carry out its decrees and maintain what it calls order. Well may Prince Bismarck display leanings towards State Socialism.

And then after recognizing, as they must if they think out their scheme, the power possessed by the regulative agency in the new social system so temptingly pictured, let its advocates ask themselves to what end this power must be used. Not dwelling exclusively, as they habitually do, on the material well-being and the mental gratifications to be provided for them by a beneficent administration, let them dwell a little on the price to be paid. The officials cannot create the needful supplies; they can but distribute among individuals that which the individuals have joined to produce. If the public agency is required to provide for them, it must reciprocally require them to furnish the means. There cannot be, as under our existing system, agreement between employer and employee. There must in place of it be command by local authorities over workers, and acceptance by the workers of that which the authorities assign to them. And this, indeed, is the arrangement distinctly, but as

it would seem inadvertently, pointed to by the members of the Democratic Federation. For they propose that production should be carried on by "agricultural and industrial armies under State control"; apparently not remembering that armies presuppose grades of officers, by whom obedience would have to be insisted upon; since otherwise neither order nor efficient work could be insured. So that each would stand toward the governing agency in the relation of slave to master.

But the governing agency would be a master which he and others made and constantly kept in check; and one which therefore would not control him or others more than was needful for the benefit of each and all.

To which reply the first rejoinder is that, even if so, each member of the community as an individual would be a slave to the community as a whole. Such a relation has habitually existed in militant communities, even under quasi-popular forms of government. In ancient Greece the accepted principle was that the citizen belonged neither to himself nor to his family, but belonged to his city—the city being with the Greek equivalent to the community. And this doctrine, proper to a state of constant warfare, is a doctrine which Socialism unawares reintroduces into a state intended to be purely industrial. The services of each still belong to the aggregate of all; and for those services, such returns will be given as the authorities think proper. So that even if the administration is of the beneficent kind intended to be secured, slavery, however mild, must be the outcome of the arrangement.

A second rejoinder is that the administration will presently become not of the intended kind, and that the slavery will not be mild. The Socialist speculation is vitiated by an assumption like this: which vitiates the speculations of the "practical" politician. It is assumed that officialism will work as it is intended to work—which it never does. The machinery of Communism, like existing social machinery, has to be framed out of existing human nature; and the defects of existing human nature will generate in the one the same evils as in the other. The love of power, the selfishness, the injustice, the untruthfulness, which often in comparatively short times bring private organizations to disaster, will inevitably, where their effects accumulate from generation to generation, work with far greater and less remediable; since, vast and complex and possessed of all the resources, the administrative organization once developed and consolidated must become irresistible. And if there needs proof that the periodic exercise of electoral power would fail to prevent this, it suffices to instance the French Government, which, purely popular in origin, and subject at short intervals to popular judgment, nevertheless tramples on the freedom of citizens to an extent which the English delegates to the late trades-union congress say "is a disgrace to, and an anomaly in, a republican nation."

The final result would be a revival of despotism. A disciplined army of civil officials, like an army of military officials, gives supreme power to its head—a power which has often led to usurpation, as in mediæval Europe and still more in Japan—nay, has thus so led among our neighbors, within our own times. —Herbert Spencer.

It is with antiquity as with ancestry—nations are proud of the one, and individuals of the other; but if they are nothing in themselves, that which is their pride ought to be their humiliation.—Cotton.

## Comments on the Turner Case.

The tyranny which demands the deportation of Mr. John Turner, the Englishman who came here to organize store clerks into labor unions, and who was arrested at a meeting held in pursuit of that purpose, on the charge that he is an Anarchist, won its first judicial victory last Saturday when Judge LaCombe of the United States Circuit Court dismissed the writ of habeas corpus sworn out by Turner's counsel and decided that pending an appeal the petitioner must be detained on Ellis Island. Judge LaCombe also decided that the law under which Turner was held is not unconstitutional, and that he may be deported if the Immigration Commissioners find him to be an undesirable immigrant.

From arguments made before Judge LaCombe on motion of the prosecution to dismiss the writ of habeas corpus the fact is developed that the philosophic Anarchism of Mr. Turner is not the front of his offending. That was used as a pretext for his arrest and the order of deportation, but it is as a labor organizer that the government considers him dangerous. The demand for his expulsion was based by the prosecutor on the theory that labor unions are a menace to the republic.

The case will be appealed and the prosecution followed in any line of argument it may adopt.—The Truth Seeker (New York).

Trade unionism is intending to make efforts on Turner's behalf, because he is a trade unionist; but before it becomes enwrapped in side issues the essential question ought to have a fair study. This question is practically whether the new law does not violate the first amendment to the constitution, which says that "Congress shall make no law abridging the freedom of speech." Section 28 of the anti-Anarchist statute prohibits the entrance into the United States of any person who disbelieves in all organized government. If it were established that the government has the right, constitutionally, to exclude any person for any disbelief it may choose to proscribe, it is felt that it would be dangerous doctrine. Here is the section of the law to be tested:

"That no person who disbelieves in or who is opposed to all organized government, or who is a member of or affiliated with any organization entertaining or teaching such disbelief in or opposition to all organized government, or who advocates or teaches the duty, necessity, or propriety of the unlawful assaulting or killing of any officer or officers, either of specific individuals or of officers generally of the government of the United States, or of any other organized government, because of his or their official character, shall be permitted to enter the United States, or any territory or place subject to the jurisdiction thereof. This section shall be enforced by the Secretary of the Treasury under such rules and regulations as he shall prescribe. That any person who knowingly aids or assists any such person to enter the United States, or any territory or place subject to the jurisdiction thereof, or who conspires or conspires with any such persons to allow, procure, or permit any such person to enter therein, except pursuant to such rules and regulations made by the Secretary of the Treasury, shall be fined not more than \$5,000, or imprisoned for not more than five years, or both."

It is contended by counsel for the government that the act does not restrict the freedom of speech, "because the parts relating to Anarchists, etc., are but descriptive of a class of excluded aliens"—other classes being polygamists, prostitutes, paupers, insane persons, et al. "This alien is not deported because of his speech," he declares, "but because he was found here in violation of law. His speech is merely evidence of his belief, and by it he is identified as an alien of the excluded classes." The extract from his speech so relied on as evidence that Turner is one of the immigrants the new law sought to keep out of this country was as follows:

"All over Europe they are preparing for a general strike, which will spread over the entire industrial world. Everywhere the employers are organizing, and to me, at any rate, as an Anarchist, as one who feels that the people must emancipate themselves, I look forward to this struggle as an opportunity for the workers to assert the power that is really theirs. The trade unions have been growing, and have reached big proportions. The inevitable outcome is a struggle between the two, and the general strike offers to advanced people an opportunity to demonstrate their power, and to us, who belong to the advanced movement, an opportunity to help the workers to gain in audacity and courage, and thus determine as quickly as possible their emancipation."

It is argued that in these remarks Turner indicated a "gen-

eral strike" as a means to an end—the overthrow of all government. "Even small strikes being usually accompanied by violence, a general strike would certainly involve great social disorder and confusion," submits the government counsel. "A general strike, therefore, cannot be regarded as a peaceful means of establishing Anarchy. This alien's belief and his principles of Anarchy may be inferred also from his actions and associates." That is, he is intended to lecture on Nov. 2 on "The Legal Murder of 1887," meaning "the great Chicago tragedy on the 11th of November, 1887," which was the hanging of Anarchists. John Most was to speak from the same platform.

But it is admitted that he is an Anarchist—a philosophical Anarchist. Pentecost & Campbell, attorneys for Turner, maintain that the United States has imposed a limitation on its own powers of exclusion of aliens. "It cannot exclude an alien on account of his religious beliefs, nor can it exclude any one in a manner that amounts to an abridgment of the freedom of speech or opinion. It would be clearly unconstitutional, for example, to substitute the word 'Mormons' for the word 'polygamists' in the act of March 3, 1903, for although some Mormons are polygamists, a polygamist is a criminal, while a Mormon, as such, is merely a member of a religious sect. As a Mormon, he could not constitutionally be excluded, although as a polygamist he can be. Anarchists are members of a philosophical sect or school, and as such, under the constitution, have the same right to be in this country as the members of any other sect or school of thought."

All members of this sect or school are thus submitted to prior restraint, "prejudged and condemned for having certain ideas." That is what has induced a committee of persons interested in liberty of speech to support and assist the efforts to contest the constitutionality of an immigration law which excludes a person not only for what he "believes and advocates," but also for what he disbelieves. "It goes even farther," declare Turner's attorneys: "It excludes aliens who believe in organized government if they are members of or are affiliated with any organization that teaches disbelief in or opposition to organized government." It appears to them that there is no limit to the words which may be introduced into the law if it be right to exclude an alien on account of his opinions. Socialists, trade unionists, titled foreigners in search of American citizenship, "every class of persons, indeed, not already American citizens, may be shut out."

Counsel for the government, R. A. Paddock, asserts that Congress has the power of deciding what classes of aliens it shall admit, and what it shall reject. It was, he adds, competent for the lawmaking power to decide against "those obnoxious to it on account of opinions as well as those undesirable by reason of their pecuniary, physical, mental, and moral condition and their nationality." He quotes Justice Gray's decision in a Chinese case, that "deportation is the removal of an alien out of the country simply because his presence is deemed inconsistent with the public welfare."

Apparently the government considers that the interpretation of the law by Turner's counsel is correct. The arrest and expulsion of this alien was under the section which, as so interpreted, authorizes the deportation of aliens on account of religious, sociological, or political beliefs, regardless of whether or not they "believe in or advocate the overthrow by force or violence of government." The question, then, before the court is reduced to whether or not a law that excludes aliens solely on account of what they believe or disbelieve, or solely on account of their affiliation with people who believe or disbelieve something, is constitutional under the limitations set by the nation itself upon its own power by the first amendment.—New York Evening Post.

How nearly the United States have retrograded to the period in their history which is distinguished by the enforcement of the "alien and sedition laws," and how completely the autocratic principles of the defunct Federal party of Hamilton's day have triumphed in ours, is indicated by the decision of Judge LaCombe in the Turner deportation case.

Under LaCombe's decision, Tolstoy, greatest of Russians and foremost among non-resistance, could not visit this country. Neither could Kropotkin, the famous literary man to whom England affords an asylum against Russian persecution; nor Reclus, the geographer of world-wide fame. Nor is that all.

Under the principle of the decision, it would be constitutionally possible to exclude any foreigner who has an opinion on any subject. For "no person who disbelieves in or is opposed to all organized government," read "no person who disbelieves in or is opposed to all competition," and you exclude the Socialist; "to all Protestantism," and you exclude the Roman Catholic; "to the Bible," and you exclude the agnostic; "to wars of conquest," and you exclude the anti-imperialist; "to the Pope of Rome," and you exclude Protestants; and so on with variations according to the popular prejudices or fears of the moment. Would these suggested exclusions be absurd? None could be more so than the one that Judge Lacombe sustains as reasonable. Any man may propose an amendment to the American constitution, but if he proposed an amendment repealing the instrument, on the ground that government is bad or useless, he would be an "Anarchist" under the "anti-Anarchist law," and if he were a foreigner and made the proposition abroad, he could be deported if he afterwards got into this country and came before Judge Lacombe. If the whole thing did not cast an advancing shadow over the guarantees to free speech and free press within as well as without the United States, it might be humorous enough for a comic opera.—The Public (Chicago).

The doctrine of the anti-Anarchist act is akin to that embodied in the alien bill of 1798, and extremely likely, if tamely accepted, to be followed by a sedition act for the benefit of such native citizens as may, like myself, be in active disagreement with imperialism, and who dare to criticize Secretary Root, or his successor. To defend Turner is not at all to defend what he may do in the future or what he believes now; but to stand for the right of every one to free expression of even unpopular opinions and unpopular ideas of future states of society. Tyrants always begin with the most unpopular man, and trust to his unpopularity to get him out of the way, and then get rid of the next most unpopular.—A. C. Meydell.

All act to exclude the discontented is ridiculous. When we have discontent, domestic or imported, the only safeguard is to teach these people to express their discontent in words before expressing it in dynamite.—Bolton Hall.

### Natural Versus Artificial Selection.

"For always in thine eyes, O Liberty!

Shines that high light whereby the world is saved;

And though those slay us we will trust in thee."

Dear Editor Lucifer:

In No. 988 I stood up a little man—"Breeding Prize Animals"—clad in what I supposed to be a coat of mail, in which I was anxious to see some broad, liberal-minded captain of the advanced guard of the grand army of progress point out the weak places with his mailed fist.

In No. 992 Mr. R. B. Kerr stood up a man of straw and labeled "Courser," and proceeded to knock the "stuffin'" out of us, apparently to his entire satisfaction, unmindful that the wolf-dog with which he clinched his argument had only been made the guardian of the flock by means of the fence, which I had called attention to as destructive in individual liberty, which to my mind is the only condition that makes for real progress.

Does he not recognize the fact that the wolf-dog would still be a destroyer of the flock, or exterminated, but for that fence, or changes in his surroundings over which he (the wolf-dog) had no control? For surely Mr. Kerr will not argue that the wolf had any choice in the means used to develop a more gentle, affectionate nature—a lover of sheep instead of mutton.

Will Mr. Kerr contend that we are to have grand-masters of our likes and dislikes—of our passions—who can trample the liberties of the individual under foot, as the primitive man did those of the wolf-dog?

I thought individual liberty was the bedrock on which Liberals were building, and in which they put their trust and swore by, so that, when the curtain goes down on a life that went out on the picket-line while keeping his camp-fire aglow to guide the wanderer, we can say: "Sleep on, brother; it is destiny. You have done what you must."

Evolution seems not to have any patent, machine-made, catch-me-quick laws, or short cut to make "way-back D-d" fools into brainy, liberty-loving, consistent men and women, for

"I tell you that the gods give not, they sell;  
For so much heaven, so many hours of hell."

Long, patient, natural selection—Destiny—that girts us around by a law of heredity over which we really have no control, any more than the planets have over their movements, say to us, "So far," etc. Matter contains within itself the possibilities of life; influenced by attraction and repulsion, decides for us our likes and dislikes, over which we have no control. "Even our days are heritors of the days gone by."

In Tucker's "Liberty," New York, I find on page 2, No. 277, the following sensible remarks, signed by S. R.:

"No doubt artificial selection, if drastic enough, would enable us to breed a race of long-legged, or flat-footed, or bull-headed people. But would it produce strong-minded, or clear-headed, or justice-loving, or independent and free beings? Try real equality of opportunity, give natural selection a chance under conditions favorable to progress. Give each all his earnings, and let him indulge his amoralistic sentiment to the top of his bent. Do this and wait a few hundred years. The scientific breeding experiment may then be found superfluous."

GEORGE H. COVENSAN, JR.

### Anent "Observations" and Criticism.

At the risk of repetition and of tiring the readers with what seems to threaten to be an endless controversy with the irrepressible C. F. H. I shall endeavor to clear away a few misapprehensions in the minds of both C. F. H. and G. E. M. of the New York Truth Seeker. I did not write the article "Does It Pay to Be a Radical?" in order to warn radical women against impostors in the radical camp; few of them, if any, I think, need any such warning. I merely pointed out that most conservatives judge radicalism by the impostors. In that G. E. M. agrees with me. Nor is it true that I contemplate ceasing to be a radical because my views do not agree with those of some others who call themselves radicals.

I think it is safe to say that no one who read my article, with the possible exception of the erudite but in this instance perblind truth-seeker G. E. M. drew the absurd and absolutely false inference that I think it is wrong for a radical woman to repel my advances, if I should attempt to make any advances to her; up to date it is safe to assert, and I challenge contradiction, that I have never made any advances of the nature suggested by G. E. M. to any woman. If I should do so I shall not be either grieved or surprised if they are rejected.

If radicals and Freethinkers such as C. F. H. and G. E. M. so misapprehend my views which I took so much pains to express, it is not surprising that conservatives generally have such a false notion of what radicalism is.

C. F. H. writes: "Truth and lies are both good, and the only course open is to ask Mr. Crane what to avoid." I had no idea I was teaching an infant class. The answer is the simplest possible one: Avoid the truth when a lie and its consequences are preferable; avoid a lie when truth and its consequences are preferable. When in doubt, keep your mouth shut. Use common sense in surmising what the consequences in either case will be. You are no more likely to err in judging the consequences of a lie than you are in judging the consequences of the truth. You may tell the truth with the utmost frankness and sincerity, as I did in my article, and yet may give impressions as false as those which that article seems to have given to C. F. H. and G. E. M.

For a strictly truthful man C. F. H. proves that he is not above willful deceit when he can persuade himself that it is merely a joke. For instance, he writes: "The skull was no doubt placed there [on the anonymous note which he now admits he wrote to me] by some meddling mail agent, as a warning not to mail unpopular doctrines." Of course I know that the cunning jester C. F. H. himself was the "meddling mail agent" who put the skull there, and he knows I know it and that I knew it at the time I received his letter. But think what a false impression that jesting remark gave to many persons who took it in all seriousness, knowing the meddling propensity of mail agents.

JONATHAN MAYO CRANE.

What is morally wrong can never be made politically right.—Burke.

Mankind bestows more applause on her destroyers than on her benefactors.—Gibbon.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Glorious Light; affording light or the means of discovery.—Same.

LUCIFERO—Producing Light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Science against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire let us hear from you if you want to continue to receive Lucifer.

## Lucifer and the Postoffice Department.

We have received a letter from Edwin C. Madden, Third Assistant Postmaster General, saying that the copies of Lucifer on file in his department show that this paper is published to advertise the private business of its publisher, and giving us until Dec. 12 to show cause why its certificate of admission to the mails at second-class rates should not be revoked.

It has been only a few weeks since we were required to take our subscription lists, cash-books, and letters ordering Lucifer, to the postal officials to prove that we had a legitimate list of subscribers. Copies of Lucifer were at that time in the possession of the postal officials. A free copy is supplied to the post-office each week. It would seem that if our advertising justifies our exclusion the question of the "legitimacy" of our subscription list would be a matter of no interest to the postal officials. Of course, we are not in a position to know whether the inspection of our business (showing as it does that it is a small one and not financially "paying") had any influence on the decision of the inspectors. But if the desire and intention was to suppress the paper, as it has been in times past, it would naturally appear that to deny the second-class rate would kill our paper. But we have no evidence that such is the desire of the officials. So far as the Chicago postal officials are concerned, we have been treated courteously and fairly ever since Lucifer was admitted to the second-class rating in Chicago. Neither have we had evidence of enmity at headquarters in Washington. We have not learned just what proportion of our space we are entitled to use in advertising books for sale at our address. We have asked for information on this point. If there is no special enmity against us we will doubtless receive this information. We will then comply with the ruling, and continue to issue Lucifer as heretofore. In the meantime we hope to hear from our friends in regard to what they think of the matter—what, in their opinion, we should do, and what they will do if the final decision is against us.

Lucifer carries less advertising in proportion to its reading matter than the great dailies and popular magazines. Both magazines and dailies are actually published at a "nominal price." That is, if their advertising were removed, and the space filled with reading matter, they would lose money, and the more subscribers they had the more money they would lose. This is a self-evident fact. But with enormous circulations, at

a price that scarcely covers the cost of blank paper, they are enabled to add page after page of advertising at such a high price that all expenses of publication are covered and a handsome profit made for the publishers. The Postal Department carries three millions of tons of advertising matter at a loss, attempting to economize by excluding from the mails a few small papers. Why, in all the years of Lucifer's life its issues have not approached in weight that of one Sunday edition of the Chicago American. And while these large advertising mediums, if deprived of their advertising, would lose money increasingly as their subscription list grew larger, Lucifer would not only pay expenses with a doubled circulation, but would make money as its list increased. That is, with 5,000 paying subscribers we could dispense with advertising altogether, and with 10,000 the publishers would be making money. Only a few of the books we advertise are our own publications. Instead of trying to obtain advertising from the publishers, we do the advertising at our own risk, receiving our pay through the commission allowed us, which amount, though small, helps to pay the cost of leaving the paper.

The following letter was written by one of Lucifer's friends, who has contributed to its expenses frequently, and who certainly would not have aided us in its publication had it been a mere "advertising medium."

"I would think that very many of the contributors to Lucifer's columns, as well as subscribers, could give strong affidavits showing the falsity and the absurdity of the postoffice charge; for surely they would not give their best efforts, nor would the paper be run at a loss, for the privilege of advertising a few books belonging to others. It is not rational to mistake a contributory adjunct as the head and entirety."

This paper represents many years of work and sacrifice of the common comforts of life on the part of its editor, and, in a lesser degree, on the part of his helpers. It has been the main object in life for twenty years of Moses Harman, who is now in his seventy-fourth year. He has faced abuse, privation, prison walls for it. And to him Lucifer is not a business, a bread-winner, but an idea. Only recently have conditions been such that he could have the ordinary comforts of life; but he would forego any physical comfort rather than give up the paper. For there is a pleasure in a life-work that mere money grubbing cannot give.

So much for Moses Harman, though infinitely more might be said of his work, his purpose, and what others have called his sacrifices. And of myself, his daughter? Lucifer does not fill my life as completely as it does his, for I have other important interests. But I am yet a young woman, I am well and strong, and it is my intention that my father's work shall live.

LILLIAN HARMAN.

## The Bigotry of Ignorance.

Philosophy, by carrying certainty with it to a given length, and pointing out real difficulties where that certainty ends, is ever mild in its features and tolerant in its tone; on the other hand, the more implicitly we bow to authority, the less tolerant we become to those who choose not to bow as obediently as ourselves. The mind always seizes with a kind of convulsive grasp those truths for which it can give no very satisfactory account, as though the tenacity with which they are held would go to make up the deficiency in their evidence; and on this ground it is those who are most ignorant, to prevent the appearance of absurdity, commonly find it necessary to be most dogmatical. On the other hand, an abundance of knowledge and a strength of evidence, as they define more clearly the bounds of the known and the unknown, tend perpetually towards toleration.—Morell, in "History of Philosophy."

My lad, if thee would be truly successful, ally thyself in youth with some righteous, unpopular cause.—John G. Whittier.

## At the Gate City.

Monday, April, Nov. 3, I reached the metropolis of the Pacific Coast—that is, the west coast of North America—San Francisco. Though the train was three and a half hours late in reaching Point Richmond (10 p. m.), and though another hour was lost in getting over the bay to the Santa Fe building in the city proper, I found three of Lucifer's faithful friends awaiting my arrival—C. V. Cook, C. Reinisch and J. H. Lohmeyer. How many more had come and gone I know not. I sent a telegram from Fresno to tell our friends not to wait for me—but, as usual in such cases, the message was not received in time to do any good.

The change from the dry and clear atmosphere of Arizona and New Mexico to the comparatively moist and foggy air of San Francisco was one of the most noticeable of the changes experienced since leaving Chicago, a little more than two months ago. A gentle shower of rain, just before reaching Point Richmond, gave due warning that we were no longer in the "Land of Eternal Sunshine," as the two "territories" just named have been aptly called.

The most picturesquely beautiful, perhaps, of all the beautiful and grand sections of country passed through on this so-called "scenic route" from the Atlantic to the Pacific, is that seen during the passage through the Tehachapi Mountains, just before reaching the great level plains that divide the Sierras from the Coast Range proper. Within a comparatively few miles the road passes through seventeen tunnels, mostly very short, the longest about one mile in length. To many tourists who have never had a like experience the rapidity and apparent recklessness of danger with which the train plunges through these mountain fastnesses and round the short curves and steep inclines is enough to cause not a little nervous uneasiness as to whether they will ever again see the home and friends left behind in the Atlantic States.

Last night, the 16th of November, I had the pleasure of meeting a half-dozen or more of the independent thinkers and radical workers of this city, in a very enjoyable symposium at the rooms of Charles T. Spradling. Among these were the well-known Dr. York, S. H. Tarr, J. Nielson and Dr. Weitzel, who was living in Oskaloosa seventeen years ago, when the fight was on between the officials of Jefferson County, Kansas, and the prosecuted and imprisoned Autonomists, in regard to the right of the individual woman and man to live together in the conjugal relation without permission asked of the aforesaid officials.

Tonight I expect to meet the Socialists, the Anarchists, the rationalists, the libertarians of all names and of no name, at a mass meeting, to be held at Turk Street Temple, to do honor to the memory of the men who gave up their lives in Chicago, sixteen years ago, in testimony of their faith in the doctrine that the earth and its opportunities belong to the people, all the people, and not to a privileged few who claim the right to own these opportunities to the exclusion of those who do all the hard work and bear all the real burdens of producing and distributing the means of existence on this planet; and inasmuch as I have been, unofficially, notified that I will be expected to take some part in this memorial meeting, I will cut short this letter to Lucifer's readers and proceed to jot down a few notes to be used—if called for—upon this memorable occasion, this milestone, so to speak, in the history of the ages-old struggle for freedom and justice against the forces of organized inequality (iniquity) and wrong.

M. HARMAN.

For the next week or two, letters addressed to me at 384 Dolores street, San Francisco, will probably reach their destination all right.

M. H.

## Authority the Origin of Belief.

The overwhelming majority of the human race necessarily accept their opinions from authority. Whether they do so avowedly, like the Catholics, or unconsciously, like most Protestants, is immaterial. They have neither time nor opportunity to examine for themselves. They are taught certain doctrines on disputed questions as if they were unquestionable truths, when they are incapable of judging, and every influence is employed to deepen the impression. This is the origin of their belief. Not until long years of mental conflict have passed can they obtain the inestimable boon of an assured and untrammelled mind.—Lucky.

## Woman's Best Age.

A play that has achieved a notable success this season has for its central figure a woman of sweet character who has passed her earliest youth and settled into old maidhood. Her admirer takes her at her own valuation and apparently ceases to care for her. She decides, wisely, that she will be young again. She abandons demure, unsightly dress, gives nature a chance, and by making herself attractive, physically and mentally, wins back his love.

The play proves what every woman should know:

That not years, but lack of mental freshness, makes a woman old.

The highly prized girlish years, from eighteen to twenty-five, are really years of babyhood.

The most beautiful women in the world, able to attract and to hold the greatest men, have almost invariably been women past thirty—very often they have been past forty.

A woman lacking full mental development is like a green peach; she may be very pretty to look at; but that is all. Of course, if she is to spoil before maturity, better take her, as you would take the peach, when it is a little green, rather than after it has spoiled.

And that fact—that women of maturity attract men worth while—is very unimportant compared with this other fact:

The mature woman is the best mother.

Constantly, in studying the lives of those who succeed, you find that it is the tenth or even the fourteenth child that makes the family famous. Carlyle and Napoleon do for examples in widely divergent fields.

Each was so fortunate as to have for mother a mature woman, at her best when the child was born.

Women make constantly the great mistake of letting the years count. Don't let them count.

Women are as different from one another as are cabbages from rose bushes. If you are a rose bush don't consent to be old at the age which ends a cabbage's career. You are beginning to realize your possibilities when the cabbage type of woman has ended her life's usefulness.

And remember this, you need not be a cabbage woman unless you want to.

Keep young, keep cheerful. Keep up your interest—not merely in what your husband or best young man has to say about himself, but in every question.—Chicago American.

## Don't Be a Poke-Nose.

What is a poke-nose?

A poke-nose is a person who is forever interfering with others' affairs. The poke-nose usually justifies his poke-nosiness by claiming that he or she is acting for the benefit and general good of the one into whose affairs the long nose is inserted to the greatest extent.

The private poke-nose is a neighborhood nuisance, but when poke-noses organize for the purpose of forcing upon society their peculiar brand of poke-nosedness they become a public nuisance and are tyrannical and unbearable. It is the work of the organized poke-noses to force upon the people all sorts of tyrannical laws that oppress all who are not in sympathy with them.

The organized society of poke-noses are not ill-meaning people on the whole, and many of them, aside from their particular brand of poke-nosiness, are very agreeable people. They actually believe that they are working for the good of humanity, and even when their theories have been "weighed and found wanting" they are so blind that they do not see their own error, and go on imposing their ways upon others as much as possible. As Mayor F. O. Beal of Bangor recently said, "Tyrannical laws from the beginning of Christendom to the present time have been the cause of more bloodshed than all the other causes put together."

The true Individualist knows that only in freedom can he attain the best possible conditions in which to live and do good, and knowing this he knows that others must have the same right; consequently when he sees another living differently from what seems best to him, so long as that other in no way infringes upon the rights of others, he knows it is none of his business, and, being the being he is, he will carefully mind his own business.—The Phrenopathic Journal.

## VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Myra Pepper, Kansas City, Mo.: I note what you say about evidence of subscribers wanting the paper. I want Lucifer and expect to take it and pay for it as long as we both shall live.

A. J. Merakergard, Sioux Falls, S. D.: Inclosed find \$1 to renew my subscription to Lucifer for one year. Lucifer is growing brighter every week, and is the best eye-opener for the masses that is published.

F. B. Earnshaw, Porterville, Cal.: Please send Lucifer six months to inclosed address. Am sending 50 cents for same. When I get settled will subscribe for your valuable paper. Am fighting the economic battle in this state.

May de Crane, Lake City, Iowa: They seem to want to put the little paper in a back seat, but I hope they won't succeed. Mamma says she does not see how she can live without it. Hope all the Liberals will try to help it along. Inclosed find \$1 on subscription. Wish I could send more.

S. R. S., Kansas: Myra Pepper said in Lucifer that only two Freelove men had overstepped the bounds of propriety in corresponding with her. I imagine that one was one of whom I have heard complaints from five different sources. Freelove and free lust are, to my way of thinking, distinct species. The first is a biped, the other a quadruped.

David W. Gilmore, Kansas: When I saw your editorial in No. 350 I intended to send you some money, but as I was busy I neglected it. However, here is a dollar for a year's subscription. A great deal of meddling is being done with the affairs of other people, but I suppose we will have to make the best of conditions as we find them until such time as it will suit the majority of the people to make a change.

Jacob B. Dalsey, Charleston, Ill.: My paper was stopped recently. I send 25 cents for renewal. Please send me two latest numbers. I want the paper very badly. I can't understand why the postal officials ask the editors of reform papers if their subscribers want the paper. I have taken Democratic and Republican papers, and the question never was asked of the editors, so far as I know, and my papers were not stopped if I owed on subscription.

J. R. Elliott, Philadelphia, Pa.: I am sending you a notice of the death of Sada Bailey Fowler, author of "Irene; or, The Road to Freedom." Mrs. Fowler was a member of the Underground Railroad, workers for the abolition of slavery. At the time of her death she was a member of the American Press Writers' Association, and was interested in other progressive movements. Ed Wheeler and Thomas Phillips, candidate for Mayor of this city on the Labor ticket in 1876, were the speakers at the funeral. Mr. Phillips said, among other things, that when he and Henry George were speaking at a political meeting in 1876 Mr. George alluded to the fact that Thomas Jefferson was the greatest advocate of the rights of man, ignoring Thomas Paine's services. Phillips spoke in favor of Paine, and Sada Bailey, who was also a speaker, paid a high tribute to Paine, which showed that she was a brave woman. I hope some others who know more of her will write up the story of her life.

J. S. Harlenberg, Hornellsville, N. Y.: Your statement in regard to my being in arrears received, and I hasten to put myself in good standing by inclosing \$1 to pay up. Will try to not let my subscription lapse again. I wish the laws were so we could not trust each other at all; then we would have to have a much larger circulation of money, so we could do business on a cash basis.—H. L. and Mrs. Green were my personal friends for over twenty-five years. Have had many pleasant hours with Mr. Green. I subscribed for his magazine when it was a small pamphlet published in Salamanca, N. Y. We had quite a controversy at the time of Putnam's death over the so-

called scandal resulting therefrom. I claimed that he was not as liberal as he should have been, and that if he had anything to say against Putnam he should have said it while Putnam was alive. I hope you will continue with us many years yet to publish your Light Bearer. There are many good things in Lucifer that I value highly, and still others that I don't accept.

J. H. L., Texas: My town is a church-dominated town of 5,000 people, and my employment includes all the mechanical work, including proof-reading, on a church paper of 2,000 circulation, and you may imagine how distasteful such work is to a printer who eagerly devours every word in Lucifer each week. But I must keep the wolf from the door of my loved ones. Allow me to express my appreciation of the typographical neatness and literary accuracy of Lucifer. It isn't every paper that maintains such faultless English and such careful uniformity of style in punctuation, capitalization, etc.

L. N., Brooklyn, N. Y.: Allow me to send you a few names for sample copies of Lucifer, as they may become interested and subscribe for it. I wish I could send you some subscribers from Syracuse; inclosed clipping would indicate that the people there need some Lucifer education. As to myself and wife, we like your valuable paper very much. But I wish that some of your correspondents would study Socialism a little (it is so simple) before they start to criticize it or tell others all about it. I am myself a Socialist of the Marxian school, but let me add that there are in this country a number of other brands of Socialism with which I would not like to be identified.

[The clipping referred to is a dispatch to the New York World and is headed, "Boy Hasn't Even Feathers; And, Being Stone, He Can't Ask the Parrot to Spare Him a Few," and is as follows:]

Syracuse, Sept. 29.—The beautiful new statue on the top of the Kirkpatrick memorial fountain, on the north side, offends the women of that section, and they threaten to destroy it unless it be clothed. The statue is the work of the sculptor Jerome Connor, and is entitled "The Boy and the Parrot." Both figures are clothed only in the garb of nature. The women of the vicinity will not allow their children to play in Union Park, where the statue stands. They will probably memorialize the Common Council regarding it.

## A Mutual Credit Currency.

Why should we not have a voluntary currency, a due-bill issued by each individual, or farm, or corporation, using the money terms dollars and cents to specify the amounts, but redeemable in trade, according to the business of the signer, instead of in gold or silver? For instance, the farmer's due-bill will read: "Good for one dollar in farm products;" the shoe merchant's or shoe manufacturer's due-bill will be good for shoes; a newspaper's due-bill will be good for subscription or advertising.

To bring this about we do not have to wait for legislation or consent of politicians, or to get a majority of the people to understand the plan. We have merely to modify, according to circumstances, what is already in practice. Railroad tickets, street-car tickets, tickets of admission to lecture or theater or entertainment, restaurant meal tickets, postage stamps, etc., are all modifications of the same idea. An organization in Cincinnati called the Mercantile Exchange, something like the labor exchanges scattered throughout the country, is successfully putting the plan in practice, and has been in operation for several years.

Any individual, or any number of men two or more, engaged in any kind of business—farming, manufacturing, or any other line—can form a central organization for the issue of a currency "good in trade," and in different denominations like money. To get these in circulation, any reliable individual brings his own due-bills, good in his own line of trade, to this central organization, and receives the organization's trade checks in exchange. Five or 10 per cent, if desired, may be left to the central organization for expenses. For instance, the farmer brings \$100 of his own due-bills, good for farm products, and receives \$90 of its trade checks. These \$90 he uses exactly as he would money, guaranteeing them by his own indorsement as he pays them out.


Now, suppose he takes \$5 of these trade checks to the shoe store and buys shoes with them. The shoe merchant indorses







# LUCIFER.



## THE LIGHT-BEARER.

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CHICAGO, ILL., NOV. 26. E. M. 303. [C. E. 1863.]

WHOLE NO. 997

### A THANKSGIVING POEM.

If God exists, we ne'er do ill.  
Thank God!  
Whatever we do, we do his will.  
Thank God!  
In him we live and think and act,  
Blasphemy, believe, indite a "tract,"  
Expose a lie, or fight a fact.  
Thank God!

We pray for Brown, and Smith is spared.  
Thank God!  
We pray for peace, and war's declared.  
Thank God!  
The God of Love does all things well,  
As freezing beggar-brats can tell—  
We're told there's little frost in hell.  
Thank God!

A lot of snakes are poison-fanged.  
Thank God!  
The innocent are sometimes hanged.  
Thank God!  
We can't by prayer—how'er we beg—  
On Alpine tops hard-boil an egg,  
Nor cure by faith a wooden leg.  
Thank God!

The earth produces fruit and flowers.  
Thank God!  
And weeds, and hot volcanic showers.  
Thank God!  
Tornadoes, earthquakes, tidal waves,  
Remorseless tyrants, trembling slaves,  
And consecrated mitred knaves.  
Thank God!

"Praise God, from whom all blessings flow!"  
Thank God!  
And every ill, as well, you know.  
Thank God!  
The famine, harvest, fast, and feast,  
The best and greatest, worst and least,  
The skeptic, and the lying priest.  
Thank God!

—G. L. Mackenzie, in Truth Seeker.

### Censors of the Play and Press.

The recent discussion at the Playgoers' Club, London, and the Lord Chamberlain's recent refusal to permit the performance of "La Citta Morta" by Signora Duse, are reminders that even in this "land of the free" there is an effective veto on the existent liberty of the stage. This censorship of the British stage dates from the time of Elizabeth, when a Master, or Licensor, of the Revels was appointed. The dramatists' occasions of offense were then, and until quite recent times, not moral, but political. The gross humor of those early playwrights was countenanced, but for their satire on the Scotch in "Eastward Ho" Ben Jonson, Marston and Chapman were committed to prison. This was at the direct command of James I., who took the duties of censor into his own hands, as also did his son and successor. One of Massinger's plays was refused a license because it contained matter which might have displeased Spain at the time negotiations were proceeding for the marriage of Charles I. to the Infanta. Under the Commonwealth the stage was entirely suppressed, and its revival at the Restoration was followed by the appointment of the Lord Chamberlain as Director of the Drama. The profligacy of the Restoration comedies leaves no doubt that his duties were not to shield morals, but to expunge anything that might offend the court. Thus Shakespeare's "Rich-

ard II." was refused a license because its picture of the de-throned monarch recalled the recent triumph of Cromwell. Under William III., however, the censorship directed itself more to the suppression of blasphemy and so-called indecency.

In 1737 the dramatic control of the Lord Chamberlain was for the first time confirmed by Parliament, and forthwith his hand became more heavy. But its chief end was still political, and satires against the government of the day received sharper treatment than indecency or alleged vice. It was in sheer self-defense against the ridicule cast upon him by Fielding that Walpole closed the Haymarket. The censorship as it now stands in England is regulated by the act of 1843, under which no play may be acted without a license from the Lord Chamberlain. There is no definite list of forbidden subjects, but the veto has now come to be applied to plays contravening orthodox morality, and against the presentation of Biblical characters or the caricaturing of modern political personages on the stage.

The most recent operation of the last clause was the withdrawal a year ago of the license granted to the play "Secrets of the Harem." A melodrama dealing with Turkish life, it had for years enjoyed constant popularity at provincial and suburban theaters. But during its presentation at Battersea it attracted the attention of the Turkish Ambassador, and on his protest the Lord Chamberlain withdrew the license as offending the feelings of the Porte. Turkish sensitiveness, indeed, knows no bounds. Only a few months ago a performance of Euripides' tragedy of "Iphigenia in Tauris" was prohibited in Constantinople because the play referred to regicide—the murder of Agamemnon by Clytemnestra. No regard was given to its legendary character, but lest any spectator should be moved to go and do likewise the play was vetoed and all translations of the tragedy in modern Greek were confiscated. The play formerly called "Secrets of the Harem" is now being performed nightly in England without interference, the title having been altered to "Secrets."

Press censorship in England is said to have been abolished in 1692, liability to civil and criminal prosecution being substituted in that year for the more cumbersome operation of individual censorship. The gain is, of course, obvious; the constant wall of our Comstock's against their own limitations is sufficient evidence of this. In England the interference with the mails is popularly supposed to be rare, and it must be confessed that prosecutions under the postal laws are seldom witnessed. Doubtless mails are tampered with and information obtained from this source, but whenever a specific instance comes to light a popular clamor warns an offending Minister that an Englishman still has some of the old rebel blood left in him. During the past few years so-called liberal newspapers have endeavored to arouse this sleeping enemy of freedom, the Daily News (London), in particular urging the government to discriminate between "lottery" circulars and what it is pleased to call "legitimate correspondence." A pro-Boer journal like the Daily News is treading on dangerous ground. Any interference and discrimination such as it suggests must inevitably lead to injustice. It is a small step from suppressing a gambling tout's obnoxious letters, to denying your political opponents the use of the mails.

In France and Germany espionage and prosecution under the postal laws are common. In Russia every tenth letter is opened and read by the authorities; and, in fact, the ways of the Russian censor are worth studying by those who lightly tolerate the thin (Comstock) end of the wedge. Newspapers are forbidden to mention any information or rumor about the im-



perial family, save such as comes from official sources; news about the army, navy, and movements of troops or warships; news about political offenses or trials, students' or peasants' disturbances; news about domestic epidemics, or "disciplinary steps" against heretics. To offend in these matters is to suffer imprisonment. Are these measures successful? No, not even in Russia, nor in Germany. Most Russian and German newspapers keep "a man of straw" as the registered editor of the journal. He is paid about one thousand dollars a year for the sole duty of appearing as defendant in the event of prosecution. If the judgment goes against the newspaper (it generally does) the nominal editor goes to prison, and the real editor looks out for another man of straw. As for foreign journals entering Russia, the "blackening out" process is familiar to all the world. If the objectionable articles are lengthy they are torn bodily out or the newspaper destroyed. Short items are disfigured beyond recognition by the aid of an oblong stamp, which when inked and pressed on the paper makes an obliterating network of white lines and black diamonds. The peculiar mottled smudge made by this stamp has won for it the slang description of "Caviar." Any one who has seen the black "caviar" of Russia, spread on a slice of bread and butter, will appreciate the phrase.

In Germany the authorities do their best to rival Russian censorship. Quite recently the editor of the *Vorwärts* has been sent to jail for telling the truth about the Emperor preparing for himself a fortified refuge against the hour of need. It is only common justice to say that if King Edward of England ever started fortifying Osborne or Balmoral he would probably invite the Press Association and the other news agencies with a view to booming himself in the newspapers. A year ago a Munich magazine published an article expounding the doctrine that great men are hard of speech and not eloquent. Imprisonment for *lese majeste* was the reward of this irritating suggestion that Kaiser Wilhelm was either slow of speech or not a great man. In Germany, too, schoolboys have been prosecuted for caricaturing the Kaiser in chalk on a blackboard.

In England there is one specious argument against the abolition of the stage censorship. Some managers of theaters, while anxious to offer to the public plays free from unnecessarily puritanical restraints, are not at all desirous of being put to the trouble of fighting in police courts and running the risk of imprisonment as well as law costs. The fact that the censor has passed any given play secures the theatrical manager from all risk of prosecution for obscenity or treasonable libel. It is certainly one of the anomalies of paternal government that while a publisher or editor is always liable to prosecution, there is no literary censor to whom manuscripts can be submitted with a view to a definite final decision being passed as to their liability to prosecution. In other words, no amount of willingness to submit to censorship can give the writer or publisher immunity from the liability of prosecution. A compulsory submission to censorship by no means necessarily follows from these premises. Both as regards stage plays and literature, a voluntary State censor is surely conceivable. So long as the State enforces its "obscene" laws, why should not the State appoint a censor armed with full powers to give immunity from prosecution to such plays and writings as he may approve, but giving him no power to compel the submission to him of plays and writings? Let those who wish to take risks do so, and allow the censor to judge only for those who desire a definite decision in advance. My own belief is that the Censor of Plays in England is decidedly somewhat in advance of average public opinion, and the great need of the day is that writers and publishers should at least not lag behind public opinion through timidity based on indefinite fears and a desire to be on the "safe side." Pioneers are always wanted and will never be multitudinous—the whole army of thinkers should have the satisfaction of knowing that where the pioneers found in their day pitfalls, mines, and armed enemies, average manhood may now safely travel without fear.

London, England.

GEORGE BENNETT.

### Why, Indeed?

Why is it that street railway corporations are solicitous about the non-unionists' right to work? Is it because in a humanitarian spirit they wish to give as many work as they can possibly employ, or because they wish to break the power of labor to protect itself against exploitation?—America, in Free Society.

### What Pays?

When Jonathan Mayo Crane has decided whether it pays to be a radical perhaps he will turn his attention to the question. Would it pay to be a conservative? That is, if it does not pay to be known as a radical, how would it pay to drop out of the ranks and be known as one of the "respectables"? There may be some avowed radicals who would like, on occasions, to be able to draw into a respectable shell and hide. There are men and women of very radical "views" who still discreetly preserve a reputable position in society. They are often to be seen between two fires, trying to "serve God and Mammon." With one hand they hold on to their conservative friends and alliances, while with the other they grasp at freedom of action and expression. Sometimes they are parents, and may be observed bringing up their children in the authorized way, while taking great pains to keep hidden their own very much revised version of the moral code. Is their position desirable? Does it pay?

I had a dear little auntie, whom I loved and who loved me. Her ideas were musty. She was too religious to countenance the heresy of evolution; Ingersoll she regarded as a half-brother of Satan—a real Satan, hoofs and all. She was once heard to refer to "Free-love or Socialism or whatever you call it." That comprised her knowledge and comprehension of present-day social movements.

I sometimes went to see her. In the old days of my young propriety we had been very confidential and of course nothing had happened to change this habit. I could still listen sympathetically to the epic of the family life, and advise as to making over Julia's green dress and putting Amelia into corsets and giving Barbara music lessons. I could sincerely regret Robert's unfortunate marriage and Frederick's cigarettes. But when it came to reciprocity! Then what mental gymnastics I had to perform and what a censorship I had to exercise over my tongue to retain the proper measure of guiltiness and yet to keep concealed the awful, awful facts! I put my foot in it once, when I wore a short skirt, and tried to defend myself. I nearly lost my reputation for all sense of womanly modesty that time.

Sometimes it was exhilarating to see how near I could approach the edge, but when I looked at the dear little woman and thought what pain it would give her my heart smote me. And, oh! the after anxieties. Now what was it I said about that trip to the beach? Am I sure I can tell the same story again? And suppose she should question René. René is my youngster and I never taught him to tell lies. He doesn't know I am not respectable, for he has been taught only radicalism, and when he does come in contact with the "respectable" I hope he will not find it worthy of respect. But suppose my little aunt should question René and he should admit that it was Leander and not my Past Master took us to the beach. Or suppose René should tell the girl cousins of our camping trip; how Daddy Roy and Evelina went in one canoe, and Marmee and Sylvester and Me in another, and Uncle Bert and Aimée and her baby girl in another, and each canoe carried its own little tent and we camped on the bluff above the headwaters of the stream. That was an idyllic vacation week,—but, oh! the little auntie!

And then what delights when the Past Master and I took the youngster and paid a family visit of a Sunday afternoon! Now the Past Master and I are very dear friends, but I knew and he knows that if we had tried to "keep the home together" we should by this time be bitter and jealous and altogether behaving in an outrageous "married" way to each other. But the dear little auntie didn't dream that the marriage was called off and that the Past Master had bachelor's quarters in the city, while René and I were revelling in the country. So when "Daddy Roy and Marmee and Me" went to see auntie we were a very happy three and the dear people thought Lena had "done so well," and no doubt used us as stunning examples of marital felicity. Oh, yes! It was delightful to be introduced as "Mrs. Everhardt" when I dropped that name long ago, and I could just feel the Past Master wince when they introduced "my niece's husband."

No, it didn't pay. That is what the Past Master and I said to each other. To be used as illustrations of the beauty of a thing we detested! To have all we had attained in the way of true friendship attributed to the very condition that had so nearly swamped us! And yet, how shock the little auntie! How step out of her good thoughts into the ranks of the barlot and the wanton and the libertine? For my good auntie's virtue was

severe, and held no half-ground. The cousins, too! Julia is really a girl of intellectual power and I hoped sometime to bring her out. It didn't pay and I knew it, but I wanted to make it pay, and I loved them!

But when it came to René, to René's morals, to inoculating that white soul with the virus of vulgarity, to teaching René to be ashamed of his strong, clean, beautiful little body! I drew the line! I told her my ideas were not as hers, nor my virtue of the time dishonored brand she worshiped. I told her about the Past Master and myself, and my tongue once loosened went on and told her about Almée, who claims a right to motherhood without signing away her self-ownership. I told her that young mother was as pure as any woman of us all, even the immaculate Julia and Amélia. No, I caught my balance and said not a word of Leander and Sylvester, nor of the Past Master and Kvelena and Lucinda and Margaret. But I said I was as much of a Socialist as is consistent with being an Anarchist—and she went white. I suppose she saw René blowing up the President. I told her I was quits with religion and out after a new brand of morality. I told her I couldn't longer expose René to the dangers of her morality. I told her I could agree to disagree on anything but principle, but there I could not compromise. I told her my principles were as sacred to me as her religion to her. I told her good-by, and I left her to break it to the cousins and to the human fire-cracker whom she has loved and honored and obeyed for thirty years.

And I went out and breathed. I took long, deep breaths and rejoiced that nothing stood between me and Truth. I forgot I had lost a group of dear friends, for I had freed myself from a pretense, a bondage, a suffocation. And I said to myself: "This is the only thing that pays,—to breathe deep, to speak true, and to stand for what you are!" And it really doesn't matter whether you stand alone, or surrounded by comrades, or whether the harlot and the hobo come up to call you sister or brother. It matters not whether you are dubbed saint or sinner, whether you are crowned or kicked, nothing will pay until you stand for what you are. Even if René should—but, oh! may I be so wise and so true that René may "see the same truth" with me!

LENA BELFLORE.

## VARIOUS VOICES.

We are always glad to receive mails from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street car, also pass within a block of our residence.

Jacob B. Dalay, Charleston, Ill.: I like to see Lucifer's light shine. It is the best educator I can find anywhere. I hope it will always live to do good. I want to receive it and will pay for it.

Charles Anthony, Boston, Mass.: I see that you say you will stop all subscriptions that are not paid in advance. Now, I can't afford to lose a single copy. Lucifer is the very bread of life to us, and I intend to keep ahead.

E. L. Small, Massachusetts: Lucifer is about my only source of information as to what is going on in the world of agitation. I inclose \$2, which please apply on my subscription. I think Lillian always fully maintains the character of the paper, and Mr. Harman should not too long delay the completion of his memoirs.

Mrs. M. E. H., New York City: I have been a paid-up subscriber to Lucifer since 1889, and intend to remain so until the end of my life. I inclose \$1 to renew my subscription for another year. I hope your dear father will be greatly benefited by his sojourn in California.

S. E. B. Armes, Santa Ana, Cal.: I see that my time for Lucifer will expire with the next number, so I inclose a dollar for renewal, as I do not want to miss a number while your father is westward bound. When I see so many of the reform papers being denied pound rates I wonder what our so-called servants at Washington will do next.

Albina L. Washburn, San Diego, Cal.: There has been a great advance in public thought on sex questions in the past few years. I find more inquirers and more who believe things they dare not utter. The public press, however, lags behind. I have been shut out of the Sun here for saying in its columns (through

non-censorship of manager and editor) that "marriage without love was prostitution." I will write soon to Comrade Harman in San Francisco and await his coming to Southern California with large hope for himself, Lucifer and the people. I inclose money for subscription to Lucifer and pamphlets for distribution. I distribute copies of Lucifer all the time and could use more papers and pamphlets for missionary work.

C. V. Cook, San Francisco, Cal.: On inclosed sheets I hand you names of Liberals that may become interested in Lucifer's work. Am unable to contribute anything to help provide for the expense of distribution of even sample copies. I hope, however, for their sake, as well as for you who work for Lucifer, that you have means to do so and thus aid in extending your subscription list.

Laura H. Earle, New York: Can you not find out why it is that Lucifer does not reach me? When I was in Vineland over a year ago I would get about one paper out of three, and it was just so last spring in Jersey City. I made complaint at post-office in both places, but with no result. Is Lucifer on Cortelyou's blacklist, or some other body's censored index? And is this what is to happen to all those that are honest and free spoken?

Walter C. Behlen, Ohio: I am not receiving Lucifer. My subscription had not expired, but it matters not. The ruling of the postal officials is not going to prevent me from reading your excellent little periodical. I can find no chaff in Lucifer, something that can be said for very few papers. Your paper and Free Society are fine publications; they are not published for bank accounts, but for education of individuals to grasp the essence of freedom and in it to live non-invasive lives. In order to achieve this the superstition of earth, as well as the myth of the sky, must both make way for a clearer conception of the realities of things. Science is worth more to this world than theology, but science can only truly bloom and spread its beneficent effects in freedom. I inclose \$1 for one year's extension of my subscription to Lucifer, the light-spreader. Sometimes I wonder who there is to fill your place when you shall have passed away. Hoping that Lucifer may still live and prosper, I remain one of your many admirers.

Adeline Champney, Boston, Mass.: I see that I am entitled to but four more numbers of Lucifer, but please don't stop it. I will send the money soon, for I should feel lost without Lucifer. Lillie D. White hits me hard in No. 995. I wish I could have sent a mental telegram to Lucifer's readers that would have suggested to them to look up the Aug. 27 number and see just what I did say. I never attempted to "read out" any individual, and as to my consigning any one to the place we don't believe in—why, that sounds ugly, and makes Adeline Champney seem a very "not nice" sort of person. I don't want to seem "nice," but I don't want to be rude, either. The difference between Lillie D. White and myself wasn't a personal one, nor was it so treated. She is advocating the freedom of woman for the sake of individual happiness, and I am advocating it for the sake of the child and of society as well. That seems to be the difference, and on that I am willing to stand. I hope Laura Earle's question will bring out some really profound discussion.

William Fretz, 190 Ingham avenue, Trenton, N. J.: In Lucifer No. 995 Laura H. Earle asks some pertinent questions. "Does a sex attraction that is exclusively physical justify itself?" In view of the fact that thousands of women and men do consider it justifiable, and expect nothing more, it can safely be affirmed; but what is the distinction between the purely physical passion and love? Can love be so etherealized as to eliminate all desire for the physical? Can a carnal love in the fullest sense? Some writer has defined passion and love thus: "Passion is the emotion of love in extreme; love between men and women is simply passion in its broadest sense, emotion in its extreme state." Can love be devoid of passion, or vice versa? It seems to me the physical emotions and love emotions so interblend that if there is really any difference either one is justifiable when there is full reciprocity. In don't see why Miss Earle's questions do not apply to both sexes. I am glad she asked them and I hope others will make comments according to their light and experience.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affecting light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-bringer or Light-bearer, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire let us hear from you if you want to continue to receive Lucifer.

The postal authorities have not yet informed us how much space we can legitimately devote to our own advertising. If the statement that we are devoting too much space to advertising our book business was made in good faith, and was not a mere pretext for denying us second-class privileges, we will doubtless receive this information soon. We will then confine our advertising to the allotted limits. In the meantime we would like to receive advertising from other publishers or any one else to whom Lucifer's advertising space is of value. We have not sought advertising heretofore, for we have preferred to advertise books at our own risk, taking a commission as pay for our advertising space, and at the same time assisting in the circulation of literature which we think of important educational value. But as it seems that we are not to be allowed to do this hereafter, we will be glad to receive advertising and will give terms on application.

We have received nothing for publication from the editor this week. Probably he has sent a letter, but did not start it in time. Without doubt we will have something from him for next week's paper. He sends good reports of his experiences in San Francisco.

A friendly photographer in San Francisco has taken photographs of M. Harman to be sold for the benefit of Lucifer. The price is 25 cents, and they may be ordered through this office.

## Is This Lese Majeste?

Whenever President Roosevelt grows eloquent over the beauties of personal holiness, his enthusiasm recalls, for some reason or other, the story of the little girl who prayed: "O Lord, make Martha Smith a good little girl, so that I may take her playthings away from her and she won't make any fuss about it."—The Public (Chicago).

## What Is Due to Teachers.

As water will not ascend higher than the level of the first spring-head from whence it descendeth, so knowledge derived from Aristotle, and exempted from liberty of examination, will not rise again higher than the knowledge of Aristotle. Therefore, disciples do owe unto masters only a temporary belief, and a suspension of judgment, till they be fully instructed, and not an absolute resignation or perpetual captivity.—Francis Bacon.

The only unfailing and permanent source of improvement is liberty.—J. S. Mill.

## The John Turner Outrage.

It has been determined to carry the case of John Turner to the Supreme Court of the United States—to employ the best counsel, to neglect no legal weapon that may be of help in preventing the deportation of this unoffending Englishman. No matter what the outcome may be, no matter whether the people inspired statute of March 2, 1903, be declared constitutional or unconstitutional, the one thing to do is to fight under the ruin of the game every inch of the day to defeat or victory. "The summer soldier" and "the sunshine patriot" already are under cover, but when the fight has been lost or won their reputations only will be missed. The question is not whether you and I believe as John Turner does, but whether we believe he has the social right to express what he believes, the right to free movement over the world.

Money is to be raised, public meetings of protest and exposition are to be held, the press is to be aroused to a sense of its present shame, its peril, its responsibility. Let every paper whose editor respects himself and wants to say his thoughts, as John Turner wants to say his thoughts, call upon its readers to contribute to the John Turner Defense Fund. In defending Turner we are defending ourselves, our right to think, to speak, to move, to grow.

The Free Speech League has become the John Turner Defense Committee. Ed W. Chamberlain, 111 West Forty-second street, New York City, is chairman; A. C. Pleydell, 175 Broadway, is secretary, and Dr. E. B. Foote, Jr., 120 Lexington avenue, is treasurer. The other members of the committee, so far accepted, are Benj. R. Tucker, Joseph Barondess, George E. Macdonald, Edwin C. Walker, Moses Oppenheimer, H. Gaylord Wilshire, W. F. Doll, Dr. J. A. Maryson, David Rousseau.

EDWIN C. WALKER,

244 West One Hundred and Forty-third street, New York.

It is a spacious, high-domed chamber, magnificently wainscoted and furnished. In the center stands a massive, imposing desk, equipped with a marvelous battery of electric buttons. At it sits William Williams, Commissioner of Immigration for the Port of New York. The scene is the commissioner's office in the administration building on Ellis Island.

Presently a visitor is ushered in. He is a lawyer—Hugh O. Pentecost—and he wishes to see his client, John Turner of England.

Mr. Turner has the distinction of being the first prisoner held under the act of Congress passed on March 2, 1903, which provides for the deportation from this country of "persons who disbelieve in organized government." Mr. Turner was arrested while addressing a meeting in this city on the night of the 23d of last month.

Commissioner Williams touches a button and a guard appears. An order is handed to him and he disappears. Several minutes pass in silence. Although it is the 10th of November, the air is so balmy that every window of the office is half open. Through one window can be seen the stars and stripes fluttering from the flagstaff on the bay bulkhead. Across the channel, flooded in the perfect sunlight, looms the giant statue of Liberty Enlightening the World.

Then the door opens and a rather short, stockily built, ruddy-cheeked man of middle age enters. His face gleams with intelligence and is adorned with a thick, sandy beard, trimmed in what is called the Van Dyke fashion. This is John Turner, strenuous organizer of British trade unionism and, as he terms himself, Anarchist. He is closely attended by a guard in the person of Captain Weldon of the Ellis Island federal police. Turner and Captain Weldon seat themselves at the desk beside Commissioner Williams and Lawyer Pentecost. Captain Weldon produces a pad of paper and a lead pencil to take notes and Commissioner Williams signals Mr. Pentecost to begin his interview.

This is how Turner, the British subject and United States prisoner, is compelled to hold consultations with the lawyer retained for his defense upon accusations of having violated an act of Congress.

Now, Turner, observes Lawyer Pentecost, "Judge Lacombe will hand down to-morrow in the United States Circuit Court his order dismissing our habeas corpus proceedings. You will then be deported unless we appeal the matter to a higher court. What is your wish?"



Captain Weldon grips his paper pad and prepares to take copious notes.

"As I do not seem to be wanted in this country," says Turner, at once wearily and sarcastically, "I think it might be best to let the authorities ship me back. I am a trifle homesick, anyway."

"But your friends may think it better for you to fight the matter to the last ditch," suggests Lawyer Pentecost.

"My position is just this," says Turner decisively and between his clenched teeth, "I am a British subject, and as such how to the mandates of the United States Government, under which I have not the rights of a citizen. Personally I prefer to return to England, but if my good American friends think there is a principle involved in the matter I will stay and fight it. This is an American question, in which, as a British subject, I am not personally interested. It is a question involving the constitutionality of an act of the United States Congress, rather than my personal well-being."

"You should remember," observes Lawyer Pentecost, "that if an appeal is taken it may take six months to get a decision. This will mean six very sad and gloomy months for you in a cell on Ellis Island."

"I will gladly stay here till I rot," replies Turner, "if by so doing I can assist my American friends in their fight for the vital principle of liberty involved."

This ends the interview of lawyer and client in the presence of federal government witnesses. A curt sign is given that nobody else is to be permitted to speak to Turner, and he is led from the room by Captain Weldon.

The scene is grotesquely reminiscent of a drama of the "shocker" variety, where the conspirator against the Czar is hied back to his dungeon after an inquisition before the Imperial Chief of the Third Section.

While waiting for the boat to leave Ellis Island something more is learned of Turner's treatment by those in a position to know. He is kept confined in a cell, with the exception of the period allowed daily for a brief walk. While walking he is closely guarded by keepers. The general conditions of his imprisonment are worse than any criminal undergoes in a state penal institution. Not a soul is permitted to talk to him except his counsel—and this exception seems to be a matter of courtesy on the part of the commissioner rather than a right defined by the law. Incidentally it may be observed that a prisoner's consultation with his counsel is hardly of much value in his defense when the interview is held in the presence of prosecuting government officials who take fluent notes of all that is said. It is simply a hollow mockery.

All mail, either received or dispatched by Turner, is opened and read by the Ellis Island officials before delivery.

On the little steamer, as it ploughs its way across the sunlit bay to the barge office, Lawyer Pentecost is induced to indulge in a few reflections.

"What appeals to me most," he says, "is the humor of this act of Congress. It is a law which, when some of its aspects are considered, is enough to make an American citizen roll over on his back and laugh uproariously. According to the law that very eminent American novelist, William Dean Howells, would be sentenced to five years' imprisonment if he invited Count Tolstoy to visit this country. Tolstoy, like Turner, is a 'disbeliever in organized government.'"

Mr. Pentecost is asked to elucidate.

"The law," says he, "provides heavy punishment for those who aid and abet proscribed persons in reaching our shores. Say, for example, you had a boyhood friend in the old country whom you had only vaguely heard from in twenty years. Say you decided one day to write to him and invite him to come to this country and offered him your home and your friendship when he got here. It might so happen that this friend of yours had once printed or publicly expressed a disbelief in organized government or had indulged in violent Anarchistic ravings. You might be entirely ignorant of this and be the most patriotic American who ever drew the breath of life. Yet proof of this utterance, together with your letter of invitation to visit America, forwarded to Secretary Cortelyou of the Department of Commerce and Labor, would be sufficient evidence to make you a federal prisoner and subject you to the five years' imprisonment specified in the section of the law. You see, the act has some unique features."

Comment was made upon the copious notes made during the interview with Turner.

"The federal authorities," observed Lawyer Pentecost, "are somewhat candid in admitting that they are extremely anxious to find out who—if anybody—invited Turner to visit this country. There's a nice term of imprisonment awaiting the party if they get him. Then they're mighty anxious to find out what steamship brought Turner to this country. There are heavy penalties for a master, agent or consignee of a vessel who lands a proscribed person on our shores."

In discussing the legal aspects of the case Lawyer Pentecost observed: "It would fill a few pages of the New York Daily News thoroughly to show the absurdities of this law. We have, for example, a religious sect in this country called the Plymouth Brethren. Its members, I believe, are old-time, dyed-in-the-wool Americans. Their theology teaches them to repudiate organized government. To be consistent, the United States Government would have to ferret them out and ship them all back to dear old London on the same ship with Turner. The law, you see, doesn't go after a man for what he believes in, but for what he disbelieves in, with the accent on the 'dis.'"

"Another remarkable and somewhat humorous feature of the law is the absolute and despotic power it places in the hands of one man—Secretary Cortelyou. Mr. Cortelyou has the power to stop any steamship entering this port and dump the passengers—first-class as well as steerage—on Ellis Island and subject them to a secret, star-chamber inquiry. It doesn't matter if the passenger is a duke or prince—it's the cell for him if Mr. Cortelyou suspects him of disbelief in organized government."

"Here's another proposition: Suppose some peaceful, lovable humanitarian disciple of Tolstoy had settled in the West some three years ago and now owned a prosperous farm. If Cortelyou caught him he could be first imprisoned and then deported back to Russia, although he had never opened his mouth upon the subject."

Mr. Pentecost seemed to see in the law, above all else, a covert menace to trade unionism in this country which deserved the attention of every thinking man.—New York Daily News.

The Turner case is revealing the anti-Anarchist law which Congress enacted last winter as a menace to personal liberty of the most extraordinary character. The old "alien and sedition laws," which have been a hissing and a by-word for a century, were very pearls of liberty in comparison with this so-called anti-Anarchist law. It is doubtful if even in Turkey, much less in Russia, the material for a story so significant of absolutism could be gathered.

But the worst is not told there. Besides what is told there and what we described last week, we find this law a complete reversal of the American theory of arrests. Except in time of war, or when the writ of habeas corpus is suspended, the executive department of the general government is supposed to have no power of arrest. Think of the anomaly of a Presidential order of arrest in time of peace! Orders of arrest are judicial writs, issued upon proof duly made, and subject to judicial investigation. But under this law the order of arrest is issued by a member of the President's cabinet. It may be issued by him against any alien who has not lived in this country more than three years. The person arrested can be immediately taken from any part of the country to Ellis Island; be there examined privately, without witnesses or counsel, by three men who are appointed and can be dismissed by the cabinet officer issuing the warrant; and if two of them report to this cabinet officer that they believe the arrested man "disbelieves in all organized government" the cabinet officer can send him back to the country of his birth without allowing him to see friends or family or to settle his business affairs. From this decision there is no appeal to any court or jury. The practical result will be to put every alien who may take part in political or trades-union agitation against the policy of the administration at the mercy of the Secretary of the Department of Commerce and Labor for three years after arrival, and open a door to blackmail by federal officers.

We have called this cabinet officer's order of arrest a "lettre de cachet," something the use of which helped mightily to bring on the French Revolution. Is it badly named? When the President can arbitrarily arrest and deport any alien of not more than three years' residence, seizing him anywhere in the country and depriving him of every legal right except a habeas corpus hear-

ing before a judge whose hopes of promotion depend upon the President's good will, how long before he will be able arbitrarily to arrest citizens, and deport or incarcerate them at his own pleasure? Since Destiny began to determine Duty in this country, we have traveled far and fast toward the Gehenna of popular liberties. Each stage has made the next one easier to reach, for Gehenna lies at the bottom of a hill.—The Public (Chicago).

New York has witnessed another indefensible outrage in the arrest of John Turner of London on the charge of "inciting and promoting Anarchy in violation of the alien labor laws." After this, talk of free speech in this country! It is dead, dead, dead, and only to be resurrected by a speedy awakening of the moral consciousness of the American people. Mark the facts. The press report, never colored to favor an Anarchist, contains not one syllable to Turner's discredit. His subject, on the occasion of his arrest, is stated to have been "Trades Unionism and the General Strike." There is no hint of any appeal to violence in it; and indeed the subject negates the idea. Besides, it is well known that Turner is a philosophical speaker, and has never been an apostle of force. There was no disorder during the address, absolutely nothing to form the faintest excuse for such an arrest. The act cannot possibly be construed as anything but a formal declaration that the United States no longer stands for freedom of expression, but chooses to pattern after Russian tyranny.—James F. Morton, Jr., in The Demonstrator (Home, Wash.).

The Immigration Commissioners say they have been looking for Mr. Turner for four months, and were surprised that he could have got in without their knowledge. It would almost seem as if not only Roosevelt, but the Immigration Commissioners, the police, and the daily papers were all in the pay of the capitalists who wish to keep out all disturbers of their peace. And this is what "American freedom" is coming to—that a great nation of nearly one hundred millions of "free" men are afraid to allow a solitary Englishman to enter their country because he advocates liberty and co-operation for the common good! No wonder Mr. Turner wishes to get back to England. He had better stay there till Congress is compelled to repeal its Russian restrictions on freedom.—Secular Thought (Toronto).

Progressive societies of all kinds are uniting for the defense of John Turner, the English labor organizer who was lately arrested and ordered to be deported under the new law against the admission of "Anarchists" to the United States. One literary society on the East Side voted the whole contents of its treasury, amounting to \$75, to the defense fund, and generous subscriptions have been taken up at the Liberal Club, at the Liberal Arts Society, and at other meetings. A total of over \$700 was reported on Monday. There is a determination to test the question whether a man's views on the subject of labor and government can be used as a pretext for outlawing him in the United States.—Truth Seeker (New York).

The decision of Judge Lacombe in the Turner case should make it clear to all that constitutions have no existence outside of the interpretations which judges put upon them. Constitutional guarantees, then, are but shadows.—Americus, in Free Society.

#### Social Notices.

A ball for the benefit of Free Society will be given at Aurora Hall, Milwaukee avenue and Huron street, Saturday evening, Dec. 5. Admission, 25 cents.

W. F. Barnard will deliver a course of lectures, under the auspices of the Sociological League, at Jefferson Hall, 70 Adams street, Sunday evenings at 8 o'clock. Admission, 10 cents. Subjects: Nov. 29, "What is Progress?" Dec. 6, "Government an Evil?" Dec. 13, "The New Conception of Evolution."

The St. Louis Debating Club is now organized with regular meetings, lectures and debate every Saturday evening, at 1008 North Seventeenth street. This place is open each evening and Sunday all day, and also serves as an information bureau for all who desire information about St. Louis. Friends of Lucifer visiting St. Louis please call. Communications should be written in English, although letters in German, French, Italian, Spanish, Russian, Bohemian, Roumanian and Yargon can be read and answered. St. Louis readers of Lucifer who have furnished rooms for rent should notify the club. Address St. Louis Debating Club, 1008 North Seventeenth street, St. Louis, Mo.

#### Education and Race Suicide.

Our country has always suffered from the delusion that size counts for everything. We measure value by bulk and numbers. It is the same erroneous judgment which leads us to measure the importance of families by the number of children produced in them. Is it not time that we should attach rather more importance to quality than to size? I assert that it is much better that a home shall have from two to five children, strong in body, vigorous in mind, all of them so equipped that in the course of nature one may expect them to live to maturity, than that there should be from twelve to eighteen, half of whom are doomed to die in infancy and less than half of whom will be fairly educated and equipped for life.

I quickly admit that the higher education of women has a tendency to diminish the number of children born in a family. It gives a girl a thousand resources within herself and a thousand interests outside of herself. The higher education undoubtedly makes girls more critical of men and more independent of them. The well-educated woman knows that there is no ideal home excepting the home created by a man and a woman who are working together to maintain it in the bonds of love. The better educated, the more intelligent, the more developed women are, the greater is their sense of responsibility. With this increased sense of responsibility there comes to highly educated women a greater sense of personal dignity that is not felt by women less developed. When such women become mothers, they are willing and intentional mothers, not unwilling and accidental victims of maternity.—May Wright Sewall.

Back of every great, worthy achievement of man find the woman—mother, teacher, wife. They are there, contributing to the advancement of the race an impetus only less than that of the divinity that did create us. I have heard atavistic male creatures in human semblance deplore the presence of "the new woman," the woman who wishes perhaps to earn her own bread, certainly to shape her own life and the lives of the children she will bring into the world, to take an equal part with her brothers in the government that taxes her, to broaden her mental horizon until it shall include the best thought of all lands and times; and, truly enough, such women are not for such men; they have outgrown their critics. Their business is to improve the race by improving the individual—and they are hard at it.—National Magazine.

#### THE SALE OF AN APPETITE.

A STORY BY PAUL LAFARGUE.

Emile Destouches stood outside the finest restaurant in Paris, shivering with cold and ready to die of hunger. A portly capitalist came on, invited him inside, gave him the best dinner money would buy, and then proposed a contract, by which Destouches was to digest the capitalist's food for five years, in return for a salary of two thousand francs a month, payable in advance. The young man gladly accepted, but in a short time repented of his bargain. To understand why, the reader must read the book. It is one of the cleverest satires on the present capitalist system ever written.

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# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., NO. 47.

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WHOLE NO. 998

### THE SLAVE OF IGNORANCE.

Once, as in dreamy mood I strayed  
Along a splendid hall of art,  
I saw one picture on the wall  
That burned its import on my heart;  
That fixed its meaning in my soul,  
And stamped its impress on my mind;  
For in that picture I beheld  
The toiling millions bound and blind.

The canvas held the barly form  
Of Hebrew Samson at the mill,  
Docile and ox-like treading round,  
Obedient to a master's will.  
Thy masters mock thee, and despise  
The patient strength on which they feed;  
Thy feeble protests they ignore  
In haughty, overmastering greed.

Slave of the mills of privilege,  
Scourged on by poverty and dread,  
The selfishness of ages weighs  
The crown of thorns upon thy head;  
The greed of all the years has bound  
The fear of want about thy brow;  
A scurf thou wert in ages past,  
Wealth owned thee then—it owns thee now!

O slave, by ignorance enthralled,  
Uplift thy visage to the light!  
The sun of reason shines for all.  
Look up—its beams will give the sight!  
Thou hast the power to shape the world,  
To make it what thou'dst have it be,  
There is no need of other power  
Than thine own will to make thee free.

—Robert T. Whitelaw, in Torch of Reason.

### Sex Morality, Bond and Free.

I am one of those who greatly welcome the questions asked by Laura Earle (Lucifer No. 995, Various Voices). I believe those and many more questions must be asked and answered by sex reformers before clear thinking is attained. Moreover, much as I value individual thinking, I believe there must inevitably be a collective ideal, in outline, at least, of what sex morality consists.

Sex morality, in principle, of even an elementary kind, scarcely as yet exists. The husband is still quite common who, having been too brutal and ignorant to know how to awaken sex passion in a woman, coerces his sex-slave by the remark, "What else do you suppose I married you for?" The "honest woman," like the honest politician observed by Thomas H. Reed, is "one who stays bought." And the other form of prostitution so common in our towns, and almost as complacently tolerated, shows how far we are from the standard set up by Grant Allen, in "The New Hedonism," that "Chastity is a profound disinclination to give the body where the heart is not given in union."

The sex creed of society is still represented by the Church, which in its marriage service pronounces sexing to be "sin," and which commands the woman to obey—"in bed and at the board," as the word ran in the older and more explicit formula. Under such superstitions, people are taught that all sexing except for propagation is low and vulgar, and thus the most beautiful of educative influences has been omitted from the lives of many.

Laura Earle asks whether an exclusively physical sexual attraction is justified; whether the more physical and the more ethereal emotion are two aspects of the same passion; whether the satisfaction of the physical need blunts the perceptions for

the more etherealized love, and if the answers to these questions have exactly the same application to both sexes.

All that I have observed of sexual life confirms my belief that the parallel between ordinary sex expressions and those of another social function—that of eating in company—is almost perfectly exact. The man who goes to feast with friends and thinks only of gratifying his palate is happily a rarity. If, however, all food had been withheld from him beforehand, or only the least congenial food permitted, he could scarcely be condemned if his thoughts were wholly occupied with eating. The wish for shared and reciprocated joy in sexing is very strong in sane and civilized human beings, and where this wish exists, there is love in more or less degree.

The ardent temperament shows a high capacity for both physical emotion and strong love, and these are undoubtedly two forms of the same passion. Inherited temperament counts for more than habit, but the habit of sexing without love—so frequent in bond-marrriage and in prostitution—does, I think, tend to lessen the power of the more ethereal love. Total deprivation of sexing may have as bad or worse results of the same kind. I also note that when etherealized love amounts to an insanity, this is usually due to sexual starvation.

I have observed no important difference between men and women in sex feeling, except that men more easily lose their self-control, and this is probably due to a far stronger instinct of initiative in sex-love. And I think that women suffer considerably more in health from sexual starvation, though often without recognizing the cause of such ill-health. But as the strongly sexual man very rarely submits to total sexual starvation, and the woman of similar temperament is often forced to do so, the comparison cannot be made with any certainty.

The highly spiritualized form of love is no doubt the most wonderful and beautiful development of the sex instinct. As such, it is always the form most ridiculed by the vulgar. It is fully capable of denying and even destroying the very desire from which in evolutionary course it arose. Yet those of us who know it best must admit its visionary and impractical character. Some day, perhaps, this Pegasus of the heavens may be harnessed to some noble earthly chariot. But at present our simpler task is to study the nature and needs of ordinary sex-love, which is a mixture of instinctive desire and loving kindness,—in fact, the sexual comradeship which, as Le Gallienne tells us, was what Grant Allen meant by love; and he adds, speaking of the highly spiritualized passion: "Love is something far more terrible. It has nothing whatever to do with reason, nothing to do with theories. It burns this way, it burns that way. But the flame it sets alight is for one martyr, it is kindled by one torch." Let us not be drawn to worship this fiery god thus truly described, but rather, if fate permits, keep him out of our lives; his far gentler elder brother, whom Grant Allen knew and honored, is our better friend.

DORA FOSTER.

### Environment a Powerful Factor.

Answering Laura M. Earle, I will take up her last question first. The application, I think, will be the same as regards the sexes if we take persons of the same temperament, etc. For instance, if we ask these questions of a woman who is confined in a close, stuffy workroom, with practically no physical exercise, and who would take cold if exposed to what would be a bracing atmosphere to a woman like Laura Earle herself, and compare her answers with the answers given to the same questions by a man who works in the open air, then we may expect confusion

and feel that the sexes are radically different. However, ask the same questions of a man and woman who are both devoted to athletics, and given a woman who will be honest, I think you will find the answer much the same.

Now for the first question, which, I think, answers itself: If the attraction is exclusively physical, then surely it justifies itself. I think myself that the physical need is something apart from the emotion we call love, but, like all other physical needs, may be more intensely enjoyed coupled with love. For instance, we may enjoy a supper, a book or an opera very much with a friend, but will any one gainsay the fact that the presence and participation of a loved one does enhance the enjoyment? I do not quite understand what Miss Earle means by etherealized love, but if she means gratification with the person loved, I say decidedly no, for the more points of mutual enjoyment the more intense the love. If, on the other hand, love for one and gratification with another is meant, then in this case also it seems to me that each would have his or her quota of love or like, and so would not interfere with the feelings toward the other except to make us more appreciative of whatever may be the attraction for us in the other.

I hope we will hear from many of Lucifer's friends and that we will truly get some light on these questions.

PERLIN McLEOD.

### Corporal Punishment.

The Minnesota Training School has adopted a spanking device as a substitute for the old method of administering corporal punishment to unruly boys and girls of the institution. It is a decided improvement upon mother's slipper and father's strap.

Punishing incorrigible boys is no small task. The least of the trouble is in applying the strap. The culprit must first be caught. Then, if he is a robust chap, he may resist his captor; a struggle follows, one or both are hurt, and it is easy to make a charge of brutality against the whipper. Applying the lash under these difficulties the blows are likely to fall indiscriminately anywhere on the anatomy between the head and the feet.

The device adopted at the training school, while not eliminating the preliminary struggle, is designed to be a more scientific and humane application of the strap. The exact spot on the anatomy which it is proposed to attack may be marked with chalk, and the castigation is then administered with exact precision.

The spanking machine is not an automatic affair, dealing swift and terrible blows, as has been depicted, but a long bench, upon which the victim is placed, with a convenient part of his anatomy upward. If very obstreperous the youth may have his hands or his feet strapped to the corners of the bench while the corrective agent applies the lash.

To the general public the idea of a spanking machine is a matter of considerable amusement, but it is a serious matter with the inmates of the institution. They have become convinced that it is a demoniacal invention, but, nevertheless, an effective agent in the discipline of incorrigibles. It has, in fact, greatly curbed the vicious propensities of the many unmanageable boys.

Superintendent F. A. Whittier and the members of the State Board of Control, who are familiar with the results of the spanking machine, assert that it is far superior to the old hand method. And there is talk of getting up an automatic attachment by which any given number of lashes may be applied quickly and accurately.—Omaha Daily Bee.

A blow degenerates and lowers the mental self-esteem of the victim, and has a brutalizing and a demoralizing effect on the one who inflicts it. Flogging was the punishment inflicted on the negroes when in slavery, and the Southern aristocrats even felt that it was better to hire it done than to inflict it themselves. This was a concomitant of slavery and had as much an effect in obliterating that institution in civilized countries as any other cause.

Juries now generally acquit the man who kills the party who struck the first blow. What satisfaction is there in it for an intelligent man or woman to tie a child to a bench and beat it into submission? In the Omaha schools, and in some others, this ancient relic of medievalism survives, and it is euphemistically called disciplining. Only a few years ago in Kansas City a little girl was so disciplined by one of the lady teachers that it caused her death, after which occurrence the board, in obedience to the voice of public opinion, abandoned corporal punishment. But how sad to think of a human life being offered up as a sacrifice before a change in the rules was made! Thoughtful people, after all, are now agreed that there is no difference between wife and child beaters. Let us hope that all will in the near future agree on this reform.

WALTER BROWN.

Put not thy future in pledge. Why should man who is capable of development be a slave to a vow?—Elizabeth Gibson.

### The Suppressed Panama Message.

A renewed discussion of President Roosevelt's propensities is aroused by the news that, prior to the development of Panama's revolution, he had made up his mind to advise Congress that "we must forthwith take the matter into our own hands," and build an isthmian canal by any route that might seem good to us, without waiting for the consent of "those whom the accident of position has placed in temporary control of the ground through which the route must pass," says the *Literary Digest*. Such was the message, already written, that he was intending to send to Congress, when the Panama revolution changed the whole aspect of affairs. The message is now made public as proof that the administration had no hand in abetting the secession of Panama. But while it may prove that, it also proves something else equally important, declare the opposition papers. It proves, says the *Atlanta Journal*, that we have an unsafe President; it proves, says the *Philadelphia Record*, that we have a President who considers himself above laws and treaties; it proves, says the *Springfield Republican*, that we have a President who, in international affairs, disregards the moral law.

After informing Congress that Colombia has refused to ratify the canal treaty, the President said in this suppressed message:

"In my judgment, it is time to declare that the beginning of the canal can not be much longer delayed. This nation does not desire to be unreasonable or impatient, but it can not and will not permit any body of men permanently to obstruct one of the great world highways of traffic; and refusal to permit the building of the canal amounts to such obstruction. Of course, to insist upon unreasonable terms is equivalent to a refusal."

"It seems evident that in a matter such as this we should finally decide which is the best route, and if the advantages of this route over any other possible route are sufficiently marked, we should then give notice that we can no longer submit to trifling or insincere dealing on the part of those whom the accident of position has placed in temporary control of the ground through which the route must pass; that if they will come to agreement with us in straightforward fashion we shall in return act not only with justice but with generosity; and that if they fail to come to such agreement with us, we must forthwith take the matter into our own hands."

These are "astounding words," declares the *New York Evening Post*, and "they will revive the acute fears that many had when President McKinley was assassinated, lest a firebrand type of man succeed to the Presidency." It continues:

"This is obviously to throw law, treaties, and decency to the winds. Under such a robber contention, we should be entitled to seize any land on earth which we happened to want, and which we thought ourselves possessed of sufficient brute force to take. It is a declaration of stark and lawless absolutism, tempered only by land-hunger, which we have lived to see made by an American President."

It is "unprecedented in international law," and "indefensible in morals," declares the *New York Times*; and the *Springfield Republican* fears for the effect upon our national character. The *Louisville Courier-Journal* calls it "cowboy diplomacy."

Throughout the whole of the isthmian entanglement, and, indeed, throughout the whole of his administration, Mr. Roosevelt has exhibited jingolistic tendencies which might be more readily pardoned in one of his hasty temperaments were it not for the position to which he has been elevated by a lamentable accident. He has been President for two years now, and in view of his record it is a most disquieting reflection to consider the probability of his election for four years more. His curious ideas of the Presidential prerogatives; his penchant for entangling foreign alliances; his failure to appreciate the sentiment of the people in regard to his color fallacies; the manner in which he lets impulse instead of reason guide him in state matters of the weightiest import—all these things which spring from his unfortunate temperament render him an unsafe pilot for the national vessel. He seems "drunk with sight of power"; caught with the Old World fallacy that might means right; and ready upon the merest pretext to plunge the country into war. He is dangerous.—*Atlanta Journal*.

A man who should defend himself against a charge of larceny by proving that he had intended burglary instead would be in much the same position as the President who is accused of conniving at the Panama revolt for the sake of negotiating a canal treaty, and who replies that he was prepared to cut the canal across the soil of another nation without any consent. If



this be not enough to startle Americans, who have detested the canistry of European diplomacy, and who have been proud of a country that scrupulously kept faith, let them reflect upon the further fact that the President is as superior to the laws of the United States as he is to the sovereignty of Colombia and the treaty obligation of the United States to respect the rights of that republic in the Isthmus of Panama. The Spooner act provided that if the President should fail to obtain a canal treaty with Colombia he should negotiate one with Nicaragua. The President does nothing of the sort. Failing to get a canal treaty with Colombia, he proposes to cut a canal at Panama against the protest of the sovereign of the country, whose rights in the isthmus we are pledged to sustain, and have on former occasions sustained.

Nothing but documentary evidence would convince the country of anything so extraordinary, but the reply to the charge that the administration had procured the revolution which it manifested indecent haste in recognizing is the production of what the President had written regarding the canal as a part of his annual message. It may prove that he did not know of the impending revolution, but it also proves that he is an entirely different man from any previous President of the United States, and that he has no respect for either treaties or laws that stand in his way.—Philadelphia Record.

So we find the United States in the disgraceful position of having done with reference to Panama in 1903 what we successfully protested against with reference to South Carolina in 1861; of having violated a treaty in doing so; and of excusing their turpitude by placing upon that treaty an interpretation at variance with all our previous interpretations of it. Nor is that the worst. By executing with Panama, so hurriedly that the new nation was obliged to borrow a seal from our Secretary of State in default of one of her own, a treaty which is stuffed with present plunder and future benevolent assimilation, we have given the whole affair an aroma of interestlessness which it is not easy to distinguish from a stench.—The Public (Chicago).

#### Bird Shot.

Do not the people of Germany today get more for their outlay for government than do the people of the United States? I think they do. When we consider that a "half-witted Emperor" is head of affairs, this comparison all the more bears the sting of disgrace. The railroads, telegraphs and telephones of Germany, publicly owned, furnish a better service, together with a parcels post, are managed with less cost to the people than in this country, and with no such damnable corruption and jobbery as obtain here.

Free press in the United States—I say it is a falsehood—there is no such thing! And since the deporting of John Turner free speech in America is just as brazen a falsehood. Some day an indifferent public will realize the true situation. Some day we will see the awful hypocrisy and baseness in those who prate so loudly of patriotism and at the same time are robbing the people of millions.

The article recently published in these columns on "The Coming Slavery of State Socialism," by Herbert Spencer, is considered by many as being the strongest argument ever made against Socialism. Mr. Spencer voices my sentiments in reference to the brand of Socialism he attacks. I am as much opposed to that kind of "State" Socialism as he or any one else can be. I have met a great many Socialists, and have heard nearly every Socialist speaker of any reputation, but I have never met any Socialist who advocates any such State Socialism as Herbert Spencer so successfully writes down.

For one, I am not worrying about any hard and fast Socialist programme for the future. When the majority fully comprehend the philosophy of Scientific Socialism, then I feel quite sure that the honesty and common sense of the people will find a way to put that philosophy into practical working order. I say I am not worrying about this part of the coming change. If the Socialist philosophy is squarely based on fitness and justice and equity between man and man it ought to come, and it will come, somehow some day.

To me there is enough in this one phase of the Socialist philosophy to hold my firm adherence, viz.: The destroying of the incentive to do wrong, to exploit, to be unkind. No other reform ever proposed goes to the root of human action to any

such extent. Even the Single Tax, which I consider next in importance to Socialism, makes no pretense of eliminating the incentive for one individual to take advantage of or to make a profit off another. Why would any sane person act unfairly or unjustly, or be unkind, if there was no profit or no advantage in doing so? You answer.

When the public operates all productive capital, then the incentive to make profit in any unfair way would at once cease—would be destroyed. So I have unbounded confidence that this greed-cursed earth could be changed into a veritable paradise if any system of industry can be inaugurated under which the incentive to do wrong would be destroyed. Then it would be easier to do right than wrong—it would be easier to earn than to steal a living.

Human nature need not be changed—only destroy the incentive to do wrong, and a new and better world is thus created. No reform with narrower scope is worth the effort of our lives. All other reforms but Socialism deal merely with effects instead of causes. They do not seek to eradicate the causes of wrong doing. I look out over an unhappy world. Poverty, misery and wretchedness are the rule. Everywhere evil abounds. I look again and it is easy to discover that nearly all this misery and suffering are preventable. Back of every unjust act is a profit incentive. Men do wrong in the hope of reaping some advantage thereby, and for no other reason. No sane person would adulterate, cheat, lie, steal or deceive if he knew he would reap no advantage by doing so. No sane woman would be a prostitute if the opportunities for a better and happier life were not economically closed against her. And so throughout the realm of human action every preventable evil today is caused by the greed for profit, for advantage. The Socialist urges a remedy that is basic and fundamental. He alone realizes that so long as the incentive to do wrong remains, prisons and jails and armies will multiply. The Socialist can demonstrate that there is but one way of destroying the incentive to do wrong, and that is by giving the public control of all productive capital. Herbert Spencer nor no other human being has brain enough to successfully refute this position. This is the heart and soul of the Socialist philosophy, and so certain am I that it is unavailable from every standpoint of reason and logic that I would gladly forfeit my life upon the issue.

Revelation Harbor, Mich.

HENRY E. ALLEN.

#### Perpetuity and Happiness of Humanity.

How is humanity perpetuated except by obeying the laws of health, of which the law of sex is a most important part? If the sex force is wasted in riotous living, and other laws of health are disobeyed, we die. If the sex force is conserved for its two legitimate uses, propagation and regeneration, and all other laws of health observed, in time humanity will, some believe, reach perfection, happiness and eternal life on earth and in the body.

The primary use of sex is for the renewal of the already created bodies and minds of the participants; hence desire for sex communion when offspring is not the object. Hitherto this part of our nature has in the main been used much as some use the desire for food. The desire for food merely because it tastes good is mistaken for hunger. Hunger and appetite are two distinct elements. Appetite can and should be controlled to the right use of food, and when so controlled, and proper food is used, helps sustain life; but if we eat irregularly or immoderately or of improper food we have bodily ailments. Likewise, if the sex force is used immoderately or improperly we have not only bodily ailments, but mental as well. The propagative force should be used only when propagation is the object, and enlightened humanity will only so use it. The regenerative act, in which there is no waste of vitality, builds up the physical and mental man and woman and should be used in contradistinction to the generative.

Were teachers of sexology unmolested, in time we would have a better and happier humanity and heaven would be here on earth.

SARA CRIST CAMPBELL.

#### An Improvement.

Miss Quickstep—I hear you are as good as married, Mr. Lansing.

Lansing (cheerfully)—Better. I am still single.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Fostering Light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bearing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire let us hear from you if you want to continue to receive Lucifer.

We have at last been informed what our rights are in regard to advertising. This information, while not official, comes to us from one who is in a position to know. He tells us that the publisher of a paper has a right to devote 50 per cent of his advertising space to his own advertising. Therefore it will be necessary for us to confine our own advertising to a space not exceeding that occupied by the advertising which we do for others. Since we are informed that the amount of our advertising would cause us to be deprived of the second-class privilege, we have solicited advertising from others. We hope our friends will patronize our advertisers, and show them that though we claim only a small circulation, advertising space in Lucifer is worth the price. We will have more new advertising in next week, which, though promised, we have not received in time for this issue.

A subscriber suggests that we should ask all our subscribers to write a postal card, stating that they take the paper for the reading matter, and not specially for the advertisements. This would be appreciated by us. If we are allowed to retain the second-class privilege this time, the same question regarding authenticity of subscriptions is likely to come up at any time, and we would need the letters from subscribers to prove the number we claim. In sending in subscriptions or statements in regard to subscription, it is best to write on a separate sheet from anything of a personal nature or for publication. When we were required to offer letters in evidence, a short time ago, there were quite a number that I felt sure the writers would not want used in that way, and others had been used for copy for the printers. I am being more careful now in keeping them, and I hope our friends will bear the above suggestion in mind when writing.

L. H.

Again nothing has been received from the editor for publication in Lucifer. He is holding weekly meetings in San Francisco, and has perhaps been too busy to write. The third and last of the series will be held Sunday evening, Dec. 6, at Memorial Hall, Odd Fellows' Building. He will be glad to see all the friends of Lucifer in San Francisco. Address M. Harman, care of C. V. Cook, 217 Parrott Building, San Francisco, Cal.

A friendly photographer in San Francisco has taken photographs of M. Harman to be sold for the benefit of Lucifer. The price is 25 cents, and they may be ordered through this office.

## Methodist Logic.

Four young men, Van Dine, Niedemeier, Marx and Hoesli, who, it is asserted, have confessed to the killing and wounding of a number of men and to various robberies in the past five months, were captured in a sensational manner by a few farmers in Indiana last Saturday while the boys were being pursued by a large force of Chicago police and detectives. A Methodist preacher visited the boys in their cells, "under direction of the Chicago Sunday American," as he says, and reports his interview in that paper. I quote the following from his interview with Van Dine:

"I am a Methodist minister," I said. "I suppose you have never had much use for preachers."

"At once he brightened up and replied, 'I used to attend the Sheffield Avenue Methodist Episcopal Church Sabbath school.' He referred with favor to those days, and suggested that he would have been better off had he continued in that direction. Van Dine declared to me that he had no fear for the future. To my horror he said, 'I have asked God to forgive me and expect to go to heaven.' While he was positive in this assertion, still I attributed it to mere bravado."

What right had this preacher to attribute to bravado the acceptance by this boy of the teachings of his church, the church which teaches that belief and repentance are not only essential but sufficient for salvation?

Of his interview with another of the boys, Peter Niedemeier, the reverend interviewer says:

"He said to me that all there was to life was simply 'that it had a beginning and an end. Everything had to have an end. And I am ready for the end.'"

"If there is anything in the theory of fatalism, which I believe is pure nonsense, I would declare this young man to be a fatalist. With all due respect to Calvinistic theology, I can see in this youth's talk some evidences of the religious predestination beliefs of his family history somewhere in the past."

But though the Methodist evangelist could see evidences of Calvinism in this boy, he could not give the one who belonged to his own church the benefit of the promises of that church.

L. H.

## Latest in the Turner Case.

Last week two meetings of the John Turner Defense Committee were held in the parlors of the treasurer, Dr. E. B. Foote, Jr., 129 Lexington avenue, New York City. Substantial progress was reported by those members who are attending to the important details. A great mass meeting is to be held in Cooper Union on Thursday evening, Dec. 3.

These additions have been made to the Defense Committee: Alexander Jonas, Herman Schuster of the Volks Zeitung; Algon Lee and Peter Burrows of The Worker; Charles R. Spahr of The Outlook.

Encouraging reports come from Chicago and other places: here and there men and women are wakening to the necessity for earnest work if there is to be preserved a trace of the liberties so hardly won in the past. Opportunity for thought, for speech, for movement, is opportunity for growth, for expansion of life, for ripening of judgment, for enjoyment of the fruits of labor and the fruits of culture. The defense of John Turner is only an incident; the judicial nullification of the infamous act which says that belief or disbelief is a crime is the essential. If not judicial nullification, then legislative repeal. Precedent is the art of March 2, 1902, were other acts which led to and made it possible. Just thirty years after the enactment of the Crockford postal statute came this statute under which John Turner is held for deportation. The three decades that lie between the two have been crowded full with like enactments, each, if possible, worse than its predecessors. Unless the Juggernaut of wrong is halted now, other and worse edicts are to come. They who have sown the wind are beginning to reap the whirlwind.

It takes a great deal of money to hire halls, to pay for advertising, to retain effective legal talent, to reach those who must be reached before we may turn back toward the light. What have you done? What will you do? The treasurer of the Defense Committee is Dr. E. B. Foote, Jr., 129 Lexington avenue, New York City. The secretary is A. C. Pleydell, 175 Broadway, New York City.

ROWEN C. WALKER,  
244 West One Hundred and Forty-third Street, New York.

Public opinion is the judgment of the incapable many opposed to the discerning few.—The Philistine.

## The Egyptian Discovery.

The recovery of Dr. Grenfell in Egypt of papyri comprising a collection of the sayings of Jesus is a matter of both archaeological and religious importance, though the latter phase is subject to an exaggeration which may not be warranted. While the authenticity of the present discovery seems beyond question, for the work has been done under the most reliable investigators—that is, there can be apparently no question that the papyri come from the second century after Christ—it is unfortunately true that the work of establishing the authenticity of any new document of that period to the degree of accepting it as Biblical, is an impossibility. Literary forgery was common in the period immediately following Christ. His followers increased in numbers for a quarter of a century before having any literature. Then Paul wrote his epistles to strengthen his adherents against the assaults of others. The most violent alterations occurred; epistles and gospels and revelations were manufactured and circulated by different parties, each in its own support, and in many instances the names of the apostles or other persons high in Christian repute were affixed to give greater authority. Dionysius of Corinth (170 A. D.) complained that his writings were falsified, but consoled himself that the same thing was done with the "Scriptures of the Lord." Paul found it necessary to warn his Thessalonian followers to accept no letters as authentic to which his signature was not attached.

Apparently the papyri found at El-Hibeh are the sayings of Jesus to St. Thomas, but the authenticity of their authorship, because of the conditions existing at the time they were placed in the necropolis, must prevent their consideration as Biblical. The anonymity of their authorship counts as nothing against them, for most of the books of the Bible are anonymous. No one knows who wrote them and no one knows when they were written. There are books in the Bible of today that were rejected by some of the earlier authorities of the sects; there are books rejected in the Bible of today that were accepted by them. What is canonical (that is, has a right to a place in the Bible), and what is not, has been the subject of many arguments and occasioned any number of councils. The Bible as we have it today is scarce 300 years old. The Roman Catholic Church in the Council of Trent (1546), and the Greek Church in the Council of Constantinople, decided once for all what the list of books forming the Bible should be for their adherents, and the Westminster Assembly (1647) adopted the list which has since been accepted by the Presbyterians of England, Ireland and America, the Congregationalists of both countries, and, in short, by the Protestant evangelical and orthodox churches with which we come in daily contact in the United States. This latter list is the same as the Catholic list, except that it rejects the Old Testament apocrypha. The latter was for a long time printed in an appendix, but in 1827 the British and Foreign Bible Society decided it would no longer circulate these books. The American Bible Society followed its example, and since that time the appendix has been omitted.

It is interesting to compare the canonical lists with the three great manuscripts of the Greek Bible now extant—the Sinaitic, the Vatican and the Alexandrine. The Sinaitic was found by Tischendorf in the Convent of St. Catherine, Mount Sinai, in 1859, and is the oldest of the New Testament codices in existence, dating back to the fourth century. It has the four Gospels, the fourteen Epistles of Paul, Acts, the seven Catholic Epistles, Revelation, the Epistle of Barnabas, and a part of the Shepherd of Hermas, the last two of which are not in the Bible now.

The Vatican manuscript, in the Vatican library at Rome, belongs to the middle of the fourth century. It ends by mutilation at Hebrews ix. 14. Up to that point it agrees substantially with the Alexandrine manuscript. What other books it may have contained one cannot say.

The Alexandrine manuscript belongs to the fifth century, and was probably written in Egypt. It includes, in the Old Testament, Tobit, Judith, Esther, First Maccabees, Second Maccabees, Third Maccabees, Fourth Maccabees, the Wisdom of Solomon, and the Wisdom of Jesus, and in the New Testament, the two Epistles of Clement, none of which are now in our Bible.—Cincinnati Times-Star.

Tolstoy's pamphlet, "Thou Shalt Not Kill," has been suppressed, the Russian government having ordered the plates destroyed and unsold copies burned.

## Labor in New Zealand.

"An ideal laboratory," is what a canny Scot has called New Zealand, and this small part of the British Empire has truly proven the testing ground of many of the sociological experiments that are agitated during the present time. It is this fact which makes the report of Victor S. Clark on "Labor Conditions in New Zealand" in the November bulletin of the Bureau of Labor of unusual interest. Comprising a population of 814,000 white persons, of a homogeneous race (less than 2 per cent being from countries other than in which the English language is the native tongue), it presents a natural adaptability for experiments of a sociological character, for they can neither be damaged by being spread over too great an area or by the difference in racial instincts which might mark any other new country.

Dr. Clark seems to have been a dispassionate student of the conditions in New Zealand, and not one who went there with the purpose of proving a theory and embodying in his report the successful results. In this he will probably not meet with favor from the small army of American experimenters, who frequently find that distance lends enchantment to the view, and point to New Zealand whenever any question as to practicability arises. Almost at the very outset Dr. Clark makes very plain the difficulties which confront an investigator who would compare New Zealand conditions with American, saying:

"To sum up the relative labor conditions of New Zealand and the United States—and the natural conditions back of them are so different as to make the comparison seem almost absurd—the former country is marked by uniformity, the latter by diversity; the first is socialistic, the second individualistic in its tendencies and sympathies; while the working classes of both are looking ultimately toward economic betterment, those of the colony seek this primarily through legislation and social reform, those of the Union through individual and collective self-help and the improvement of industrial processes. The working class of the States begins with the water-boy and ends with the general manager, while in New Zealand it seldom rises above the foreman. Primary education is free in both countries, but educational facilities are broader in the States. The New Zealand workman does not like the American, have absolutely free, secondary, and higher education in state high schools and universities, or free technical education in manual training schools placed within the reach of his children. Neither does the public provide his children with free text-books, as do many American towns of equal size with his largest cities. The government attempts more for the betterment of the workman inside his class in New Zealand; but it does not provide nearly the same facilities for rising out of his class that are provided by public means in our own country. The longer one studies economic and social conditions among the two peoples, the more impressed he becomes with the difference in the fundamental ideals and sympathies that lie behind their institutions. And the recognition and voluntary acceptance of status by all classes of the people seems to be the underlying point from which the social-ideals of New Zealand begin to diverge from our own."

Dealing with the arbitration act, Dr. Clark says that "it is commonly admitted that it has met the purposes for which it was designed, and, where there is a general agreement, that its influence has been beneficial. While it is neither candid nor literally true to call New Zealand a land without strikes, no serious labor disturbances have arisen since the arbitration law went into effect. But this must be qualified for an American by the consideration that the relations of employer and employe in New Zealand were nominally harmonious prior to the act; that the industries in the colony are on a small scale; that the conditions of a great manufacturing or commercial center or of an extensive mining region are nowhere to be found." The employing class is satisfied to raise wages if it can raise the price of the manufactured material in proportion, and since the act went into effect the price of living has increased 20 to 40 per cent. The ultimate question evidently will be decided by the attitude of the farming classes, who are naturally hostile to the laboring element, claiming that the latter, being migratory, adopt legislation that burdens the land, and that in time of depression will move to other colonies, leaving them burdened with debt.

## Human Providence.

Those who look wisely into the future of society will feel that the conception of man becoming without fear or boast the arbiter, within certain limits, of his own destiny, has in it something far more satisfying than the old belief in Providence, which implied our remaining passive. Social union will be strengthened by the conception, because every one will see that union forms our principal resource against the miseries of human life.—Auguste Comte.



## VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Christina Christensen, Bee, Wash.: I don't like to do without your little paper, so inclose \$1 to renew my subscription. There is much common sense in it—and common sense is rare.

Lizzie M. Holmes, La Veta, Colo.: I inclose renewal of my subscription and assure you I am a subscriber and want to always be. Lucifer is like a group of old friends coming to visit me once a week.

R. D. Tacoma, Wash.: My subscription to Lucifer has expired. I am in a hospital and unable to renew at present, but I wish very much to have the paper, and if you will continue me on your list I will pay you as soon as possible.

W. W. W., Minneapolis, Minn.: To-day I accidentally ran across an old copy (April, 1900) of Lucifer, and in reading it through I find that it voices my views and opinions so perfectly that I would like to become a regular subscriber if you are still publishing the paper.

Flora W. Fox, Rochester, Minn.: After some delay I now inclose \$1 on subscription. I miss Lucifer more than any other paper. Was surprised to see notice of H. L. Green and wife being asphyxiated. Green was often inconsistent and narrow, but his magazine did good to a certain class of readers who could not stand stronger food.

C. M. Moe, Spokane, Wash.: The year has rolled around and the time to remember Lucifer again. Many thanks to its many able writers for their thought-awakening articles. When all have respect for the individual right to individual ideas, we can exchange thoughts and progress toward the desired goal. Inclosed find \$1 for Lucifer.

Walter Breen, Omaha, Neb.: I regret to see in your paper, which I regard as one of the most valuable scientific journals published in the United States, that there is an effort being made to deny you the mails at second-class rates. If it is necessary to make an affidavit to the fact that I have always paid for my subscription and that I have never received same on credit I will be glad to do so. I feel sure that, as your journal circulates among thinking people only, all your subscribers will be only willing to do the same.

Bolton Hall: I have about as little sympathy for anti-Comstockism as I have for Comstockism. In the first place, anti-Comstockism is what Comstock thrives upon; and in the second, Comstock is not a disease, but a symptom. If we grant that what most persons consider vice can be and ought to be suppressed by police methods, then Comstock is all right. In any case, like most clergymen, he finds his account in doing what he thinks is right. The silvermouths who cried, "Great is Diana of the Ephesians!" were doubtless sincere.

E. Z. Ernst, Olathe, Kan.: I greatly appreciate your noble fight for the oppressed and enslaved human family. I know something of the sacrifices it takes to work along lines which are new to the common people. Lucifer covers more ground along reform lines than any other journal, and is the most liberal paper I have ever read. Inclosed find \$1 to continue my paper, and I hope that many thousands more will do likewise without delay.—The Labor Exchange work is not dead, but is quietly working out the industrial problem and when that part of the work is done sex slavery will soon be overcome. It is most astonishing how the masses of the superstitious folk will hang to and hug their old fallacies, even years after they have been taught the truth. More than half the people would be ready to throw off the yokes of orthodox dogmas if all the people would act at once and Mrs. Grundy were handicapped. The fact is that woman's oppression through the churches and disgraceful treatment they get under the law and the marriage contract is principally the result of their own making. The average man is much more liberal than most women. I believe the time is at

hand when each individual must begin to think and act independently and fight the battle of truth and justice boldly, so that more light may dawn on those who are still in the shade.

F. L. Avery, Mass.: I first saw Lucifer some years ago at Liberty Colony, in Tennessee, where Comrade J. Allen Evans was its staunch friend. Its work is grand, and I hope it may go on. I am no pessimist, but when such papers as Freedom, with all the means and social support that Helen Williams could command, are wiped out of existence, and a score or more of others also, any reform paper may well expect to hear the call not blessed if I see in what it pays to be a radical; to tell me, and deny one's self of comforts, to say nothing of the little things that go to make life a pleasure, all for the sake of "the other fellow," who is too big a fool to think for himself or to use liberty if he had it. See the voters march to the polls and give a 200,000 majority to the G. O. P., as in the last election in Pennsylvania, where labor is as hardly crushed under the heel of capitalism as in any state, and ask if it pays to help such fools if they ask it, till they will to think and to act? Of course, I know that reformers are born to be such, and in a sense, as they spread their ideas abroad and take root, they are paid; and when a kindred spirit is met the joy of such comradeship goes far toward making all accounts equal. I sincerely hope that I will go well with Lucifer and that its good editor will live long to continue its work, and that his health may be restored and his heart refreshed by his trip among friends.

We appreciate the good wishes of our friend, but as we share his apprehensions as to the fate of Lucifer. It has just through worse storms, and we hope and believe that it will survive this. It is not altogether for the benefit of "the other fellow" that we work—we work to make the world a more agreeable place to live for ourselves, our loved ones, and those who are to come. Those Pennsylvania voters probably believed they were acting for the best when they voted for the Republicans, but it is for those who believe they have something better, to demonstrate its superiority.—L. H.]

## Social Notices.

A ball for the benefit of Free Society will be given at Aurora Hall, Milwaukee avenue and Huron street, Saturday evening Dec. 5. Admission, 25 cents.

W. F. Barnard will deliver a course of lectures, under the auspices of the Sociological League, at Jefferson Hall, 79 Adams street, Sunday evenings at 8 o'clock. Admission, 10 cents.

## "WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who Is the Enemy: Anthony Comstock or You?" Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through.

Dr. R. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who Is the Enemy—Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who Is the Enemy?" or send 20 cents to this office for the pamphlet.

## BUSINESS AND PROFESSIONAL CARDS.

## OTTO WETTSTEIN.

THE LIBERAL MAIL-ORDER JEWELER.

New permanent at No. 110 N. Kensington Ave., La Grange, Cook Co., Ill. Can save you 10 to 20 per cent on Watches, Diamonds or anything in the Jew's Line. Write me and receive prices and my great little tract, "What Is the Crucible," free.

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## Equal Opportunities: A Fable.

Half a mile down the road was placed a pile of boxes, each box containing the economic life of one man for a year. At the starting point were five men in readiness for the race.

The first was mentally and physically excellent. The second was perfect physically, but deficient mentally. The third was intellectually brilliant, but weak in body. The fourth was below par in both mind and body. The fifth had a good mind and body, but was intensely sympathetic.

All started at the same place and time. All had the same distance to go. All were to use the same track, reach the same goal and receive the same reward—food, clothing and shelter for a year. What greater equality of opportunity could be conceived of?

The race occurred. The third and fourth lagged behind. The fifth stayed back to help them along. The second ran on all fours because he thought he could go faster that way. The first reached the goal ahead of the rest, took all the boxes and possessed himself of the economic lives of the others.

When the four suggested that it would have been more in accordance with justice to have a handicap race, the first replied: "The trouble with you is that you have failed to carefully differentiate between equal division and access upon a basis of equality upon complying with like conditions." Then the four cursed the first for his great discovery.—A. E. W., in *Lucifer* No. 984.

But when they thought a little one of them said: "You have possessed yourself of that by which we must live and which was the common heritage of us all. You are fewest though you are first, and we do not recognize that title. You will please hand over to our tax department the full annual value of the opportunity of which you have deprived us."

Then the first cursed the four for their little discovery.

BOSTON HALL.

## HILDA'S HOME.

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BY ROSA GRAU.

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CHICAGO, ILL., DEC. 10, E. M. 363. [C. E. 1903.]

WHOLE NO. 999

### ART'S PRIZE.

There is a hard and painful loneliness  
Which all must know who probe life's problems deep  
Nigh for himself! On up the mountain steep  
To that white rock, which seems the top, they press,  
Till it is theirs almost;—  
Then 'tis the prize is lost,—  
Heights beyond heights they see.  
Never the search is done,  
Never the goal is won!  
Yet is there victory!

Half-hearted, follow not! Stand thou away!  
Truth is not found complete, in man's short day!  
There is no victor's crown bright to the eyes,—  
He who would win must count each step his prize.  
—John Thornton.

### The Mental Aspect of Sex.

"The intellectual transfiguration of sexual instinct is the result of a long course of intellectual evolution, and in the race or individual it, perhaps, more certainly than anything else indicates the light of development which the man or the society has reached, and the width of the chasm which divides it from primitive conditions of life."—*Olive Schreiner.*

In any intelligent consideration of sex needs and sex manifestations the student finds the greatest difficulty in determining what is normal and what abnormal. Ages of dense ignorance, false reasoning and perverted emotions have resulted in such an unnatural, strained condition of all things sexual that it is difficult to go to the root of the matter, and one too often mistakes effects for causes, and thus fails to understand the subject.

Even radical thinkers and Free-lovers are seldom able to take a purely normal view of the relations of men and women. Our lives are a constant protest against the old conceptions of sex, and the social conventions founded thereon, and for this very reason we are liable to go to extremes and to depart from a purely rational attitude. In our efforts to counteract the influence of sex superstitions we give special prominence to the sexual functions, and sex assumes undue proportions in our thought. From its subordinate position as a part of life, it becomes the *off* of life, and we lose the true valuation which alone gives a well-rounded character and a wholesomely happy life.

In seeking to escape from the arbitrary and artificial conditions of to-day, many make the mistake of going back to the animals to determine what is normal and what abnormal. While it is true that no study of human life is well founded which does not begin with the life of the lower orders, at the same time no such study can be complete if it ends there. Man is not merely a higher animal. As the animal is distinct from the plant, so is the human life distinct from the animal. In either case the difference is a matter of degree of development, and it is hardly more exact to regard man as merely a higher animal than it would be to regard the animal as a higher plant.

In studying human conditions, then, we must add to our investigation of physiological functions an analysis of mental activities. Great as is the common ignorance of sexual physiology and hygiene, it is surpassed by the densest of ignorance concerning the mental manifestations of the sex nature.

To the great majority sex is a distinction of physical structure merely, and sex interchange an act of the sexual organs prompted by the functional demands and activities of the body. This great majority have but a narrow conception of the possi-

bilities of sex interchange. An unknown world lies just beyond their vision—a world of growth, of inspiration, of delight—but they deny its existence. Yet it is into this new world, this human world of intelligence, that rational knowledge and freedom of experience are leading us as we emerge from the animal world of instinct.

In speaking for the mental aspect of sexual interchange I would not for a moment seem to undervalue the physical. I am not one of those who think to elevate sex by weeding out its physical manifestations. "The soul is the body and the body is the soul," the man is one, and the finest development of mind and of body are interdependent.

Our "Palace of Delight" must be raised upon a firm foundation in the solid earth. We cannot build in midair. Some seek to suspend an edifice by intangible cords, from the throne of a mythical god; and because they cannot really get away from the earth, they call it vile and degrading. It may be that love etherealized beyond all physical expression is an angelic condition—being unacquainted with the psychology of angels I cannot say—but it is not a human condition, and for men and women to be angels would be as abnormal as for them to sink into mere animalism.

Just here let me define what I mean by a natural action or condition, since there are no standards; differences of time, of race, of individual make various standards. What is natural depends on degree of development; that is natural to society or to the individual which is in accord with present development and in line with future progress.

Taking a sane-minded review of the evolution of sex, we see the long process of growth through which love has been born into the world. Love—I speak now of the love between man and woman—love is distinctly human, even though, like all human attributes, its origin must be sought far back in the history of animal development. From sexual instinct to love is a long journey—the long journey from the brute to the man,—and the history of this journey is the history of the growth of the intellect. In no other department of his life do we consider a man's instincts a competent guide to conduct. Knowledge gained through experience and reason enables him to govern his actions with a conscious purpose toward the attainment of greater happiness through self-control and self-direction. So must it be with his sex life.

The brute has the same senses that man has, and they afford him similar pleasurable and painful sensations. Through memory he may learn to seek a recurrence of pleasurable sensations and an avoidance of those which are unpleasant, but his perceptions are concerned essentially with the causative object, and not with his own sensation. He is perceptive, rather than conscious. He may reason, but he never reflects. When the animal begins to observe, to compare, to analyze his own sensations, he is no longer a brute; he has passed into the human domain. Henceforth there is a mental aspect to his life. He has become conscious, albeit dimly, of his individuality, and a new phase of development sets in, along new lines.

Watch a hog eating an apple. He enjoys the gustatory sensations produced, and he learns a preference for apples. But what is his pleasure compared with that of the man? Man's nerves report the same sensations, but refined and sharpened by habits of discrimination and comparison. To the mere sensation of taste he adds the mental pleasure of the understanding of that sensation and an appreciation of it which comes only through mental activity and which gives to eating a beauty, a sentiment,

an art of its own. What has the true epicure in common with the hog?

Some animals delight in musical sounds; the savage beats his tom-tom with a kind of rude enjoyment, but the science of sound and the art of beauty in sound which we call music is a mental evolution far beyond his conception.

The ox on the hillside, the Polish plowboy behind him, the poet under the oak tree—all see before them the same panoramas of mountains, river and plain, but who enjoys it the most? And what is the difference in the pleasure they receive? Is it quantity of sensation or quality of mental appreciation?

In every human sensation and emotion this mental aspect is found. In some individuals it is weak and undeveloped; in others it predominates till the bodily sensation is but the suggestive impulse, the spring at touch of which, as in Parisian pleasure gardens, fountains of beauty and joy spring forth. This mental pleasure is finer, more elusive, more complex and ever more intense than physical pleasure, and in the nature which have it most developed exists the fullest capacity for happiness.

Into the field of sexual sensations and enjoyments the intellect enters as fully as into other pleasures and experiences of life—indeed, far more so. The objective cause of many other forms of pleasure may be and often is merely an inanimate and unconscious object, while our sexual pleasures come to us through another sentient, intelligent being like ourselves toward whom we send out feelings of gratitude, of sympathy, of most delicate and intense appreciation. A new factor here enters into our enjoyment—namely, mutuality. More than the perception of beauty, more than the thrill of contact, is the response that comes from eyes and lips, the joy springing to mate our own delight, the giving of pleasure completing the happiness of receiving.

Herein is Love born in our souls. Not in the touch of flesh to flesh, not in the warmth and thrill and ecstasy of the gratified sexual impulse is Love begotten, but in the finer sentiments and appreciations of mutual delight. Without this mental participation Love cannot live, and sooner or later, but inevitably, the attraction ceases, exhausted.

As one writer says:

"Among the masses, and in marriage, the woman gives merely sensual delight of an intense kind for a few weeks, and then becomes a convenience for the house and bed. This is because human beings are really little more than brutes. It is not only the men, the women, too, grow cold in affection after the heat of the honeymoon: that is, they have had enough of physical pleasure. In short, the ordinary sexual intimacy is an animal affair.

"But there is another realization of love, when, in the moments of intimate union, the man and woman, in their dearest and sweetest sensations (those intensities which some call the soul), recognize each other as one; and on the substructure of the physical pleasure enjoy a finer pleasure, and for those precious moments are perfectly happy in the sense of pure lovingness, which each feels is of the other, and the gratification each gives the other. Such love and such use and liberty of the person always leave the two more to each other, more respectful to each other, and with a memory of deep gratitude."

One more quotation:

"Sexual instinct has finally become love; when, as the result of a long course of intellectual development, the longing of the man and woman for each other has become so refined as to be offended at any idea of constraint, and so informed as to recognize itself as something necessary, energizing and elevating—an unconscious impulse come to consciousness, as knowledge—then, among free men and women, men and women freed from the old ideals of subjection to each other, the instinct may lead to an art—the art of love; and having two ends—to inspire and to nourish the most beautiful and precious emotions of the soul, and to continue the race."

It is this development of love and sympathy, this enriching of life with more tender emotions, finer ideals and nobler aspirations, which is the goal of the use of the sex nature for pleasure. This is a purely personal use of sex, whereas propagation is a racial use. The latter serves to keep the race alive, to perpetuate the human species; the former tends to educate, to refine, to ennoble, to make it happier and worth perpetuation.

There is an attempt to make human propagation, stirpiculture, a science. There may well be also a science, or perhaps an art, of love. The former studies nerve tissues, blood corpuscles, organs, secretions, periods; and seeks to determine the conditions of perfect physical parentage. The latter may well study feelings, emotions, thoughts—the delicate interactions of personalities, the subtle mentality of man and woman intimacies—with a view to determining the conditions of perfect love-enjoyment.

And it may happen that with the latter attained, the former will be less needful; that the desired issue of love will be seen superior to the results of scientific breeding from physical conditions.

Sex love as a begetter of happiness holds a far different place in human experience from that of sex passion as a begetter of offspring.

In order to attain the greatest love-happiness from sexual activity, I believe it is essential to make this distinction between the bodily function and the love-interchange and enjoyment. The mental participation in sex-pleasure is much; it is essentially human and educational. But there is a higher mode of intercourse possible in which the physical basis, though absolutely essential and fundamental, is the substructure merely, upon which Love builds its delicate structure of beauty and joy. In this supreme experience, thought blends with thought, the finest qualities of mind and character are intensified and made visible. From this soul communion, this synchronization of two individualities, who can say what vital thought waves may not flow out to fecundate the sluggish racial thought and bear fruit in social harmony and progress?

It is the development of this perfect enjoyment, this art of love, pregnant with possibilities, that freedom from arbitrary restraint, increase of knowledge and the rationalizing of sex are tending.

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In a volume entitled "The Destiny of Man" Mr. John Fiske endeavors to show the unreasonableness of supposing that "Man as the goal of Nature's creative work" should be only one of the many perishable forms of matter and destined to disappear with the rest, and asks: "Has all this work been done for nothing? Is it all ephemeral, all a bubble that bursts, a vision that fades?" To these indignant interrogatories Wagner would have replied: "No, indeed; man's immortality and eternal beatitude consist in the persistence and perfection of the spiritual element, not in the individual, but in the race; and there is no reason why the contemplation of this slow but unceasing process of evolution and its glorious consummation in the highest possible elevation of humanity, even though it be completed with the present life upon the earth, should put any logical thinker to intellectual confusion." It is interesting to note how easily, in regions of speculation lying out of the range of scientific demonstration, diametrically opposite conclusions may be deduced from precisely the same premises. Limit was greatly exercised at his

friend's utter lack of faith and in his letter seeks to show him the error of his ways, quoting with a slight and suitable variation the exhortation in *Kisa's* song:

"Lass zu dem Glauben Dich neu bekehren:  
Es gibt ein Glück."

and beseeching him not to turn away contemptuously from this "only true and eternal bliss."

Wagner, however, was too much of a eudemonist, too thoroughly given up to the gratification of what he called his *Glückseligkeit*, to be greatly influenced by such admonitions. Ethically his philosophy of life might be summed up in Pope's exclamation,

"O happiness, our being's end and aim."

His bitter hostility to Christianity arose chiefly from its ascetic teachings, which put a barrier between man and the full exercise and enjoyment of the powers and passions with which nature has so lavishly endowed him and which are essential to his welfare and conservation. In *"Jesus of Nazareth"* he infers from the statement that "God is love," that love is supreme and absolute and knows no limitations. Indeed, the whole didactic purpose of the drama is to glorify love as the primal and universal law of the race in opposition to the restrictions imposed upon its manifestations by human enactments. In the crucible of this consuming and refining passion individual egotism is transformed into the altruism of domestic and social relations, thus fulfilling in the province of the emotions the alchemist's dream of transmuting base metals into gold. It endues Siegfried's sword with a magic power that shatters Wotan's spear, "the shaft of sovereignty" and symbol of conventional moral order, and urges the youthful hero onward through a sea of fire to the rescue and redemption of Brünnhilde.

Highly significant, too, is Wagner's enthusiasm for Hänsel and Gretel. The former he declares to be not only "the most gifted poet, but also 'the greatest and sublimest philosopher that ever lived.'" What attracted him so strongly to the Divan (known to him only in Daumer's fragmentary and rather imperfect translation) was the glowing sensuality that pervades all the ghazals, the warm erotic hues that color even the religious poems, and the unceasing denunciation of priestcraft and pietism. The motto of Hänsel: "Strive always after ready bliss," and his expressed preference of the tulip-cheeked beauties of Shiraz to the promised horrors of Paradise, would commend themselves to Wagner as the quintessence of wisdom. As for Gretel, his admiration and also his knowledge of the English poet appear to have been confined to "Queen Mab," which charmed him by reason of its radically revolutionary spirit and atheistic tendencies.—Professor E. P. Evans, Munich, in the *Open Court* (Chicago).

#### Child Labor Causes Tramps.

Miss Jane Addams, of Hull House, Chicago, writing in *Charities*, a New York weekly review of general philanthropy, points out that child labor has a decidedly debilitating effect upon the mental and physical systems, and so drives men to tramp life. "It is surprising," writes Miss Addams, "to find how many begin to tramp because they are tired to death, just as a business man goes to the woods because he is worn out with the stress of business life. This inordinate desire to get away from work seems to be connected with the fact that the men have started to work very early, before they had the physique to stand up to it, or the mental vigor with which to overcome its difficulties, or the moral stamina which makes a man stick to his work whether he likes it or not." We cannot demand any of these things from a growing boy. They are all traits of the adult. Miss Addams goes on to illustrate by means of a man in the municipal lodging house of Chicago, who had begun to work in a textile mill quite below the present legal age, in New England, and who had worked hard for sixteen years in a place that required no mental exercise, but made him simply a cog in an industrial wheel. "At last," said this man, "I was sick in bed for two or three days with a fever, and when I crawled out I made up my mind that I would rather go to hell than go back to that mill." This man does not steal, Miss Addams says, but for four years now he has been tramping. The mere suggestion of a factory throws him into a panic. The physician has made a diagnosis of general debility. The man, in his opinion, is not fit for steady work, because prematurely spent. All this makes it very clear that the young, if too early submitted to the grind of factory life, must swell our pauper list.—*Woman's Journal*.

#### "The One Woman."

Mr. Dixon's book, *"The One Woman,"* is being so widely read that it deserves some further comment. Why is it read so much? It is read because it appears to treat of the divorce question, in which the public, both progressive and non-progressive, are interested; still more because it seems to combat reform movements which are still unpopular; and also because while it has a heavy flavor of the sensational horrors which the untrained imagination loves for their stimulating qualities, it really presents some dramatic situations of the story with ability. The most curious feature of the book is that the author evidently believes himself to be defending monogamy and the ideal of "the one woman;" yet the idea of monogamy put forth by the only philosopher in the book, who evidently presents Mr. Dixon's own views, is this: "Love as many women as you please, but don't desert your wife and children. . . . Honor your wife with a polite lie."

It seems scarcely worth while to write a book to set forth a compromise with society such as every society man knows how to make when he falls in love with "the other woman." The hero of the story works his own downfall solely because he can only think of love in terms of monogamic marriage. The moral which Mr. Dixon thus unconsciously preaches is: Don't be a monogamist.

There is a passionate protest against "destroying the integrity of the family," and history is vaguely referred to; but the historical veneration for marriage is not hinted at; nor does Mr. Dixon tell us whether the crushing out of divorce and the strict enforcement of monogamy, actual monogamy, or, as he prefers, fictional monogamy, would make the American mother of one child, or of none, into his ideal woman. The real causes of ninety-nine out of a hundred divorce cases are of course not touched on in describing the unusual case in the story.

In another point, also, Mr. Dixon seems to sacrifice truth to prejudice. He evidently dislikes innovation both in the philosophy of economics and in the philosophy of sex; and he thinks to strike one blow at both of the movements he dislikes by calling his hero a Socialist and making him defy society in sex relations. But neither divorce and remarriage, nor the bravado displayed in the case described, is at all especially characteristic of Socialists, as I believe most of their enemies would admit. Divorce is characteristic of the American people, and is obviously resorted to as a means of making non-divorce less intolerable, and indeed to make its continuance possible, among a sensitive and highly nervous people.

One great blemish in the book is the vulgarity of the language of both the women, which is most incongruous with both the culture and the exceptional strength of character insisted on in the description of both of them. The queenly Kate is made to say to the one-eyed bachelor who she has begun to admire: "I'll put you in training for a handsome woman I know." And later in the story she becomes a mere scold, in a situation which should naturally have evoked all her womanly tact.

Socialists will not be much frightened at the arguments employed against Socialism in the book. They chiefly consist in calling Socialism "the herd idea," and Socialists (like the mathematician and able writer Karl Pearson) "frowzy-headed."

DORA POSTER.

#### A Jewish Criticism

Many of you hold, no doubt, that the manuscripts of the Bible have been preserved as written, without the alteration of a jot or tittle, and that its teachings are literally true and infallible. But where such sentiments are found among Jews it is because they have absorbed them from the Christian theologians. These theologians have adopted them from the exigencies of their theology and in order to sustain their doctrine concerning Christ. If the story of the fall of Adam were not true, there would be no necessity for the second Adam.

The text of the Bible has been corrupted. Moses did not write the Pentateuch, and Isaiah did not write all of the prophecies that go by his name. The miracles are mere fables. God never descended to Sinai, and Moses never ascended it. The Bible did not produce religion, but religion produced the Bible.—Rabbi Emil G. Hirsch.

The poorest education that teaches self-control is better than the best that neglects it.—Sterling.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus, so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bearer, or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Ignorance—for Science against Tradition—for Investigation and Ballot-box work against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Anarchy.

SYNOPSIS OF A LECTURE SUNDAY EVENING, NOV. 27, AT MEMORIAL HALL, OLD FELLOWS' BUILDING, SAN FRANCISCO.

Usually I do not call myself an Anarchist.

Usually I prefer not to be tagged or labeled at all, because of the great difficulty of overcoming prejudice in regard to certain words that by long use have become polarized—that is, have become like needles or bars of steel that, by lying in a certain direction for a long time, will lie in no other direction if placed on a pivot and left free to move. They always point to the magnetic pole of the earth—not to the north star, as is commonly supposed.

So it is with certain words in the minds of most people. Among these is the word Anarchy. So long has this word been associated with assassination of rulers and with the idea of destruction of social order that it seems quite impossible to disabuse the mind of the average hearer of that impression—utterly false though it may be—whenever the words Anarchy and Anarchist are mentioned.

For this occasion, however, I purpose to break my rule and, in order that there may be no misunderstanding in the matter, will freely and frankly avow myself an Anarchist—in the true, the etymologic, the scientific and philosophic sense of that word.

The world of mankind may be rightly divided into two very distinct classes, *Archists* and *Anarchists*.

An Archist is one who believes that the masses of human beings cannot or will not govern themselves, and that the preservation of social order requires that some must rule and others must obey.

The word "archy" is Greek, from "archein," to be first, to be chief or principal. From this comes the kindred word "Archon," a ruler of men.

An Anarchist, from the formation of the word—"an" meaning not, and "archy"—means one who does not believe that the masses of people must have rulers to keep them from robbing and killing each other.

An Anarchist, from the etymology of the word—that is, the scientific or philosophic Anarchist—wants neither a

Mon-archy—meaning rulership by one man or woman; nor an

Olig-archy—rulership by a few persons; nor a

Hier-archy—rulership by a priest or a priesthood; nor a

Plut-archy (plutocracy)—rulership by the rich; nor an

Arist-archy (aristocracy)—rulership by the "best" citizens;

nor a

Pant-archy—rulership by all the people (commonly called a democracy or a republic).

Of all these forms of archy the philosophic Anarchist has least use, perhaps, for the last named, from the fact that it is

least honest, least real, most illusory, most deceptive, most fraudulent.

None but the philosophic Anarchist sees that a government by all the people is an impossibility, a misnomer, a contradiction in terms.

None but the philosophic Anarchist knows that the term "free government" is a "delusion and a snare," a phrase used by Archists to hypnotize the masses of people into the belief that they are the real sovereigns and that the government officials are their servants, or the agents selected by ballot to execute the will of the people.

None but the logical Anarchist knows that all government of man by man means *archy* in some of the forms just named, and that of all of these forms *panarchy*—a democracy or a so-called republic—is most objectionable because the cunning and greedy few can rule and rob the producers of wealth and keep them quiet by telling them they are *self-governing* because they have the elective franchise.

None but a logical Anarchist knows that the only possible form of government in which the people can be *self-governing* is one in which each individual governs himself, and allows every other person to do the same; remembering always that

"The man of whole soul commands not nor obeys."

Self-government, then, is the repudiation of archy, of archons, which mean that some must be *first* or *chief*, which assumption again involves the logical necessity that some must be ruled by others, and therefore the logical conclusion is that self-government means Anarchy.

As further definition and illustration of what philosophic Anarchism means, take the following:

When we destroy darkness, light takes its place. Darkness can only be destroyed by letting in the light.

When ignorance is destroyed, knowledge takes its place, science takes its place.

When disease is removed, health takes its place.

When Tyranny and Injustice are removed, Liberty and Justice take their place—that is to say, when Archy is removed, Anarchy takes its place, for Archy is nearly if not quite synonymous with Tyranny and Injustice, and Anarchy is nearly if not quite synonymous with Liberty and Justice.

The phrase "free government," meaning a free archy, is a misnomer, a contradiction in terms, an utter impossibility, an unthinkable proposition.

How can there be a government—an archy—without subjects, without those who are ruled by others?

M. HARMAN.

## Art and Life.

Art and science seem to me as necessary to life as air, water and sun. Science prolongs life and art intensifies and charms it. What pleasure would there be in living a few more years if these years were not enriched a hundred fold by our faculties of admiration? Art gives the joy of life. Science withdraws the fear of death. Joy gives health and health gives good will. Yes, art gives the joy of life. Art opens the door of the Ideal, without which this life of ours would be so terre à terre that it would signify little to us if we lived or died. Art is the faculty of realizing sentiments and representing beauties which transport us beyond this world of ours, and this faculty is the elixir of life.—Sarah Bernhardt.

One who believes at all in the possibility that economic slavery and economic murder can be abolished by legislative decrees will always be disappointed, for he attributes to government a mission which it never possessed and never will possess. Our apostles of peace should reflect that the mission of governments is to support prevailing institutions. . . . They cannot wish a transformation of existing things, for only by that which prevails do they assert and vindicate their existence.—August Spies.

## San Francisco Meetings.

(RECEIVED TOO LATE FOR LAST WEEK'S ISSUE.)

SAN FRANCISCO, CAL., Nov. 25, 1903.

The meeting at the Turk Street Temple, San Francisco, held in honor of the memory of the slain champions of liberty and justice in Chicago, Nov. 11, 1887, was not altogether satisfactory to myself and to the friends who came expecting to hear what I might have to say on that occasion. The committee on programme had promised me the first or opening half-hour; then changed it to the last half-hour. When called to the platform, at 10:10 o'clock, I said, in substance:

While I may have learned but little during a somewhat extended journey of life, one of my lessons of experience is never to undertake a public address after 10 o'clock at night. Man is said to be a bundle of habits. One of my life-long habits is "Early to bed and early to rise." It would be just neither to myself nor to my hearers—most of whom are working men and therefore need a good night's rest, to prepare them for their duties to-morrow—to attempt more than a very brief off-hand talk to those who have already listened two hours to addresses more eloquent than I could give.

The story of the judicial murder of August Spies, Albert Parsons, George Engel and Adolph Fischer, sixteen years ago to-day, can never grow old so long as men love liberty, hate tyranny, and honor manly courage in defense of the right, the true, the equitable.

If the heroic sacrifice of Leonidas and his immortal three hundred Spartans at the pass of Thermopylae should be enshrined in the memory of liberty-lovers in all lands and climes; if the act of Arnold Winkelreid, when he rushed with outstretched arms upon the spears of the Austrian phalanx, crying, "Make way for liberty," should be commemorated in prose and verse to the end of time; if Socrates, the Grecian philosopher, should be gratefully remembered for calmly accepting the deadly hemlock rather than deny his principles; if Giordano Bruno, the Italian heretic in theology and physical science, should be held in deathless remembrance as one of the greatest of martyrs to the doctrine that all men and all women should have equal right to interpret what are called sacred oracles for themselves, without the guidance of priest, parson or pope—if the tragedies that ended the mortal lives of these historic persons, and of many others, women as well as men, that could be named, should be held in undying honor by thinking people everywhere, then there is great propriety and reason for such assemblies as I now see before me, held to commemorate the more recent but not less heroic and not less tragical sacrifice of the four champions of the downtrodden toilers, on the 11th of November, 1887, in Chicago, U. S. A.

It is quite needless, even had I the time, that I relate the circumstances that led up to the police riot of May 4, 1886. Then as now there was great dissatisfaction with the working of our social, our industrial and financial institutions. Then as now those of the workers who read history and dared to think for themselves, saw that the forebodings of Abraham Lincoln had become true—as voiced in a letter to a friend, only a few days before his assassination:

"I see in the near future a crisis approaching that unnerves me and causes me to tremble for the safety of my country. As a result of the war, corporations have been enthroned, and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudice of the people until all the wealth is aggregated in a few hands, and the republic is destroyed. I feel at this moment more anxiety for the safety of my country than ever before, even in the midst of war. God grant that my suspicions may prove groundless."

This prediction, it was felt by the workers all over the country in 1886, and nowhere more keenly than in Chicago, was nearing fulfillment. Strikes were common. Chicago was the storm-center, so to speak, of the agitation for an eight-hour working day. On the first of May, 1886, a general strike to enforce this economic and very reasonable demand of Labor upon Capital was ordered. Over forty thousand of the Chicago workers were said to have responded to this call and walked out, leaving most of the shops and factories silent and deserted. Then came the shooting by the police of many innocent persons at the McCormick reaper works, where some small boys, assisted

by some former employes of the company, had shown their lack of good sense by stoning the windows and causing a few dollars' loss of property—a misdemeanor, of course, but so *crime of all* when compared to that of the police in firing volley after volley of leaden bullets into the unarmed crowd, causing the instant death of seven men, the mortal wounding of several others, besides serious injury to many more.

To protest against this outrage by the alleged keepers of the peace a meeting of protest was hastily called to be held at the Haymarket for the evening of May 4. Speeches were made by Albert Parsons, August Spies and Samuel Fielden, all very moderate and pacific in tone and manner when we consider the terrible nature of the provocation that called out this demonstration of protest.

The meeting was a peaceable one—orderly in every respect. To show that there was no expectation of violence, it is only needed to say that many of the leaders brought their wives and children with them to the meeting. The Mayor of the city, Carter Harrison, Senior, was present till near the close—there was an appearance of rain; people were fast dispersing. So sure was Harrison that there would be no trouble that he went to the Desplaines street police station, where a large platoon of policemen were held in reserve to enforce order if needed, and told Captain Bonfield to send his men home, as they would not be needed.

But why continue the sickening recital of the disobedience of orders by the plant tools of plutocracy? Carter Harrison was a friend of the people, the working masses, but—judging from reasonable probability—Bonfield was acting under orders from a higher source than the Mayor of the city. These orders were from the "powers behind the throne"—the capitalistic conspirators who had decreed that the agitation for an eight-hour law must be stopped. All subsequent history of the case goes to show the existence of such conspiracy.

Prominent among these evidences of conspiracy is the course of the large daily papers, in Chicago and elsewhere, in persistently misrepresenting the facts of the case, both before and after the Haymarket affair—before, during and after the trial—continued even to the present time.

If the term "bold, bad lying" was ever justifiable it was and is justifiable in speaking of the attitude, the record, of these papers.

If ever the term "prostitute press" was justifiable, as shown by evidence the most overwhelming—at the trial and ever since—then the large daily papers and many of the weeklies and monthlies of the United States have deserved this appellation, when they speak of "Anarchy" and the "Anarchists," and especially of the men judicially murdered in Chicago for their opinions and for daring to give utterance to those opinions.

\* \* \*

On Saturday evening, Nov. 21, I was given the first half-hour at Apollo Hall at a memorial meeting held in honor of the Chicago martyrs by the Italian, the Spanish and the French Anarchists of this city. The meeting was not a large one, not more than one hundred and fifty being present, but if I am to judge by actions and tones of voice, and the responses to the speeches—all in foreign languages except my own—it was a very enthusiastic assemblage.

Sunday evening, Nov. 22, I had the pleasure of addressing about 250 of the English-speaking Liberals, Prethinkers, Agnostics, Spiritualists, Anarchists, Socialists, etc., at Memorial Hall, Odd Fellows' Building, this city. I spoke about one-hour on "The Impending Revolution—Its Outcome: Will It Be Monarchy, Anarchy or Socialism?" Dr. York was chairman of the meeting, which lasted till considerably after 10 o'clock.

The weather has been quite unfavorable most of the time since I came to San Francisco. Rain, rain, mists and fogs, are the order of the day—and night also. The effect on my health has not been favorable, and yet I have had no day or night in which I was wholly unfitted for duty, whether of a public or private nature. Just how long I shall remain here is not yet determined, but having rented a hall for one month, I expect to stay till near the midwinter holidays.

Address as before, 217 Parrott Building, San Francisco.

M. HARMAN.

Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.—Mrs. Browning.

## VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Henry Bool, Ithaca, N. Y.: Allow me to say, I take your paper, Lucifer, for its reading matter, and consider it to be one of the best periodicals that it is my privilege to read.

E. D. Brinkerhoff, New York: So far as advertisements in Lucifer are concerned, I pay little attention to them, as I take the paper for its reading matter and not for its advertisements.

Belle Chaapel, Le Roy, Pa.: Please do not stop my paper. I will very soon send money for subscription. Would to-day, but cannot get to postoffice. The little paper is great—a real gem—that I prize above all the others that come to me.

J. E. Witman, Hazleton, Pa.: Enclosed find \$1 for renewal of subscription to Lucifer. We—Mrs. Witman and myself—desire to get acquainted with a few radicals or Liberals living not far away—say in Philadelphia, Allentown or Harrisburg.

J. W. Lindquist, Ben Lomond, Cal.: I have moved about so much the past year that very few of my papers have reached me, but the copies of Lucifer have been read by many. I enclose money order to pay my arrears. I have the highest respect for your sincere and brave work. Yes, it does pay to be yourself and speak what you think.

E. Hayden, Red Bluff, Cal.: Inclosed is \$1, for which please renew my subscription to Lucifer for one year. The paper is too sweet and pure a voice for liberty to be stopped. If it meets postal opposition it can only be from mere prejudice; there can be no reasonable ground for it, and every lover of freedom should recognize the greater need of just such a clear call for enlightenment and liberty as Lucifer sends forth, and should rally to its support. You have my deepest sympathy in your brave effort. Whatever may be the opposition of to-day, the approbation of posterity will not be withheld.

C. N. Greene, Topeka, Kan.: We have known Moses Harman for twelve years, much of which time we have been, as we are to-day, subscribers of Lucifer. We take the paper for two reasons—the reading matter it contains (not the advertisements), and because of our love and appreciation of its editor, who in spite of persecution and imprisonment dares to stand firm in his convictions and work for woman's emancipation, a religion in harmony with nature and the freedom of the race from all that enslaves. Long may he continue the fight in the mortal body, and may he see the fruition of his hopes.

E. C. Reichwald, Chicago: Regarding the article in Lucifer pertaining to the death of Mr. and Mrs. Green, I wish to say that it reads the same as an account in which they say the Greens were found dressed in silks and broadcloth. This is not correct and evidently originated in the brain of some reporter. Directly after reading the account I had a photo taken of them just as they were found, dressed in their night clothes, in order to refute the falsehood of the report.

[The report was printed as found in a Chicago daily, we having no other report to give. It is not unusual to find inaccurate statements made by reporters. Mr. Green was much more fairly treated in reports of his death than was S. P. Putnam when he met death in a similar manner a few years ago.—L. H.]

Mary M. Clark, Albia, Iowa: I think you are a brave, true woman. Stand by your principles and surely there are enough of us to help you. It is very strange to me that our "public servants" find so little to do. We receive through our mail an average of one poor, trashy paper every week that we have never asked for or paid for. They have beautiful names, such as "Home Treasure," "Happy Homes," "Sweet Hours," "Family Fireside," etc. We subscribed for one once, some three years ago, and although I have several times notified them to discontinue it, still it comes, and the postal authorities never have written us asking us "If we want it, if we have paid for it," etc., like they have

about Lucifer. Such papers contain all kinds of vicious advertisements, calculated to defraud the "dear people." Why don't the government "dads" look after them? The advertisements in Lucifer, such as Dr. Foote's book, "Borning Better Babies," E. C. Walker's "Vice: Its Friends and Foes," "Government Analyzed," etc., are not nearly so apt to attract the attention of the young and inexperienced as "A woman with \$10,000 wants to marry nice young man," "Whisky easily made, costs 25 cents a gallon; many a poor man can pay for a home," "Money made quickly," and such books as "Meet Me at Dusk," "Will See You Later," and even much worse. We are so glad that your dear old father has taken this western trip. It will do him much good if he does not overwork, and he will do the cause much good, too. The West is more liberal than the East.

Alfred Schneider, Chicago: I have noticed in the last few numbers of Lucifer that this "government of the people" intends to shut your paper out of the second-class matter privilege, through the postoffice department. Of course it is rather preposterous to do this without asking the people (your readers); but what government ever asked anybody in behalf of the people? But it behooves me to protest against such outrage on free speech and free press, with all the sincerity of which I am capable. As I have been unable, under this reign of prosperity, to find work for the last four months, I ask you to continue sending me your paper, although my subscription expired several weeks ago. I will pay you in a short time. I hope that all of your readers will stand by you, and so show the government of what stuff those are made who believe in liberty.

## A Professional Monster.

For barbarous inventions the medical profession takes the lead. It seems incredible that a man clothed in his right mind, who has a particle of humanity left in his heart, would do the things which we see recorded in medical journals every day.

It occasionally happens when a child is born that depressions of the skull are noticed. The bones of the cranium are very soft, and during the ordeal of birth sometimes these bones are pressed upon so as actually to produce temporary deformity of the skull. Every experienced midwife or mother also knows that in a little time, if the child lives, these depressions will come out all right. They need excite no anxiety whatever. The skull will shape itself up as soon as the child recovers from the effect of the pressure received during birth.

Dr. P. Baumann, a German gynecologist, suggests that in case a new-born infant presents a depression of the skull, due to pressure during birth, a small cork-screw be inserted into the depression, and then the depressed portion of the skull drawn up even with the cranium. He actually reports four cases in which he did this fiendish act. Two of the children died from internal hemorrhages, and the other two, he very triumphantly states, lived through it. This heartless wretch absolutely took a new-born child, screwed a common cork-screw right through the soft bones of the cranium, and then pulled out on it as as to even up the bones to his satisfaction.

Where was the mother when he was doing this? She was probably a poor, cringing creature, afraid of her doctor, as they are in Germany, and did not dare say a word. The medical profession in Germany has got the people under foot. The people have no rights, do not dare to breathe except as the doctor gives them leave. Everything is done with military precision. And the state of affairs that exists in Germany between the professional class and the common people is exactly the condition towards which things are tending in the United States. As the doctors get more and more jaws to strengthen them they will grow more and more arrogant.—Medical Talk (Columbus, O.).

## Not a Case for the Hatchet.

An Indianapolis man perpetrated a joke on Carrie Nation while she was there. A local dentist was standing on a corner when Mrs. Nation got through haranguing the crowd. "Look at that man," said the Indianapolis joker, pointing to the dentist. "He is well off, and he makes money out of the tears of orphans, the walls of widows, and the groans of strong men."

"He keeps a rum shop, does he?" said the smasher, darting a piercing glance in his direction.

"No," said the man, "he is a dentist."



## Tolstoi's Opinion of the Kaiser.

Kaiser William had Tolstoi's book, "Thou Shalt Not Kill," suppressed in all his dominions on account of the following passage: "What must be going on in the head of William of Germany, a man of limited understanding, little education, and with a great deal of ambition, whose ideals are like a German yunker's when any silly or horrid thing he says is always met with an enthusiastic 'Hurrah!' and commented on as if it were something very important by the press of the world. He says soldiers should be prepared to kill their own fathers in obedience to his command, and there is another hurrah. When he says the gospel must be introduced with the iron fist the people about 'Hurrah!' He says the army must not take any prisoners in China, but kill all, and he is not placed in a lunatic asylum, but they cry 'Hurrah!' and sail to China to execute his orders."

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CHICAGO, ILL., DEC. 17, E. M. 303. [C. E. 1902.]

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To the States, or any of them, or any city of the States: Resist much, obey little;  
Once unquestioning obedience, once fully enslaved;  
Once fully enslaved, no nation, state, city, of this earth, ever afterward resumes its liberty.

—Walt Whitman.

### New York Partly Awake.

The John Turner mass meeting at Cooper Union on Thursday evening, Dec. 2, was a decided success. The large hall was crowded. John Sherwin Crosby presided. The speakers were: The Hon. John De Witt Warner, Congressman Robert Baker, Ernest H. Crosby and Henry Frank. Among the vice-presidents were: Felix Adler, William H. Baldwin, Jr., W. Franklin Brush, James Byrne, Horace E. Deming, Henry George, Jr., Professor Franklin H. Giddings, James K. Paulding, E. W. Ordway, Joseph M. Price, Charles M. Higgins, William Jay Schieffelin, Carl Schurz, Judge Samuel Seabury, Henry D. Sedgwick, Jr., Charles Sprague Smith, Charles B. Spahr, Oswald G. Villard, C. W. Watson, R. W. G. Welling, Horace White, Mornay Williams and the Rev. Leighton Williams.

The papers, most of them, could not see what was coming. In spite of this list of names of prominent citizens—some of them very prominent citizens—only two papers this side the Brooklyn bridge printed an advance notice of the meeting. These were the News and the Evening Post. One of the others, the most vociferous friend of "labor," printed, a few days before, one of the dirtiest conceivable "reports" of a committee meeting at Dr. Foote's. The great meeting revealed to it its tactical error, and it hastened to say that "surprisingly large was the meeting" and "very prominent were the names of many of the men who consented to serve as presidents." The papers, with possibly one exception, have found there is an issue that cannot be ignored, and reports, interviews and editorials are now quite numerous. So far as I have seen up to this date the Evening Post, the News and the Brooklyn Eagle have spoken for fair play and the better traditions of the republic. Hostile editorials have appeared in the Tribune, the Times, the Commercial Advertiser and the Mail and Express.

At the meeting, letters from Edward M. Shepard, William Lloyd Garrison, from Mr. Turner himself, and from others were read amid thunders of applause. Ernest H. Crosby and John De Witt Warner surpassed their usual best, and that is saying very much. Every speaker was in deadly earnest, and sincerity is the soul of eloquence.

Vital printed matter is in course of preparation; other meetings are to be held here and in other cities; the case is going to the Supreme Court, and the Congress will be besieged to repeal the thought-strangling sections of the immigration law. All this legal and educational work requires money. Every step taken expends labor and labor must be fed. The treasurer of the Free Speech League is Dr. E. B. Foote, Jr., 120 Lexington avenue, New York City. Join the league—only \$1 a year—and send additional sum if you can. The active and most efficient secretary is A. C. Pleydell, 175 Broadway, New York City. Write to him and let him know what you can do to arouse the people of your town, city or state. First of all, get a good statement of the

merits of the Turner case into your local paper or papers. Write this statement yourself or furnish the editors with material which Mr. Pleydell will send to you if you ask him.

EDWIN C. WALKER.

244 West One Hundred and Forty-third street, New York.

I do not know Mr. Turner; nor do I know anything of his speeches, writings or beliefs, except as they appear in the proceedings against him. They have now resulted in the order of a cabinet officer of our republic that he be excluded by force from our country for believing in a theory of human society different from that held by you and me and the great majority of Americans and other civilized men, and in a decision of a federal court that there is no judicial power to interfere with that order. To my mind, the order of Secretary Cortelyou is thoroughly un-American, and is dangerous to the future prosperity and dishonors the true and useful glory of our republic.

It seems to me to be clear that the word Anarchist, as used in the law, did not refer to the philosophic and peace-loving belief held by Mr. Turner. He believes, as I understand, and as the judicial record fairly implies, that humanity would be better off without government dependent upon force. The statute, as I conceive it should be interpreted, referred rather to a disposition and will on the part of the foreign visitor or immigrant to use force or advise others to use force against organized government. The statute does, indeed, refer to "persons who believe in the overthrow by force or violence of the government of the United States or of all governments and of all forms of law, or the assassination of public officials." This part of the statute is not well phrased; but the word "believe" as here used I understand to refer to an effective disposition and will to use force, and not to any philosophic creed.

I take it we must all approve the exclusion of those who come here to use force themselves or to advocate the use by others of force or violence to overthrow any part of our government, or any kind of murder, high or low. The decree against Mr. Turner is based solely, however, upon the provision for the exclusion of Anarchists, a provision never intended, I believe, to apply to those who hold philosophic and high-minded, even if impracticable, theories of human society, and do not threaten or urge violence. My fault-finding, therefore, is not so much with the statute, except that its phraseology is not clear, as it is with the application made of it by the national executive. That application I regard as un-American, high-handed, tyrannical and stupid.

In the brief submitted to Judge Lacombe in behalf of the government, no assertion, not even a hint, is made against Mr. Turner's character. He is not accused of desiring or seeking violence. The whole charge is that he has called himself an Anarchist. The able contention of his counsel is not disputed that he is an Anarchist only in the sense of those who believe that peace and virtue and happiness do not need the exercise of governmental force.

The sole defense of the government is that Mr. Turner "disbelieves in all organized government." Secretary Cortelyou applies a statute evidently intended to exclude persons who threaten violence or murder, to the case of a man merely holding in his own conscience and mind, and who in the freedom of his own England has expressed, a belief that human progress and safety do not need the aid of armies or police. . . . I must frankly say that the action of Secretary Cortelyou seems to me to have been only of a piece with much else indicating a temper in our



administration, and possibly (though I believe not) for a time dominant in American life of hostility to freedom and favoring those narrow, arbitrary, obstructive, militaristic theories of public administration against which the very birth of our republic was a protest; theories which all countries, as they have grown more intelligent and more prosperous, have left behind.

Is it not intolerable that our government should admit freely a man who believes in despotism, religious persecution, or who supports polygamy (for mere belief in polygamy does not exclude), but that, on the other hand, men should be excluded for holding doctrines long preached and even practiced by many of the Quaker and other sects greatly respected by us all—doctrines held to-day by Tolstol—doctrines the very holding of which implies a certain nobility and generosity of temper and faith? For me those beliefs are as yet impracticable and unsound; but I am far from saying or believing that they are more impracticable than much of the doctrine formulated in the Sermon on the Mount.

Has not America, has not civilization, come to everything now dear to them, to everything upon which their civilization and happiness depend, through the triumph of beliefs which were once odious and once treated as criminal, and for which men were deported and even burnt and crucified? Because Mr. Turner's belief is very far from mine, who am I that I shall say that, in the ages to come, he shall not be found right and I wrong?

Are we to envy England the glory of her freedom? Are we not rich that the archives of our State Department hold the drafts of the noble dispatches we sent to Austria when she was displeased with our courtesy to Hungarian exiles? Must we in the twentieth century envy England the replies made in the middle of the nineteenth century by Lord Palmerston to Louis Napoleon and to other monarchs of continental Europe who would reduce the liberty of thought and speech in England—replies ever since steadfastly sustained by the English government and English sentiment? Are we not to serve better, rather than worse, the cause of human freedom than the nation, once our oppressor, to which we sent the Declaration of Independence as an affirmation by America of a sound, sober, safe policy of public administration for all time to come? Is it credible that in our day and in our land there should be found men in places of great power who do not see that nothing is so conservative, nothing so safe as an absolute liberty to think and to speak and to write, so long as there is no urgency or invitation to vice or to violence?

I earnestly hope that the meeting at Cooper Union will demand that the statute shall be so modified as to make it clear that no belief shall exclude any man from our land, except as it shall form part of an intention to promote crime or vice or violence. I hope that the meeting will go further, and, assuming—as I think it ought to assume—that no such thing as this deportation of Mr. Turner was ever intended by Congress, declare that his deportation or any other interference with peaceful freedom of belief by the executive authority is a high-handed offense against American right, American law, American conscience, American order and American freedom.—Edward M. Shepard, in letter read at Cooper Union meeting.

I shall be grateful if you will convey to the Free Speech League, as also to all those who have in any way assisted, my very high appreciation of their efforts in my behalf. But while I am quite unable to adequately express how I value their personal feeling of friendship, I am still more concerned that the whole force of public opinion shall be brought to bear with a view to abrogating this law under which I was arrested and am now detained for deportation.

That is the question of principle to keep steadily in sight, and my personality is only incidental to it. Whether I am deported or not makes very little difference, but the safe and permanent establishment of this measure means the beginning of an era of attempted suppression of opinion which would menace every minority in the United States.

What is there about America that can cause it to fear the ideal of one who in Great Britain and Ireland, France or Belgium, remained unmolested? Is the new democracy more fearful of opinions than the older European countries? I hope, for the credit of the United States, honest opinion will not be permanently barred out by ill-conceived legislation, and that lovers

of liberty will not rest till they have again placed America among those liberal countries which do not use political discrimination against the stranger at their gates.—John Turner, in letter to Mr. Playdell, read at Cooper Union.

It is generous of Mr. Turner to suffer persecution voluntarily that citizens of the United States may test the constitutionality of the law against free speech and free thought as well. If the methods of Russia and Turkey are to prevail here, the sooner we know it authoritatively through the Supreme Court the better. By this self-sacrifice we shall learn definitely whether or no we are to wear shackles extemporized for us by imperialism in a season of national hysteria. Free expression is a danger to tyrants and stifling individual opinion is the first step from democracy to despotism. Against this manifest tendency let every lever of liberty protest.

"Now, while the padlocks for our lips are forging,  
Silence is crime."

—William Lloyd Garrison, in letter read at Cooper Union.

Early in American history, there was a popular uprising against the alien and sedition laws, which seem to me to have been less arbitrary, less insidious, and less of a menace to freedom of thought and speech than is the present procedure of the Department of Commerce, as is illustrated in the Turner case. Since the time of the "English star chamber" proceedings, I know of no more flagrant case of imprisoning and deporting a person without giving him an opportunity for a fair trial and without any other evidence against him than vague suppositions as to what his theories and beliefs are.—Alfred J. Boulton, in letter read at Cooper Union.

The opinions of Mr. Turner I do not know, but that is not the question. The issue is whether any man's opinion should bar him from our shores. The misuse of such power begins with any use of it.—Thomas C. Hall, in letter read at Cooper Union.

The legislation against which we protest is of an atrocious class. The bill is a badly drawn document, and it would be easy to demonstrate how ridiculous are its inconsistencies. But it is too serious a matter. One might as well discuss the etiquette of murder as to criticize the rhetoric of such an act as this. . . . Thousands upon thousands of voters in Western States, these sons of peaceable citizens, married here, acquiring homes and building up the country, are at the mercy of reptile informers, inspired by officious zeal, paid by personal enemies, or subsidized by foreign governments to counteract the immigration of their citizens, and they may at any time be taken from their work, their friends, and their families, and, if condemned in secret trial, deported thousands of miles to the country they left.—John DeWitt Warner, in address at Cooper Union.

### Comments of the Press.

One of the speakers at the Cooper Union meeting said he feared that Americans have forgotten what liberty means. He called attention to the significant absence from the meeting of the clergy, leading merchants, judges, the Mayor, the patriotic sons and daughters of this, that and t'other—the representatives of that element of society which calls itself "better" and claims a monopoly of virtue and patriotism—and he charged them all with being recreant to the faith of their fathers. The indictment was severe, but it was a true bill. Except a few earnest men and women on the platform, there was hardly a sprinkling of old-fashioned Americans in the hall. As one of the morning papers said, with half a sneer, the audience "was recruited mainly from the lower East Side." Perhaps that is why most of them deemed it safe to report the meeting falsely and to assert in stupid headlines that it was a demonstration in defense, favor and support of Anarchists and Anarchy.

It was such a meeting as might have been held in New York more than a century ago to protest against the alien and sedition laws, or in Boston before that to denounce the tyranny of an English king. It was called in defense of the fundamental rights of the American citizen, the rights of free thought, free speech, and public trial by judge and jury under the forms and safeguards of the common law. It was a meeting called to protest against and demand the repeal of a law so invasive of those American rights as to wring from the indignant John DeWitt

Warner this startling challenge to authority: "We will resist to the death our government, or any other government, that attempts to penalize free thought and free speech by enforcing such a law as this."

The audience was earnest, alert, intelligent. It knew what these such names as Guizot, Reclus, Thoreau, Emerson and Spencer stand for, and quickly appreciated the slightest allusions to them. More than all, that audience knew the meaning of "administrative process," knew what dangers to the citizen lie in any curtailment of the right of free speech, and had a living, human grasp of those principles and ideals which have become mere academic platitudes to too many of us. Curious, is it not? While Americans are prating solemnly of the evils of immigration and devising barriers to keep aliens out of the country, the immigrants are defending American principles, keeping alive the American ideal and jealously guarding American rights from invasion by the perverted machinery of American government.—Daily News (New York).

The ability of the anti-Anarchist clauses of the immigration law to make martyrs to free thought is being signally illustrated in the agitation that has arisen in New York City over the deportation of John Turner, the English labor organizer. The mass meeting in Cooper Union to protest against the government's act was the scene of a great gathering of earnest people, who believe that Turner's deportation would be essentially an act of stark tyranny, unjustified by any condition and utterly opposed to the principle of free speech, and especially of free thought, upon which the American republic was founded. Whether Congress will heed the protest, in case the United States Supreme Court sustains Judge Lacombe, may depend entirely upon the amount of popular feeling aroused. The labor unions of America, to whose work and principles Mr. Turner has been devoted, might take up this affair to good advantage and press it upon the attention of Congress. . . . The long struggle for intellectual liberty, from the Middle Ages down to the opening of the nineteenth century, stands for too much agony and sacrifice in human history to be repudiated in our own time. The principle won at such great cost cannot be attacked without arousing a violent protest, of which the Cooper Union meeting was but the first sign. . . . It should not be forgotten, in any consideration of this case, that protection for the Anarchist who preaches violence and assassination of rulers is not demanded by any one. That section of the new law which is exciting protest, and under which it is proposed to deport Mr. Turner, provides for the deportation of any alien who "disbelieves" in organized government. Mr. Turner, like Tolstol and Kropotkin, never in his life suggested or advocated violence or assassination, yet, like those two celebrated men, he does "disbelieve" theoretically in organized government. His intellect has honestly brought him to that conclusion, which stands for an ideal. Is it not a mistake and a violation of the spirit of our institutions to drive this man from the country because of an honest belief in academic anarchy, peaceably held? . . . The conclusion cannot be avoided that in prohibiting the presence in this country of men simply because they "disbelieve" in the government which exists in this stage of civilization, Congress acted without realizing the effect and bearing of its legislation.—Springfield (Mass.) Republican.

As we have already pointed out, Mr. Turner was arrested in true Russian style, while making an address upon trades unionism at a hall in this city. The sole reason for the interference of the federal authorities, by direction of Secretary Cortelyou, was some speeches which Mr. Turner had delivered in England, and to which the British authorities had never deemed it worth while to pay any attention. . . . If there is one ideal associated with the history of the United States it is the right to free thought and free speech. There was no other motive behind the coming of the Pilgrims than the desire freely to worship as they pleased. . . . The country has recognized that free speech is the best safety-valve in any free land. It has hitherto always declined to follow the example of the French republic in punishing men for their political views. . . . The truth is that the statute as now worded, whether intentionally or because of carelessness, savors of the Middle Ages, of the days of religious intolerance and persecution, and is a blot upon the country's good name. It

puts sweeping powers into the hands of a government official which he ought never to possess, and cannot be trusted with, as Secretary Cortelyou has shown. It will inevitably bring with it a system of espionage at home and abroad. It involves already deportation after a secret hearing in which the accused man is made the main witness against himself; and from the decision of a commissioner he has no appeal save to a cabinet officer. The wrong is plainly so monstrous that Congress cannot refuse to amend the law so that it shall apply only to those persons who come here advocating the commission of violent crimes.—Evening Post (New York).

Where are the workmen? How many unions have discussed the case of Mr. Turner? One, The Central Labor Union—and it voted that it could not afford to help him! Could not afford to help a unionist! It was afraid of being contaminated. How many workmen know about this case? We have interrogated a great many. "Oh, yes; I saw Mr. Turner's name mentioned in the papers as being arrested." "What! Turner, the Anarchist? They sent him back to England, didn't they?" And that was all they knew about the outrage on their champion. In the speech, after making which Mr. Turner was arrested, the reporters claimed that his utterances were incendiary, inasmuch as he said that within ten years there would be a strike beside which all other strikes have been infants' efforts. Mr. Turner is mistaken. The workmen are asleep to stay. Sleeping men do not think, and the workmen are asleep as far as all the vital principles of liberty in this country are concerned. Once in a while they wake up and break some comrade's head and then go to sleep again. They are in the brute force stage, and are met with brute force, and they always lose in the end because they can be hired to club and shoot and arrest their comrades. The institutions of society are in no possible danger from them. Mr. Turner can be safely turned loose.—Truth Seeker (New York).

It seems probable at the present writing that, as a result of the attempt of the government to deport John Turner, the constitutionality of the law under which the attempt is made will be passed upon by the Supreme Court of the United States. It is to be hoped that the case of the defense will be adequately presented. In my view the only hope of overturning the law lies in the argument that it is in conflict with the spirit of the constitution, for I consider it almost certain that the higher court will decide, as did the lower court, that it does not conflict with the letter. As it could not in any case be in the power of Congress to pass effective laws limiting the freedom of speech of persons not residing within the jurisdiction of the United States, it is hardly to be supposed that the framers of the constitution intended to forbid such legislation, or the possibility of which they never could have dreamed. But, on the other hand, it is still less to be supposed that, in framing a constitution for a land whose earliest settlers came here from foreign shores in search of freedom to speak, they intended to make it possible to prevent others from following this example. Turner's lawyers should build their case on this contention.—Liberty (New York).

It is not generally known that the new anti-Anarchist law not only authorizes the deportation of aliens disbelieving in organized government, but provides long terms of imprisonment for American citizens inviting such aliens to these shores. If I were to invite a friend John Henry Mackay to this country to pay me a social visit, I could be imprisoned for years under this law. But John Henry Mackay, residing in Berlin, can invite me to visit him there without danger of interference on the part of Emperor William, provided always that during my sojourn I do not speak with unseemly levity of the emperor's mustache. Which is the freer country, the United States or Germany?—Liberty (New York).

While the unwisdom of officialism is daily illustrated, the argument for such proposed new department sets out with the postulate that officials will act wisely. After endless comments on the confusion and apathy and delay of government offices, other government offices are advocated. After ceaseless ridicule of red-tape, the petition is for more red-tape.—Spencer.

Verily, thou art either working man, beggar man, or thief; for, except ghost, there is naught else for man to be.—Carlyle.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Whelan's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.  
 The name Lucifer means Light-Bringer or Light-Bearer, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire let us hear from you if you want to continue to receive Lucifer.

## Notes of Travel.

OAKLAND, Cal., Dec. 9, 1903.

"Speech is silver, but silence is golden," saith the proverb. For some weeks past I have occupied but little of Lucifer's space. Having arranged to give a short lecture course in San Francisco, I thought it best to concentrate the little energy I possessed upon making these lectures a success and depend upon others to do the writing for Lucifer's columns. That our readers have little or no cause to regret this arrangement I have good reason to believe. Now that this lecture course is ended I once more ask a share of the weekly space in our old yet ever young Light Bringer.

First, I wish to say a few words in regard to California as a health resort in winter—or fall and winter. It is just one month since I landed in San Francisco, having reached that city on the evening of Nov. 9. As most of our readers know, winter is the wet season in California, and notably so in San Francisco. It so happened that the wet season began simultaneously with my arrival on this coast, and for two weeks or more there were almost no dry days. Often, too, when there was no rain the fogs in San Francisco were sufficient to shut out the sun and make the invalid regret having left so soon the almost perpetual sunshine of New Mexico and Arizona. The two weeks last past have, however, made amends, and most of the days have been bright, sunny and pleasantly warm, though the nights have been cool enough for overcoats, heavy blankets and fires in sitting rooms.

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Speaking of New Mexico, I am reminded of a promise made to many friends in that land of sunshine, of pure air and pure water, to make further mention of the fact that health-seekers, living in the Eastern States, and in the great "Middle West," need not cross the continent to find these prime conditions of a first-class health resort in greatest perfection. Added to these advantages should be mentioned the fact that flesh-eaters can have beef and mutton direct from the alfalfa pastures, instead of from the slaughter-pens of the great cities, to which pens they have been brought many hundreds and even thousands of miles in stock cars, packed like sardines in a box, deprived of food, of water, of exercise and even of the privilege of lying down. Vegetables and many fruits grow to great perfection in New Mexico, so that the vegetarian does not need to depend upon cold storage and long carriage for his supply of these necessities of life.

Of the three states in New Mexico—at Las Vegas, Albuquerque and Socorro—it is difficult to decide which interested me most, as a health-seeker. Each has advantages peculiar to itself. The first named is the farther north and occupies the higher ground. The second is medium as to latitude and altitude, and consequently has less variation of temperature winter and summer.

The last named is farthest south, and much lower in altitude, hence has more summer and less winter.

As to sunshine and dryness, Albuquerque stands pre-eminent, not only among New Mexican cities, but, according to the editor of the Journal-Democrat of that city, pre-eminent among all the inhabited sections of the United States—as shown by carefully kept records. As to population, business, wealth and political influence, Albuquerque is easily the metropolis of New Mexico, and on these accounts will probably attract more health-seekers than either of the other places named. As yet there is no large sanitarium located here and no pleasure resort, such as the Montezuma Hotel, near Las Vegas, was designed to be, but in the way of hotels located near the Santa Fe depot and business center Albuquerque is fairly well supplied. A week's stop at the Highland Hotel, located, as the name indicates, on high ground, and convenient to the railway station, convinced me that the best and hostess of this hotel understand their business and do their best to make their guests feel at home, and for a temporary stopping place, or even for a longer sojourn, the Highland Hotel, of which S. R. Symonds is proprietor, is hereby recommended to the readers of Lucifer who may be traveling in New Mexico for health, business or pleasure.

At Socorro is located the School of Mines for the territory, and while I have little faith in the plan of educating people at the expense of the taxpayers, it would seem right and proper that attention be paid to the best methods of mining and of extracting metals from the native ores, in a country largely dependent on mines. In company with an old friend and subscriber I had the pleasure of a drive out to this school, and of making the acquaintance of its professors, and of examining its various departments, laboratories, etc. Socorro is one of the oldest towns in New Mexico, and possesses great advantages as a health resort, also as to its opportunities for business enterprises. Any reader of Lucifer who may feel interested in learning more of this city, the most southern point visited while on my trip to the Pacific Coast, can obtain reliable information by addressing J. H. Hitt, one of our subscribers at Socorro, N. M.

My trip through Arizona, another land of perpetual sunshine, was made without stop and mainly by night, so that I cannot speak with such confidence as of New Mexico of its advantages as furnishing opportunities for getting and keeping well. As to scenery, while much of what I saw was grandly beautiful there was too much of the desolate and barren to make Arizona very desirable for permanent homes or even as temporary stopping places. South of the line of the Santa Fe, however, I am told, there are many flourishing settlements, famous for health and for building beautiful and desirable homes.

As a land of unlimited possibilities, however, California seems to exceed anything I have seen since leaving Chicago. San Francisco, with its suburbs, Oakland, Berkeley, Alameda, Fruitvale, and a few others, is doubtless the most wonderful city on the continent, especially when we consider the changes wrought in the comparatively small area within the past thirty or forty years. The population of San Francisco and its suburbs is now believed to exceed half a million human beings, while the buildings and other improvements are on a scale of magnificence and beauty scarcely surpassed anywhere in the western world.

Speaking of the possibilities of California, I have just been made acquainted with the groundwork of an individualistic co-operative enterprise, to be located within two hours' ride by rail from San Francisco, that impresses me as very practicable if the right kind of people can be got together. There are nearly four hundred acres in the tract, water and timber, with bearing fruit-trees, vines, buildings, etc., one mile from a railroad station. Any one wishing further information in regard to this enterprise can address me at San Jose, Cal., care 126 South McLaughlin avenue.

Having taken so much space with the introduction to what I meant to say as to the reception accorded me by the people of San Francisco, I must close for this week, hoping in my next to give some account of the western metropolis—of business enterprise and of progressive thought, also of the three lectures I was permitted to give at Memorial Hall, Odd Fellows' Building, San Francisco.

M. HARMAN.

What sense is there in paying the bills of another world while living in this? We can live in but one world at a time, and it is the heaven of this life that we should seek and the hell of this life that we should shun.—Boston Investigator.



## San Francisco Protests.

The following resolutions were adopted at a meeting at Memorial Hall, 535 Fellows' Building, San Francisco, Nov. 29:

"Resolved, That we, citizens of San Francisco, do hereby protest against the unjust and arbitrary action of the Third Assistant Postmaster General, E. C. Madden, in proposing to strike from the list of papers receiving second-class rates *Lucifer*, the *Light-Bearer*, published by Moses Harman of Chicago, and *Freedom*, published by Helen Wilmans of Seabreeze, Fla., as an unwarranted encroachment upon the rights of free speech and free press, and therefore a denial of constitutional rights.

"Resolved, That a committee appointed by the president of the evening sign these resolutions and forward a copy to the Third Assistant Postmaster General, E. C. Madden."

The resolutions were signed by a committee composed of Scott Briggs, 132 McAllister street; S. H. Tarr, 211 Parrott Building, and C. V. Cook, 384 Dolores street.

The hall was well filled and the expression of protest apparently unanimous.

Copies of the following letter of protest were circulated and unanimously signed by those present in the hall, which copies will be sent to the Third Assistant Postmaster General:

"San Francisco, Cal., Nov. —, 1903.

"Mr. Madden, Third Assistant Postmaster General, Washington, D. C.—Dear Sir:

"We the undersigned desire to enter our protest against the action of the United States Postoffice Department in attempting to deprive the papers, *Lucifer*, the *Light-Bearer*, published by Moses Harman of Chicago, and *Freedom*, published by Helen Wilmans of Seabreeze, Fla., of the privileges of second-class registration.

"Yours respectfully,

M. HARMAN.

## Tess and Other Women.

A good friend whom I have never seen, noting my queries published in No. 995, has sent me back numbers of *Lucifer*—with a preface quite marvelous—to the very date of my being obliged to forego it. Now my spare minutes are given to reading up; as they are rare, I've not got very far yet. But I owe the sender gratitude for the mental feast he has provided me.

In the first place, in these papers, I am struck by the vivacity and logical force of the writings of *Lucifer's* new correspondent, Lena Belfort. Her plea for a new literature, a literature more true to life and in line with our vigorous young ideals, comes at a time when it is needed. Would that it might be heeded! And her answer to George Brown's nonsense about Hardy's Tess, and women generally and generically, was strong and to the point. If I did not know George Brown to be a good fellow and a lovable one, I should let his utterances pass as nothing more than the stock chatter of the every-day trolley-car philistine, and forget them. As it is, I become indignant again, for the —th time, at this glib talk of "prostitutes" and "the chaste woman." It seems to me that if I were a man, feeling as men do, as I have heard George Brown say he thinks, that the prostitute is necessary to men: if I used her myself: if this were the case, it seems to me that bare decency would forbid my speaking ill of this creature of my need. Nay, merely as a reasoning being, leaving sex out of the question, I do not vilify the vessel that serves my necessities.

It has always struck me as a pretty low thing for women to run down that caste called prostitutes; but at least we do not say, "We must have them"; we do not use them. Ah! I forget. We virtuous women (Brown would say chaste women, wouldn't he?) are preserved to our husbands, lovers, masters, by the prostitute. Then I say "Shame!" to that man or woman who, living in comfort or in virtue at the expense of another's comfort or virtue, utters one word of blame of the one whose parasite he is. Which is the parasite? The prostitute, or that society which sucks her blood?

Now, I wish that my friend would give us an exact definition of the word *chastity*. Mind, I mean something positive that we may know it by when we see it. If it exists outside of Brown's "chaste" mind, of course, it can be defined. Of course, I know what the conventional, dyed-in-the-wool conservative means when he speaks of chastity. But what can a radical mean? What does the word mean to a man for whom the ceremony of marriage is a shibboleth? I wish Brown would tell us whether it is a quality or a condition; and then whether it applies to body, mind, or soul. It can scarcely be a quality; for qualities—of body, mind and soul—are desirable, or they are undesirable, irrespective of

sex. Brown implies that chastity in man is either undecidable or impossible—or at least different from chastity in woman. It cannot, then, be a quality. If it is a condition, it might, of course, be affected by sex, if a condition of body. Mental and spiritual conditions have not yet been determined by sex, I believe. If it is a physical condition, I should be very glad to know what it is. I do not pretend to deep physiological science. Will Mr. Brown kindly enlighten my ignorance?

Though I will not join in the vulgar hue and cry against those arbitrarily called prostitutes, still I do not wish to see their tribe increase; and I firmly believe that this loose talk about "chastity" does a great deal to keep up that false sentiment which creates real prostitution.

LUCIA H. EARLE.

## The New Thought Convention.

After being one of Elbert Hubbard's "freaks" for some time and mingling with the constant stream of charmed and charming visitors to the much-overrated Roycroft Shop, I drifted into the Chicago convention, and found its atmosphere very pleasant and congenial.

Aside from the general interest in a "reformed Roycroftier," I met a fine spirit of comradeship and good-fellowship that spoke well for the New Thought people. Probably in no other gathering containing so many people of influence and high position did conventionalism ever count for so little, and individuality have such free scope. Strangers from thousands of miles apart were mutually fused by the instinct of the occasion into the happy units of a family reunion.

The whole drift of New Thought teaching is in the direction of individualism. It helps in the attainment of that personal poise and power that fits for release from all restraint. Before those who really live in its spirit, law is ridiculous and government absurd.

The world will hear from this convention and the people who composed it. It is the New Life—the charmed life, the full-orbed life—that is irresistible. It is immune from prison or injunction. Its smile is stronger than uniformed regiments; its silent thought more explosive than dynamite. The New Thought reformer, in any line, needs no revolutionary programme, no campaign of noisy invectives and denunciation. Kindly and sweetly he lives and works, and all the things that bind and bar humanity's rising love-life vanish like the winter's ice before the coming spring.

All this was immanent and vibrant at the convention. That some of the people who created this spirit were not familiar with the avowedly Anarchistic forms of its expression helps to show its universality and power. The love of freedom is a growing love. Real New Thought people make good Anarchists.

C. L. BROWN.

## Socialism vs. the Single Tax.

To my recent fable designed to show the inadequacy of "equal opportunity" as a remedy for the economic injustice of the day, Bolton Hall appends a *Single Tax* sequel in *Lucifer* No. 995. In the fable, five men of unequal ability run a race under equal conditions, with their economic lives for a year as the reward, and the ablest man not only wins his own prize, but also possesses himself of the prizes rightfully belonging to the others. As a solution of the difficulty, Bolton Hall suggests that the winner be taxed by the losers to the full value of the wrongfully appropriated prizes.

The *Single Tax* position is therefore this: The winner has no right to the economic lives of his fellows, but so long as conditions allow him their possession, we will try to even up matters by taxing him so heavily that he will not really be a gainer after all.

Now, the Socialist position is also that the winner has no right to the economic lives of his fellows, but it differs from the *Single Tax* position in maintaining that conditions which allow such wrongful possession are necessarily themselves wrong, and must be changed. In other words, it is foolish to try to even up the result of continually recurring unfair races, instead of arranging races that are fair from the start. Furthermore, to tax a robber is practically an admission of the righteousness of robbery. As was suggested in the before-mentioned fable, there is no just remedy but the handicap race, assuring to each individual his own economic life, and fully acknowledging his ethical right thereto.

ALEX. R. WIGHT.

## Equal Opportunities: A Fable.

A man who sought to serve all humankind deeply regretted the vicious antagonisms which prevented the members of the various sects of economic reformers from working harmoniously, unitedly, and thus intelligently and effectively.

Pondering in humility, and ever desirous of perceiving, receiving and considering, there was given unto this man the knowledge that, whilst the various camps of reformers were blindly worshipping crude devices of human creation, the real economic goal sought by all of them was the natural ultimatum of the universal principle of justice—viz.: access upon a basis of equality upon complying with like conditions.

Furthermore it was given to this man to perceive that, acknowledging the unquestioned accuracy of the foregoing fundamental fact, evolutionary and constitutional proposed laws could be drafted which, enacted into law by the suffrage of the people, would speedily permit and aid all humans to work out their economic salvation.

An ungentlemanly reformer who was sadly short in mental grasp and discretion, but blessed with a bountiful supply of real valor, blurted out a harsh curse upon the man who dared to disclose truth in its most practical form.

A profound thinker who had succeeded in forcing his broad intellect into the contracted rut of land reform via the Single Tax route as the only genuine and unquestioned economic panacea was so shocked at the crude assault of the ungentlemanly reformer that, to make amends, he assailed the newcomer with the illy planned, revolutionary and unconstitutional device, the taxation of land values, and slew him, like a gentleman should, according to the rules of approved warfare. Then all the Single Taxers chorused, "Selah!" and the false consistency of the adherents of the various economic divisions was successfully maintained.

**MORAL.**—The leaders of the various economic isms must close their mental vision to the reception or perception of any new harmonizing and practical disclosure; otherwise their distinctive occupation would vanish. The masses suffer and are debased through unnatural economic legislation, but the ignoble position of reform leaders must be upheld.

EDWARD STEERS.

## Answers to Laura H. Earle's Questions.

"Does a sex attraction that is exclusively physical justify itself? Whatever, and only whatever, is mutual is justifiable and right."

"And how does such a phenomenon explain itself in a person who recognizes the essential difference between this emotion and that of love? Physical attraction is an essential part of love. There is no real, all-around love without physical attraction."

"Or are the two emotions only different aspects of the same great passion? Physical attraction and whatever else composes love is part of the great passion called love—Love, the savior or sayer of humanity."

"Does the gratification of the physical need blunt the perception for the more etherealized love? If the two distinct methods of sex communion are understood and practiced the answer is a most decided no."

"And would the answers to these questions have the exact same application to both sexes? I see no reason why the application would not be the same to both sexes."

SARA CRIST CAMPBELL.

## The Task of Voltaire.

Voltaire's task, however, was never directly political, but spiritual, to shake the foundations of that religious system which professed to be founded on the revelation of Christ. Was he not right? If we find ourselves walking amid a generation of cruel and unjust and darkened spirits, we may be assured that it is their beliefs on what they deem highest that have made them so. There is no counting with certainty on the justice of men who are capable of fashioning and worshipping an unjust divinity, nor on their humanity so long as they incorporate inhuman motives in their most sacred dogma, nor on their reasonableness while they rigorously decline to accept reason as a test of truth.—John Morley.

We are all of us, in the realm of religion, Anarchists.—Dr. Lyman Abbott.

## VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Alex. E. Wight, Wellesley Hills, Mass.: For the information of those government officials who are attempting to suppress Lucifer, I wish to state that I have been a paid subscriber for several years, and am now paid for at least one year in advance. I subscribe to Lucifer for two reasons: (1) because it advocates a most important social reform, and (2) because it avails itself more fully than any publication of which I know of such freedom of the press as is allowed to the papers of the United States. It is in the completest sense (aside from legal limitations) a people's forum.

F. E. Gorton, Fenton, Mich.: Please let me say that I have been a subscriber to and reader of Lucifer for several years, and had I been a reader of this journal when I was just entering manhood it would have been worth more than a thousand dollars to me. It was first recommended to me by Dr. E. B. Foote of New York, and I am grateful to him for so doing. Now, I would most heartily advise all young people to become readers of this journal. It treats of a subject that is tabooed but which is of great importance to all, and every young person who reads Lucifer carefully will thank me for recommending it.

C. L. James, Eau Claire, Wis.: I perceive that your article "Not a Case for the Hatchet" was a satire on the extract from Medical Talk, Columbus, O., headed "A Professional Monster." I see that because it immediately followed the extract and was so thoroughly adapted to expose it. There was no need for you to write, "This is sarcasm," as Artemus Ward would have done. We could see that without. Now, if you will go on clipping absurdities from quack's organs, and adding to each a tag so very pertinent as that about Carrie Nation and the dentist, Lucifer will soon resume its former attitude of resistance instead of captivity to the Movement in Favor of Ignorance. Do not lose the opportunity!

Amicus, Springfield, Mass.: The Watch and Ward Society has lately secured the arrest of four prominent Boston booksellers for having in their possession Boccaccio's "Decameron," Margaret of Navarre's "Heptameron," and the works of Rabelais. The Watch and Ward Society will not increase its popularity by such ill-advised demonstrations against books that have a well-established standing in literature, even though, if its victims are convicted in court, its treasury may benefit by a share of the fines imposed. These four booksellers, well-known Boston men, were treated with indignity. After a harsh arrest they were registered at the police station, and subjected to the Bertillon measurements for identification of criminals, and many newspapers have criticized the society for its action in the matter.

## The Assimilation of Poland.

It is 108 years since the final partition of Poland, at which time a great empire, consisting of 24,000,000 people with a brilliant history, high hopes, great institutions, and splendid possibilities, was ruthlessly carved and apportioned to Russia, Prussia and Austria, and Poland as a political entity ceased to be. Still the Polish people are much in evidence in the history of the world. They are yet to be reckoned with all over the globe, and still they are the perplexity of their conquerors. It requires a peculiar digestive apparatus for a country to digest and assimilate a conquered people. Prussia is most troubled with mal-digestion in this direction. Try as it will, it finds it hard to kill the Polish spirit, although it is almost a crime to think in Polish; to teach the Polish language has been absolutely prohibited, both in public and private schools; children are not allowed to converse in Polish on the playgrounds. Some two years ago some Polish children were brutally flogged because they refused to pray in the German language, and when the mothers interfered both children and mothers were cast into prison. A relief fund raised for the benefit of these prisoners has been interpreted as evidence of treason. Polish names of towns and villages are being rapidly changed into German. Polish busi-

ness men are prohibited from having their signs in Polish. A letter addressed in the language of the Poles must not be delivered. Vast sums of money are spent in trying to colonize Polish provinces with Germans. A monument to Bismarck has recently been unveiled in Posen. The same kind of tyrannies, though not so grievous, obtain in Russia. In the Austrian section of Poland alone are the representatives of this ancient and progressive people allowed their freedom. Truly, imperialism sets for itself hard tasks.—Unity (Chicago).

#### "WHO IS THE ENEMY?"

Dr. H. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who is the Enemy?' Anthony Comstock or You? I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who is the Enemy?" or send 20 cents to this office for the pamphlet.

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who is the Enemy? Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

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### HOW DID YOU DIE?

Did you tackle that trouble that came your way  
With a resolute heart and cheerful,  
Or hide your face from the light of day  
With a craven soul and fearful?  
Oh, a trouble's a ton or a trouble's an ounce,  
Or a trouble is what you make it.  
And it isn't the fact that you're hurt that counts,  
But only how did you take it?

You are beaten to earth? Well, well, what's that?  
Come up with a smiling face.  
It's nothing against you to fall down flat,  
But to lie there—that's disgrace.  
The harder you're thrown, why, the higher you'll bounce;  
Be proud of your blackened eye!  
It isn't the fact that you're licked that counts,  
It's how did you fight—and why?

And though you be done to the death, what then?  
If you baffled the best you could,  
If you played your part in the world of men,  
Why, the critic will call it good.  
Death comes with a crawl or comes with a pounce;  
And whether he's slow or spry  
It isn't the fact that you're dead that counts,  
But what's done before you die.

—By Edmund Vance Cooke.

### THE BIBLE VIEW OF WOMEN.

Hugh O. Pentecost, who is undoubtedly the ablest Free-thought speaker in America, delivered an address in Lyric Hall, New York City, on Sunday, Dec. 13, on "The Bible View of Women," which should have been heard by every woman in the great city. The morning was rainy, however, and the audience was much smaller than those which usually attend his Sunday morning addresses. Here is a synopsis of his address, which certainly will interest every reader of Lucifer:

Woman to-day is more the companion of man than ever before. In former centuries it was never the habit of man to regard woman as his equal, though he sometimes pretended to regard her as his superior. Almost all the avenues of life are now open to woman. She not only earns her living in factories and mills, and in some places in coal mines, but she is also permitted to enter the so-called liberal professions. Many women now are lawyers and doctors. Literature is open to her and the field is largely occupied by her. She is also instrumental in promoting art and education. The majority of the teachers in the schools, taking them all together, are women. Department stores employ thousands of women, and they have proved their value in business offices where they are typewriters, stenographers and private secretaries. Nothing bars her from entering any business unless it be her own desire not to take advantage of her opportunities.

They are not yet allowed to vote. She can do anything else but that. Men want to spare her the responsibility of government; not on the ground that she has no right to vote, but because it is too heavy a duty to put upon her. In England women take a prominent part in political campaigns. Here, too, they take part in politics, but in a less public way.

This emancipation of woman has come about through instrumentalities which are worth considering. All great-minded

men rejoice in the emancipation of women, and the Christian Church has taken all the credit for it. Christianity has opposed every advancement of the human race in every possible way and by every means; by torture, by thumbcrew and rack, by jails, by armies, by laws and by social ostracism. When human nature advances in spite of these obstacles, the Church takes the credit for it.

The Church glories in the fact that there is no slavery in this country and attributes it to the influence of Christianity, having such a short memory that it forgets how the Church took sides with the slaveholders and held up the Bible in support of the system of slavery. Slavery was abolished in spite of all the power of the Church in favor of slavery.

So in all departments of human activity. The working people have had no greater foe than the Church. Beginning with pope and going on down to the most obscure Protestant preacher, we find the Church arraigned against the laborers. By and by, when organized labor shall have triumphed in spite of the Church, the Church will claim all the credit for advancing the condition of the workers.

One peculiar boast of the Church is that woman has been lifted up by Christianity. The time will come when the Church will claim Herbert Spencer, Huxley and Tyndall, and will boast that the Church overthrew every opposition to science.

The Bible, according to the Church, is the word of God. It seems to be perfectly fair to consult the word of God in regard to God's view of women, the Christian view of women, the Bible view of women. I want to show you what God thinks of women, what the Bible says of them, what Christianity thinks of them, as shown by its greatest teachers. Take the Old Testament, third chapter of Genesis.

Because the woman Eve disobeyed God and ate the forbidden fruit in the garden of Eden, God said to her: "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children"—because she listened to the voice of a serpent instead of obeying God—"and thy desire shall be to thy husband, and he shall rule over thee." There is the beginning of the subjection of woman. And to the serpent who caused the woman to disobey, he said: "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go"—before that, I understand, serpents walked on legs—"and dust shalt thou eat all the days of thy life."

But let us see what he did to the man. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree . . . cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life."

See the difference in the punishment. It is visited directly on the serpent and on the woman. The woman can never bear a child without suffering and she must be her husband's slave. But in the case of the man, the ground is merely cursed for his sake and he has to work for a living. God struck the serpent and the woman directly; but he couldn't strike Adam, so he just cursed the ground.

Now turn to the last of the ten commandments, given in the twentieth chapter of Exodus, and see what a place woman occupies. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife,"—and it doesn't say anything about coveting another woman's husband; that was all right; a husband was free to do as he pleased; he belonged to himself; but a woman was property, the same as his ox and his ass—"thou shalt not covet thy neighbor's wife, nor his manservant, nor his

maidservant"—that means his slaves; wherever a servant is spoken of in the Old Testament it means a slave—"nor his ox, nor his ass, nor anything that is thy neighbor's."

Now let us see about the slaves. In the twenty-first chapter of Exodus we read: "If thou buy an Hebrew servant, six years shall he serve; and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him. If his master has given him a wife, and she have born him sons and daughters, the wife and her children shall be her master's, and he shall go out by himself."

Remember this is God's book and this is the way God told his chosen people to take the wives and children away from their servants who wished to go free after serving six years. "The wife and her children shall be her master's." This God-given law has been enforced in this country in my own lifetime. I have seen men put on the block and sold away from their children. I have seen wives taken from their husbands and sold. I have seen children taken from their parents and sold.

But sometimes the love of the Hebrew slave for his children and his wife was greater than his love for freedom, and he preferred to remain a slave in order to be with them. The word of God provides in such a case that his master shall "bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him forever."

Now the man slave could go free at the end of six years of servitude, if he wanted to go. But how about the woman slave? "And if a man sell his daughter"—think of it! the word of God authorizing a man to sell his daughter!—"If a man shall sell his daughter to be a maidservant, she shall not go out as the menservants do." She must remain a slave forever. There are other things in this chapter which I cannot read to you. If any of Mr. Comstock's agents were here I might be arrested.

In Leviticus, twelfth chapter, I read: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man-child; then she shall be unclean seven days." Unclean because she has born a child. There is where we get the horrible idea that it is a filthy thing for a woman to bear a child. "And she shall continue in the blood of her purifying three and thirty days." In all that time she must not touch any hallowed thing. I suppose that includes man. And she is not permitted to enter a temple. She must be regarded as a filthy creature for thirty-three days.

That is for bearing a man child, but if she bears a girl child, then "she shall be unclean two weeks"—twice as long as for a man child; it is twice as filthy to bear a girl as it is to bear a boy—and she shall continue her purifying threescore and six days. Thirty-three days of purifying for a boy and sixty-six for a girl. And because this woman had been so filthy as to bear a child she had to pacify the Lord by bringing him a "lamb of the first year for a burnt offering, and a young pigeon, or a turtle-dove, for a sin offering."

It was a sin for her to have a child, but God would forgive her sin if she would bring him a young pigeon or a turtle-dove. Then the priest had to make atonement for her to bring her at one with God. That is to say, she separated herself from God by her sin of bearing a child and the priest had to intercede for her and get God to forgive her.

This twelfth chapter of Leviticus is an expression of the uncleanness of the minds of God and of God's people. The same unclean idea is expressed by David in the Psalm where he says, "In sin did my mother conceive me." And this abominable idea lingers to this day, and your minds and my mind are so filled with these preposterous ideas of uncleanness that I cannot say what I want to say about it without shocking you. Constant references are made in the Bible showing that extraordinary uncleanness of the mind in regard to the birth of a child and the sex relations, and even to-day the prevailing idea is that these things are so obnoxious and filthy that anybody who speaks of them is vile or unclean.

In one of the courts of this city a woman was on trial for writing and offering for sale a book in which she combated this idea of uncleanness. The judge looked over her book and said to me: "Pentecost, have you read this book?" "Of course I have read it," I replied. "Do you know," he continued, "that this woman has actually used the name of the Almighty in connection with a discussion of the sex relations?" He said he had never heard of such blasphemy before. The idea of mentioning

the name of the Almighty in connection with the birth of a child was blasphemy!

In Deuteronomy, chapter twenty-one, God says: "When thou goest forth to war . . . and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldst have her to thy wife: then thou shalt bring her home to thine house."

"If thou hast a desire unto her!" The woman has nothing to say about it. If you want her, go right in and pick her out. God says it is all right, and the woman has nothing to say about it.

"And it shall be, if thou have no delight in her, then thou shalt let her go whither she will." If she does not suit you, turn her out. That is God Almighty's command.

In the twenty-fourth chapter of Deuteronomy a husband whose wife finds no favor in his eyes is authorized to write her a bill of divorcement and send her out of the house. A woman could not divorce her husband for any cause, but the man can turn his wife out of the house as soon as he gets tired of her.

"And when she is departed out of his house, she may go and be another man's wife;" but, mark you, "her former husband, which sent her away, may not take her again to be his wife," if the second husband also tires of her and turns her out. No matter if the first husband finds that he made a mistake in sending her away and that he loves her more than he thought he did, he may not take her back again, after she has been another man's wife, for she has been "defiled," and that is "abomination before the Lord." Jehovah can't stand it. He can stand having her turned out of the house. He can stand two men having her for a wife, but he can't stand it to have her first husband take her back after her second husband has put her out of the house.

Now we come to the New Testament. Some Christians say it is the New Testament which has uplifted woman. Let us see. Jesus was a Jew and the Old Testament was his Bible. But the Christians say he was God. Then he was Jehovah. It was he who said all the things which the Bible says Jehovah said about woman. He made those Old Testament laws. How did Jesus regard woman? The twelfth chapter of Matthew tells how he treated his mother. His mother was naturally interested in her son. She knew he was going around making unpopular speeches and was likely to get into trouble.

One day while he was talking to a crowd his mother and brothers came to see him and word was taken to him that they were outside and wished to speak to him. What word did he send to them? Did he say, "Wait a few minutes until I finish talking to these Pharisees and then I will see you"? Or did he tell the crowd to excuse him until he could find out what his mother wanted? No. He said, "Who is my mother? and who are my brethren?" Then he stretched his hands out to his disciples and said: "Behold my mother and my brethren!" He did not even send out word that he was busy and could not see them. He virtually said, "These people do not appreciate or understand me; you are my mother and my brethren."

In the second chapter of John's gospel we read the account of his first miracle. It was at a wedding feast. His mother was there. She was proud of her boy and expected wonderful things of him. When the wine was wanted his mother went to him and told him they had no wine. He replied, "Woman, what have I to do with thee? mine hour is not yet come." Yet, notwithstanding this rude reply, the mother forgave her son and said to the servants, "Whatsoever he saith unto you, do it."

Even at the crucifixion, as related in John, chapter nineteen, he again spurned his mother. If you will find in all history colder treatment of a mother, I'd like to know where it is. He was like all the others of that time who regarded woman as Jehovah regarded her. It never occurred to him that a woman has any particular right to man's respect. The mother of Jesus and her sister and Mary Magdalene stood by the cross, and when Jesus saw his mother and the disciple whom he loved standing by, he said to his mother, "Woman, behold thy son!" and to the disciple he said, "Behold thy mother!" And from that hour the disciple took her to his own house, a thing which probably her own son had never done.

Look at the Christian idea of marriage. When Jesus was asked if it was proper for a man to give his wife a bill of divorcement as the Mosaic law allowed, he said it was permitted in the old days because of the hardness of men's hearts. But he would allow a divorce for only one cause. His disciple said, "If the case of the man be so with his wife, it is not good to



marry." Not good to marry if you cannot get rid of your wife when you get tired of her. His answer was one of his vague and mystic statements. "All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

That was simply saying, "Marriage is a sin. You had better not marry, but if you do marry you will be forgiven."

Toistol has taken that same gospel idea of the sinfulness of marriage and made it the theme of his novel "The Kreutzer Sonata." In that book the doctrine is taught that if a man even looks on his own wife with loving desire he defiles himself. That is the gospel doctrine. It is sinful to marry, but if you can't appreciate spiritual things and be spiritual-minded, get married.

See what Paul says about marriage in First Corinthians, chapter seven: "But and if thou marry, thou hast not sinned; and if a virgin marry, she has not sinned. Nevertheless such shall have trouble in the flesh; but I spare you." Now here is Paul's reason for opposing marriage: "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife." He seems to think it is not a good thing for a man to try to please his wife. "There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband." A married woman is not holy in the spirit if she tries to please her husband. A virgin is holy in body; a married woman isn't. "And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction." That is the Bible idea of marriage. If you have a wife she will distract you from the Lord.

Women must obey. In Ephesians, chapter five, Paul says: "Wives, submit yourselves unto your own husbands, as unto the Lord."

That was Paul's idea. I shall show you that it was Peter's idea also. In the third chapter of the first epistle of Peter, he says: "Likewise, ye wives, be in subjection to your own husbands." He tells them how they must wear their hair and that they must not wear gold ornaments or fine apparel. They must obey their husbands, "even as Sara obeyed Abraham." I think it is unlikely, however, that Sara obeyed Abraham all the time.

Then Peter gives advice to the husbands and tells them to dwell with their wives according to knowledge, "giving honor unto the wife as to the weaker vessel." "The weaker vessel!" Certainly. She is nothing but a woman.

In another place Paul says, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home."

Woman was not taught to read or write, and if she wanted to know anything she could ask her husband. Work and keep your mouth shut was the rule for women. Fancy the chance a woman had to learn anything by asking such men as Paul was preaching to.

In his epistle to Timothy, Paul says: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

And Paul gave his reason for it. Here it is: "For Adam was first formed, then Eve." That was the reason why a woman must not be permitted to teach. "And Adam was not deceived, but the woman being deceived was in transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."

Mr. Pentecost mentioned the facts that there are no women angels spoken of in the Bible; that God is masculine, but that when antichrist is mentioned in Revelation it is a woman who is called by a name that he would not utter before his audience; that the churches are mainly supported by women and will perish when women become free from the thralldom which the Church has put upon them.

JONATHAN MAYO CRANE.

The matrimonial knot is sometimes tied so tightly that it wounds those whom it unites.—De Varennes.

## THE RIGHT OF FREE THOUGHT.

If Mr. Turner can be justly excluded, by the same law the government might have deported the late Herbert Spencer, the celebrated English philosopher. For Spencer was also one who, in a philosophical sense, "disbelieved in government." He was an intense individualist, and doubtless regarded theoretical Anarchy as the final ideal state, to which the cosmic process of evolution is slowly taking us. He was, of course, no revolutionist; but neither is John Turner, so far as any one can prove. Turner in England has been allowed perfect freedom to express his views; it was not until he came to America that he was found to be too dangerous to have at large.

It has been urged in some quarters, since the case of Turner began to attract attention, that if his teachings on government do not involve the use of violence and assassination they may have had effects upon weaker minds and ultimately lead to regrettable episodes. This is inhibiting opinions because of their possible ulterior effects when passing through unknown and possibly unsafe mediums. Need it be pointed out that reasoning of this sort has in all ages been used to justify the shackling of thought? Russian autocracy to-day fetters the Russian intellect and destroys the liberty of speech and of the press in order that doctrines dangerous to government as it exists in Russia may not be overthrown. What has the experience of 1,000 years proved to enlightened, self-governing people if it has not shown that the human mind should be as free as the air in its processes? Restrictive laws never propagated truth, nor struck down error.—Springfield (Mass.) Republican.

## SENATOR HOAR ON THE TURNER CASE.

Senator George F. Hoar of Massachusetts, in a letter to A. C. Pleydell of New York, says: "Your letter of Dec. 1 came to Washington while I was at home in Massachusetts, and has just reached me. It is too late to answer it in time for your purpose. I should have said, if I were to write a letter to be read at your meeting, that I should not approve any law or any construction of any law that excluded persons from the country merely because they disbelieved in all organized government, unless they also favored forcible resistance to all organized government. That should be clearly established, and should not be taken as established by anybody's deduction, as a matter of logic, from what the person who is under consideration avows as his belief. One of the greatest single causes of religious persecution and intolerance is the imputing to other men opinions which they themselves disavow, but which their opponents charge them with because they seem to the opponents the logical deduction from what they say they think. I am not bound to accept or submit to what another man thinks the logical consequence of what I say or do."

## DEATH OF HANNAH J. HUNT.

Another old-time friend of Lucifer has passed over the other side. Hannah J. Hunt, the mother of Lillie D. White, Lizzie M. Holmes, C. F. Hunt and S. A. Hunt, died Dec. 11, at the age of 78, after a severe illness of nine days, at the home of her daughter, Mrs. Holmes, in La Veta, Colo.

Mrs. Hunt was an intelligent and thoughtful woman, a staunch friend of free expression, free thought, and of tolerance in all things; while she could see and expose the absurdities in the old orthodox creeds, her spiritual nature always clung to the idea of a true religion, and she died believing in a future life, a good God, and the ultimate good of all things. She was both just and merciful, keenly sympathetic, and kind and lovable to all. She was much beloved in the little village where she died, and her many friends mourn for her.

## POSTAL RULINGS MADE TO ORDER.

And now Autocrat Madden is again after Lucifer, this time on the preposterous ground that it is issued mainly for advertising purposes. Some of the dodges of Maddenism are scarcely credible. The autocrat seems to invent a new ruling for each reform paper which he wishes to suppress. He will shut out one for carrying no advertising matter, and another for carrying too much, the decision to be rendered, not according to law, but according to his own caprices. I trust that Lucifer will come out all right. It is a pity that such papers as are not Republican organs must be subject to these petty annoyances and persecutions at the hands of the most corrupt department in Washington.—The Demonstrator (Home, Wash.).



THE LIGHT-BEARER.

THIRD SERIES. VOL. VII, NO. 51.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Denied Entry as Second-Class Mail Matter by the United States Postoffice Department.

## TERMS OF SUBSCRIPTION.

One copy, one year, \$2.00. One copy, six months, \$1.00.  
 Two copies to one address, one year, \$2.25. Two copies to one address, six months, \$1.15.  
 One copy, three months, .75 cents. Single copies, 5 cents.

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

## EASTERN REPRESENTATIVE:

R. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

Lucifer and its literature can be obtained in San Francisco at the book store of Robert C. Ross, 1263 Market street, opposite City Hall.

## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## THE CENSOR STRIKES AT LUCIFER.

Lucifer of Dec. 17, No. 1,000, was printed and delivered at the postoffice at the regular time. Failing to receive bill for postage from the postoffice, and being informed by subscribers that Lucifer had failed to reach them, an inquiry was sent to the postmaster, and this was the reply:

"M. Harman, 500 Fulton street, Chicago, Ill.—Sir: Yours of Dec. 18 received. The edition of Lucifer of Dec. 17 is held at this office as unmailable, by order of the department at Washington, which has ruled that matter in this edition is in violation of section 497, Postal Laws and Regulations. The matter is now in the hands of the postoffice inspector in charge. Respectfully,  
 "F. E. COYNE, Postmaster."

This letter was received at noon on Sunday. On Sunday evening the copy for Lucifer must be taken to the linotype office to be set for the next week's paper. As there was no means of knowing whether the objectionable matter was contained in the advertising matter or in the reading columns, and as I did not even know what section 497 referred to, and as, furthermore, the copy from the editor was late in making its appearance, I decided to omit the publication of Lucifer for last week.

On consulting the statutes at the postoffice I found that section 497 prohibits the mailing of obscene literature, of instructions for the prevention of conception or for the procuring of abortion, or of matter pertaining to lotteries. As it was clear that there was nothing concerning the last three subjects in No. 1,000, the charge is apparently based on alleged obscene matter. We certainly have no desire or intention to print obscene literature, believing as we do that the subject of the sexual relations through which the world is peopled is one meriting earnest thought and serious discussion—a subject not to be dealt with flippantly, coarsely, obscenely.

The inspector, in reply to the request of Clarence S. Darrow to inform him whether the offending matter was contained in advertisements or reading matter, said that it was in the articles, but did not specify which article or articles. The first three

pages of that issue were taken up with reports of the mass meeting in Cooper Union, New York, protesting against the incarceration and threatened deportation of John Turner, and comments of the press thereon. The paper contained also "Notes of Travel," by the editor; a brief report of the "New Thought" convention, and two short articles on Socialism and the Single Tax. These, with a copy of protest passed at a San Francisco meeting against the action of Mr. Madden in the cases of Lucifer and Helen Williams, and the customary "Various Voices," took up nearly the entire paper. As none of these dealt in any way with the sex question, it would be difficult to realize that even the most vivid imagination could see any obscenity in them. Of the two short remaining articles, one was written by Mrs. Sara Crist Campbell, a refined, gentle woman, a good wife and a mother of grown children, and the other by Miss Laura H. Harle, also refined, cultured, and womanly. Both these articles were on the sex question, but if these articles, written seriously and earnestly by women of such character as these, are obscene, then everything ever written on the sex question, be it ever so pure and with the highest motives, must also be obscene.

\* \* \*

Nearly all of our readers know that about two months ago we were required to submit to the postal officials evidence of our circulation, including subscription lists, cash-books, and letters ordering the paper covering a year's time. We were told that we had no right to send Lucifer regularly to any but paid-in-advance subscribers, or those from whom we held letters definitely requesting credit; that we could print only twice as many copies as we had paid-in-advance subscribers. We revised our subscription list in compliance with this ruling, and cut off nearly five hundred names, among them some of our best friends. We also reduced the number of copies printed, which reduction practically deprived us of the privilege of sending out sample copies.

We heard no more in regard to the legitimacy of our list of subscribers, but were ordered to show cause, on or before Dec. 12, why the second-class privilege should not be revoked on the ground that Lucifer is published primarily to advertise the private business of the publisher. We tried to learn what our rights were in regard to advertising, but could get no authoritative information. We were told by one who had been connected with the Arena that, at the time this question arose in regard to that publication, the decision was that the publisher had a right to 50 per cent of the advertising space for his own business. We obtained advertising from others, and reduced our own advertising to much less than 50 per cent. Then we notified the Postoffice Department of the change, saying that this was our understanding of the matter, and saying that if we were in error we would comply with the rules when informed what they were. About two weeks later we received the following reply—if reply it can be called:

"Publisher Lucifer the Light-Bearer, Chicago, Ill.—Sir: I am directed by the department to inform you that after the hearing accorded to you on Dec. 12, 1903, to show cause why the authorization for the acceptance of your publication as second-class matter under the act of March 3, 1879, should not be revoked, the department determines that Lucifer the Light-Bearer is not entitled to transmission in the mails at the second-class rates of postage, because it appears from the evidence submitted to the department that the publication is 'designed primarily (chiefly) for advertising purposes'—i. e., to promote another business of the publisher—and is therefore within the prohibition of the law (act of March 3, 1879, ch. 130, sec. 14, 1 Supp. p. 244, section 428, P. L. & R.)

"Therefore the authorization granted for the acceptance of Lucifer the Light-Bearer for mailing at the second-class rates of postage has been revoked, and I am directed to require all separately addressed copies and packages of unaddressed copies which may hereafter be offered for mailing at this office to be

prepaid with stamps affixed at the third-class rate of postage—one cent for each two ounces or fraction thereof. Respectfully,  
"F. E. COYNE, Postmaster."

The postoffice business differs from other business in many ways, but in none is the difference more conspicuously manifest than in the fact that in dealing with the men who conduct any private business it is possible to learn, by inquiry, under what conditions you can transact business with them. It would seem that the postal officials are under no obligation whatever to answer inquiries which in private life common courtesy, to say nothing of business policy, would prompt them to answer. If there is any invariable ruling in regard to advertising, we should have been given it on request. We see newspapers and magazines advertising their own publications and those of others unmolested, and know that a very large proportion of subscriptions are not discontinued at their expiration. It would be interesting to see the rulings which have been encountered enforced in all other instances, from the great magazines and dailies, which advertise anything they choose, down to the smallest publication. If they were conditions would soon be changed.

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This decision will nearly double the cost of issuing Lucifer. Postage on fifty-two copies of Lucifer will cost 52 cents, instead of 2 cents as heretofore. It is necessary to send out many sample copies, as it is almost exclusively through them that Lucifer's circulation is increased. At \$1 a year the receipts on subscription were not sufficient to cover cost of publication. It was necessary to receive some income through the advertising columns for us to get sufficient to pay bills. The cost of composition, press work, paper and mailing has increased at least 40 per cent during the past five years. We had decided that it would be necessary to raise the price of the paper with the beginning of the new volume, even had we not suffered this decision in regard to the postage. But now it is absolutely essential that the greatest number of our subscribers pay double the former amount if Lucifer is to live. So we have raised the price to \$2 a year, and will do all we can to make the paper worth it. As heretofore, we will not discontinue sending the paper to any one who really wants it and who is unable to pay for it. From such we will accept little or nothing. The extra 50 cents we receive from others will help to pay for such as these and for sample copies. We hope to hear from every one of our subscribers. We wish to be informed by each who is willing to pay the extra dollar, and we also want to know how many there are who cannot. We ask those who desire the paper to live to support it. We are willing and glad to give sufficient time to issue the paper, and neither ask nor need to receive living pay nor any pay for our share of the work other than the satisfaction which is ours in doing it.

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I do not believe that "Whatever is, is right," but I am certain that good can be made to come of even evil conditions. It is for us to see if this will not give added determination and energy to all of us who wish to see Lucifer live, and with it the principles for which it stands—free thought, free speech, free press, and free men and women.

What say you?

LILLIAN HARMAN.

We will give a copy of Dr. Foote's "Home Cyclopaedia," price \$2, with Lucifer one year for \$3. This is a family guide book of medical, social, and sexual science, containing 1,248 pages, with 400 pictures, eighty in color. Send for circulars.

"Nora: A Doll's House," and "Ghosts," by Henrik Ibsen, bound together in olive cloth, with red lettering. Containing sketch of the life of the author. 168 pages. With Lucifer one year, \$2.25.

## HOW TO HELP TO CIRCULATE LUCIFER.

We hope the friends of Lucifer will do all they can to extend its circulation. For this reason we make the price of \$2.25 for two copies to one address. The extra 25 cents merely pays for extra time, trouble and paper.

A friend writes: "I think most of your subscribers would cheerfully pay extra rather than have the paper suppressed. Some of them might, and doubtless would, take two or more copies and give them away for the good of the cause. I am not working now, but you could depend on me to give at least \$5 toward extra subscriptions. I think many of the best friends of the paper would give at least twice as much as they have been giving rather than see the paper stopped. It must not stop."

Henry E. Allen of this city writes of the suppressed issue: "Your last issue is a credit to any movement and it stirs me to think of its being denied second-class rates."

We have a partially "new dress" every week, as the type is set by linotype and is new with each issue. But we have an almost complete new dress this week, and we hope the improvement in appearance will merit the approval of our friends.

## NOTES FROM THE FAR WEST.

SAN FRANCISCO, Cal., Dec. 22, 1903.

The railways advertise that it is only three days' ride between San Francisco and Chicago, and yet it is near a month since I wrote the last "notes" that I have seen printed in Lucifer. Letters written by me and mailed on Tuesdays or Wednesdays do not reach Lucifer's office till Monday of the next week—too late for appearance in that week's issue.

The railways are in receipt of enormous subsidies for carrying the mails, the pay for which service being seven to ten times as great as that received by them for carrying ordinary merchandise, "express" matter, etc. In view of this well-known fact it would seem that the people who pay the bills have just cause for complaint when there is a chronic lack of promptness in fulfilling the contract on the part of these railways; for, after making reasonable allowance for tardiness in handling the mails by the postoffice officials, the chief responsibility of delay is believed to lie at the doors of the railway management.

I have had ample opportunities for knowing whereof I speak when I say that the railroad companies act much as though they feel themselves responsible to no one for the fulfillment of their contracts as to time.

And why should they?

A few weeks ago at a station on the Southern Pacific Railway the train, as usual, was several hours late. Men and women in the waiting-rooms were getting impatient of the delay, when in rushed a man exclaiming:

"Here comes the government!"

"How's that?" asked a bystander.

"Why, don't you know who it is that governs this state?"

Your question shows you are not a Californian. Every Californian knows that the Southern Pacific Railway owns the legislature and the judiciary of the state.

Is it not much the same in every state of the American Union? The Santa Fe is said to own New Mexico and Arizona, and how many more states and territories it may be difficult to ascertain with certainty. And in the national legislature, the so-called Congress of the United States, and in the national judiciary it is believed that the railway combine has been able in the past to get, with rare exceptions, whatever legislation and whatever judicial ruling it has asked for.

Three days more only—or rather two days more only—till the most popular and most universally observed of all the American holidays. For some weeks the silent observer, on the streets of San Francisco, cannot have failed to observe the preparations going on for this annual carnival, so to speak. "Thanksgiving Day" is, every year, something of a carnival, but everybody does not stop work to join in the observance—the feasting and the general merry-making—as is done at Christmas and during the week that follows "Christmas-tide."

The fact that this week closes the solar and calendar year, and that thenceforward the days begin to gain perceptibly upon the nights, accounts, no doubt, in a measure for the universal



and time-honored popularity of the Christmas festival. Even by those who care nothing for the religious or theologic traditions connected with the observance of this holiday, the general cessation of business, of gainful occupations, is welcomed as one of the social events that make life endurable and also enjoyable.

The phrase "social events" is, as I think, very appropriate here. At this carnival, when every one seems to catch the contagion, the merry-making epidemic, the poor and unfortunate are remembered as at no other time in the whole year. At this time few if any will refuse to give something to reduce the sum of human misery. Professional beggars thrive during "holiday week" as at no other time of year.

After a few days spent in San Jose, a thriving little city of some thirty thousand inhabitants, visiting with our old-time friends, Mrs. Elizabeth H. Russell and Mrs. Hillis and her family, formerly of Cleveland, Ohio, and also with our old-time Kansas friends, the Secretists, I find myself again in San Francisco, trying to do a little work on Lucifer's lines. Have made the personal acquaintance of many radical thinkers and workers; am slowly adding to Lucifer's subscription list; have sold some books and pamphlets; have given three set lectures to fairly good audiences on subjects outlined as follows:

- (1) "The Impending Revolution—Will Its Outcome Be Monarchy, Anarchy or Socialism?"
- (2) "Sexual Reform as an Element of Social Progress."
- (3) "Ingersoll on the Sex Question."

Next Sunday I am to begin another series of meetings for 2 o'clock p. m. in Fraternal Hall, Odd Fellows' Building, with subjects outlined as follows:

- Sunday, Dec. 27—"Love in Freedom—The Marriage Superstition."
- Sunday, Jan. 3—"Motherhood in Freedom—Woman Man's Savior."
- Sunday, Jan. 10—"Evolution—How It Evolves. Psychic Impression."

Seats and discussions free at all meetings.

M. HARMAN.

\* \* \*

SAN JOSE, CAL., DEC. 15, 1902.

How time flies! It seems scarcely possible that three and one-half months can have come and gone since I left Chicago. Altogether those months have been very enjoyable ones to the writer. Every day has been a revelation, so to speak. Change, perpetual change! No two days alike as to experiences. So many new faces, new names, new personalities, new scenes—the work of nature or of art—that there has been neither time nor opportunity for lapsing into forgetfulness of the demands of the here and the now.

To one who remembers the days before the Mexican war, when California was a foreign country, a part of the Spanish-American states, and as little known to the average citizen of these United States as Chili or Patagonia now is, it seems little less than miraculous to find in California to-day a duplication of Chicago, New York, or Boston, and with all the appearance of having been here for centuries.

The difference between Market street, San Francisco, and State street, Chicago, is too small to be noticeable, except, perhaps, in the height of the main buildings. We have here the same gorgeous display of merchandise, the same eager rush of thousands of well-dressed women and men in and out of the stores and along the broad sidewalks, the same perpetual din of travel and of traffic—the street cars, the steam cars, the truck wagons, the boats, the factories, the newsboys, the street peddlers, street beggars—prominent among which latter, just now and for a week or more past, have been the "Salvation Army" and "Volunteers of America" begging with banners for "help for the poor of San Francisco—a Christmas dinner for 2,000 poor people," etc., etc.

Thus it is seen that, with the other evidences of a high state of civilization, California has thousands of people in need of dinner and willing to accept a dinner as a gift from the charitably disposed.

Among the reflections naturally arising from witnessing the persistent public begging of many hundreds of the Salvation Army people—all of whom seem to be well dressed and well-fed—are these:

If all the time spent by the Salvation Army in standing on the street corners asking people for money were spent in some productive labor, would not the sum total of poverty and misery

be reduced in a more rational way than by this world-wide system of begging for "God's sake"?

Do not all systems or schemes of public charity help to perpetuate rather than cure the evils of poverty, disease, deformity, idleness, etc.?

Is it not true that the more religious the people the more beggars? that is, the greater the number of those who depend on charity for the means of subsistence, and the less keen the repugnance felt by the recipients towards that method of obtaining a livelihood; also the less understanding of the causes that make it necessary that we should "have the poor always with us"?

This question of how to abolish poverty, and thereby abolish the methods of the Salvation Army and of other organized forms of beggary, brings again to mind the many plans of getting people away from the cities to the country, and allowing them to draw their maintenance directly from Mother Earth. From what I have learned since my arrival in California, I am inclined to think that few if any countries in the world are better adapted to forming co-operative communities on the same general plan of that adopted by the people of Home, Wash. Here the soil is much more productive, the climate milder, the means of transportation and of communication with the rest of the world far superior.

M. HARMAN.

ERRATUM.—In No. 959, page 350, second column, the line, "The man of whole soul," should read, "The man of noble soul." M. H.

## THE ECONOMIC DIFFERENCE.

The enslaving nature of land monopoly has been neatly illustrated by General Wood in the Philippines. Here is the dispatch from Manila published in the Chicago Evening Post of the 11th, which tells about it:

Major General Leonard Wood has proclaimed in Moroland an anti-slavery law, passed last October by the legislative council of the Moro provinces. On the promise of the sultan and dattos to abide by its provisions General Wood has suggested to Governor Taft the establishment of the native Moros on lands which will be assigned to them by the sultan and dattos at a rate of valuation sufficient to provide the latter with a moderate income from the rentals.

Now, what is the difference, in economic principle, between the slavery that allows sultans and dattos to exact work without wages, and the "freedom" that allows them to confiscate wages in the name of "rentals"?—The Public (Chicago).

Precisely the same as the difference, to the tenant, between allowing the landlord to collect rent for the use of land and allowing the State to collect the rent in the form of a tax on land values.

H. R.

## "WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who Is the Enemy: Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

Dr. E. W. Sanfelix, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, social problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who Is the Enemy: Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am sure you sold in both the letter and spirit of it. I prize the copy very highly." Ask for table of contents and specimen pages of "Who Is the Enemy?" or send 20 cents to this office for the pamphlet.

## BUSINESS AND PROFESSIONAL CARDS.

### OTTO WETTSTEIN.

THE LIBERAL MAIL-ORDER JEWELER.

Now permanent at No. 110 N. Kensington Ave., La Grange, Cook Co., Ill. Can save you 10 to 20 per cent on Watches, Diamonds or anything in the Jeweler's Line. Write me and receive prices and my great little tract, "There is the Circle," free.

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Telephone West 141.

### PHILIP G. PEABODY,

ATTORNEY AND COUNSELLOR AT LAW,  
15 COURT SQUARE, ROOM 41,  
BOSTON, MASS.

## VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

H. Starcke, Beaver Falls, Pa.: I do not like to miss a single number of Lucifer. The world would be better and wiser if it were read by every individual.

Lena Selde, Spokane, Wash.: I must be in arrears on my subscription to my beloved Lucifer, so inclose \$1, for which send Lucifer as directed. I want to say things about the Postoffice Department, but will leave it for some one who can say it better, if not more forcibly, than I could.

J. E. Boultinhouse, Ann Arbor, Mich.: Lucifer is able, honest, and courageous. I challenge the government to show that it is not being conducted for the private gain of its officials instead of for the public good, and to show cause why it should not, on this account, be denied the benefit of taxation.

J. C.: I like the paper, but I think you ought to have more original articles. I'd like to see something from E. C. Walker and James S. Denson and Rev. Sid occasionally. I like Adeline Champney and Dora Forster. Why don't Lillian give Lucifer more of her interesting opinions on matters and things?

R. E. Bruce, Mich.: For the inclosed 25 cents please send me another copy of "Married in the Making." I loaned the one I had and it did not come back the last time. Many had read it before and pronounced it an exceedingly truthful presentation of existing conditions in more homes than we are willing or wish to admit.

Adeline Champney, Boston, Mass.: I am sending you enclosed \$1 to pay my subscription to Lucifer for the ensuing year. Hard as it is for me to get this yearly dollar, I cannot do without the paper. One must have some paper that reaches after "red-rock" principles. The feature of the open court to all ideas is also worth much more than the money.

H. K. S., Baker City, Ore.: For the inclosed 50 cents kindly continue sending Lucifer to my address. I am opposed to an administration that discriminates against any publication or business. All should have equal right to use the mails by paying their proportion of the labor cost of handling and transporting mail. I suppose some Socialists have made answer to Herbert Spencer's "State Socialists" in No. 994. He presupposed an ignorant working class that allowed the "officials" to rule. Modern Socialism is democratic rule; the people to make their own rules, to use officials as servants and dismiss them at any time they usurp beyond their rights or show incompetence. Those who prefer to be their own superintendents can do piece, job, or contract work. In vocations that absolutely require manage-

ment—superintendence—it is better to have the superintendent responsible to those he directs than to royalty, plutocracy. The merit system is better than the "pull" system, the co-operative than the competitive or Anarchist system. Best results with least work, abolition of poverty and establishment of justice are all possible under Socialism, the best system as yet discovered.

Walter Hreen, Omaha, Neb.: The Appeal to Reason only two years ago had to make the fight of its life for free access to the mails. If your second-class rates are revoked you must put a one-cent stamp on every paper sent out until such a time as a change of administration gives us freedom of press and mails. I for one, as a subscriber of nine years' standing, will pay \$3 per annum to get my paper, which I think as much of as my Truth Seeker, as a protest against this twentieth century species of inquisition. We Freethinkers must look at this matter this way: these "Forces of a new type" are like the persecutors of the old inquisition, and we should be thankful that we are not all deported or imprisoned. Let us take heart and think of what Voltaire and others had to go through to get their ideas before the world.

## GOING WEST THIS WINTER?

Whether the journey is for pleasure, business or health—for a few days or several weeks—near by, to Oklahoma or 'cross continent to California—

It will pay you to look into the SANTA FE as the way to go. You can ride in state on the California Limited or in the more economical tourist sleeper on other fast trains. The service is faultless either way.

Bear in mind the fact that the SANTA FE is the only road under one management from Chicago through to the Pacific Coast. It is Santa Fe All the Way, and that's much to say.

We realize that the best advertisement is a pleased patron, and no effort will be spared to make your trip enjoyable. This coupon is offered for your use.

J. M. CONNELL, Gen. Agt.

A. T. & F. EY.

216 ADAMS ST., CHICAGO.

I am planning a trip to.....  
Please send me literature and information as to rates, etc.

Name.....

Street No.....

City.....

## BOOKS AND PAMPHLETS.

## KAREZZA.

## SCIENCE OF MARRIAGE.

A goddess to every wife—a joy to every husband.

This work brings peace into homes disrupted by immorality in the sexual relation. Dr. A. B. Franklin advises a practice which leads to individual liberty and to deeper love between husband and wife.

Dr. F. G. Welch: "After a personal trial of its teachings, I want to thank you for a great service to humanity."

Rev. George B. Henderson: "Out of a beautiful and convincing experience, I can say—I KNOW."

Gives a high ideal of the marital relation and teaches control of the Female-Sexual Power.

J. A. Sweeney, M. D.: "I have received more actual benefit from the practice of KAREZZA teachings than from all other books on Sexual Science."

A. B. Franklin, M. D.: "KAREZZA does more than say other single thing to make marriage a perpetual paradise."

## LEVANT CLOTH. FORTY-FOUR. \$1.

STOCKHAM PUB. CO., 10 Dearborn St., Room 21, Chicago.

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